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Communications Systems in a Rural Setting of Upper Assam

V. P Singh
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The nature and elements of the communications system in a given society vary with the form and culture of that society. On this basis, we can identify different types of communication systems. There are tribal, rural, and industrial communication systems. The first two, the tribal and the rural together form the traditional communications system (Pye, 1963). However, the industrial communication system represents what Pye calls 'Modern communications systems are well integrated with modern mass media'. In most nations like India tribal and rural societies have been under the process of social transformation and therefore they have significant exposure to the outside world. The communication system even in the tribal societies in India is not a closed system' as discussed by W. Schramm (1963). Although these tribal societies retain their traditional forms of communication to a great extent they have also absorbed certain elements of modern communication systems. These societies have transitional communication systems which are open to the forces of social change and development in this sense both the tribal and rural societies in India have an 'open' communication system. In the last decade the process of rapid social change has affected all the forms of societies all over the world this process is terms as the process of Globalization. Liberalization and privatization are two important processes associated with this process. The new communication technologies have contributed significantly to speeding up the process of globalization both in developed and developing societies. The globalization of Mass Media was an important step that initiated the process of initially not only changes in the culture of the society but also creating an environment for structural changes in the societies at the global level. These issues give rise to the question that to what extent these exogenous forces of modernization and globalization affect the communication systems in the rural and tribal societies in India. As new commercial technologies are now penetrating the remote corners of the countries, it seems relevant to undertake an empirical research study on the nature and forms of communications in a rural setting. The present paper aims to understand the nature and forms of communications systems of Dopdar village in the Sivasagar district of Assam.

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It is based on an empirical study conducted in Dopdar Bhitruual Village of Sivasagar district in Assam in 2008. It is a small village located in the south part of Assam near the Nagaland border. A purposive sample of 100 respondents (male 50 and 50 female) was drawn from the study village. The data were collected through participant observation and a structured interview schedule. The mass media exposure of the respondents has been analyzed in terms of frequency of listening/ watching/ reading of different mass media which will show the impact of modern mass media and its integration with the village. Besides, the major social institutions and the impact of new communication technologies will show whether it is open or closed communication.

The Locale of the Study

Assam is situated in the centre of the North-East between the latitude, 28° 18' and 24° N, and the longitudes 89° 46' and 97° 4' E. It is surrounded by Nagaland, Arunachal Pradesh states of India, and countries like Bhutan, Bangladesh, etc. Assam is divided into two geographical regions, namely Brahmaputra Valley and Barak Valley. These big rivers Brahmaputra and Barak flow through the state. Sivasagar is one of the historical places in the present district of Assam. It is situated on the plains of Brahmaputra valley and the north of Nagaland. The ancient name of the district is Rangpur or Kalansupar. There is Dibrugarh district in the north direction, in the south the historical Janjhi River separates it from Jorhat district and there is Nagaland in the East and South direction of the district. The geographical location of the district is situated between 94.25° and 95.25° Longitude East and 21.45° and 27.15° Latitude North. It has an elevation of 86.6 meters above sea level. The universe of the present study is one of the villages namely Dopdar Bhitruual, which is situated within the present Sivasagar district of Assam. The village is surrounded by various types of plants. There is a business town towards the West of Dopdar Village at a distance of 6 kilometers away namely Amguri. In the North direction, a small river flows, namely 'Tifuk', and in the East direction a large cultivated field, including a small private tea garden. The village is located 25 km from the district headquarters. The village is divided into two parts by Mehgar Road, where the South side of the road is connected with the 'Borsilla' road and the North side is connected with the famous 'Dhodar Ali' of the Ahom Dynasty. All the village is covered by different kinds of thorny and bamboo woods. There are 132 males and 103 females distributed in 54 households. The data have been collected through a structured interview schedule and with participant observation from 100 respondents, 50 males and 50 females. All the people are Assamese and belong to the Ahom community. Vaishnavism is the dominant religion of that village. Most of the villager depends on agriculture.

Village Economy

The farmers of the village use both traditional and modern instruments in cultivation. They have used homemade seeds like Lahi, Hali, Joha, Basmoti, Saimari, etc. and Only two families of the village used also hybrid seeds like MTU 7029, 775 (Joha). Cow dung and other manure like Urea, Super, DAP, and Azospirillum Phosphotica PSB are used for more production. Out of a total of 619 bighas of land, 82 bighas are used for tea gardens, 13 bighas are for vegetables, approximately 477 bighas are used for agricultural activities and 47 for household land in the village. The non-farming families earned their bread as masons, driving Autoriksha, and lifting tea leaves in neighbors'

or other places. Traditional occupations like a basket, japi (a kind of big hat made from bamboo) murha (a kind of sitting tool), and jaal (instrument of fish catching) making continue to be a primary source of livelihood. Besides agriculture, they (09%) earn money through other occupations like business in grocery shops, tea leaves, selling grains, P.W.D contracts, and furniture.

Traditional Folk Media

“Traditional Folk Media” is a term used to denote “people’s performances”. It describes folk dance, rural drama, and musical variety of the village people. This term speaks of those performing arts which are cultural symbols of a people. These performing arts pulsate with life and slowly change through the flux of time.

Caste and Communication

Regarding communication through caste, it is found that all the people of the village have the same caste group, so there is no caste hierarchy within the village but they have to maintain different restrictions on contact with the outcaste people. So, any new information is disseminated not through upper caste people but through the literate people of the village. Some of the low-caste youths of Uria communities of the nearest village are employed as *halua* or annual servants. This annual servant lives, eats, and sleeps in the master’s house (who is an outcaste people). The servant is an annual contract laborer and does not take the form of slavery yet in the village.

Generally, communication with other castes lies with agriculture. It also socializes him and exposes him to various news and new ideas, techniques, and knowledge in agriculture, health, hygiene, animal husbandry, poultry, urban attitudes, new values, and things. Reciprocal cooperation also happens in the time of cultivation through the exchange of implements, seeds, fertilizer, bullocks, and human labor that take place with other caste people.

Traditional Village Headman and Communication

As far as the village Dopdar’s communication system is concerned the Medhi (traditional village headman’s) role is crucial. In every sphere of the village activities like the collection of land revenue, settled disputes, collection of religious donations, and protect their people from outside invasion are under the hands of the headman. Although the modern and secular activities of elections changed his power to VDP (village defense party) he almost enjoyed the same status with the new system and he also performed the role of village announcer.

Religious Communication

The ritual priests of the respective castes interact with certain jatis and influence their attitudes, customs, and practices and help in finding auspicious days and timings for the commencement of agriculture, occupational, domestic, and socio-religious activities like finding a bride or bride-groom, Viswakarma Puja, performing the naming ceremony of a child, death ceremony of a person, buying domestic or agricultural appliances, first day in a new house, etc. in the village. The priests and the villagers so more on the religious calendar before any decisions, actions, and socio-religious and economic activities are undertaken.

Village Deities and Religious Communication

There is no practice of village deities in Dopdar as a whole but some families individually practice it by sacrificing red cock.

Naming Pattern of Deities/ Gods/ Goddesses

The naming pattern of a child in the name of God and Goddesses does not persist anymore in the village as it was deeply rooted in the minds of the villagers a few years ago. So, most of the villagers' name ends with the words *ishwar* which is Gods for example *Padmeswar, Moneswar Chandeswar*, etc., which denotes their belief in Gods.

Religious Oracles, Tours and Communication

The people of the Dopdar village visit the *Dhekia-khua Namghar* (Jorhat), *Bottadua* (Nagaon), and *Deopani Namghar* of Golaghat district once a year. Generally, they visit the Namghar in the month of *Bhadon* (August) because the Assamese people believe it is a sacred month. So, it symbolizes that the villagers have more interaction with outside places and peoples through which they get new information and introduce with new culture.

Itinerant Mendicant (Fokir)

Itinerant mendicants are one of the common sources to disseminate messages from one place to another. During his/her visits to various families generally, women come outside and offer grains. They generally give authentic information regarding different matters. So it shows how a village's socio-cultural and religious order: customs, relationships, beliefs, norms, etc. influence the communication pattern in the village.

Symbolic Communication

Many religious symbols and signs are used on festivals, and ritual occasions throughout the year. During various festivals, and fairs they have used different branches of tree symbols in the village. The use of some of the religious symbols in rural societies is related directly to the pattern of magical beliefs. In their shops, they used some mantras in a written form in steel or a wooden frame inside their houses. Failure of crops on certain occasions, they light a Saki or Banti (a kind of lamp firing with the help of mustard oil) on cultivated ground.

Folk Media and Socio-Religious Communication

The mythological, recreational, ideological, and emotional value of the folk media has great significance in the village (Indian society).

Bhauna (Theatrical)

Bhauna is one of the major traditional media of the village. It is a kind of acting on the story of Mahabharata and Ramayana. The plays are staged throughout the night. Both male and female characters are present. The female character is also enacted by the male person. With the help of modern mass media, they disseminate traditional customs, and laws to the new generation.

Bihu Festival:

Bihu is one of the main festivals of Assamese societies. It is not only the way of communication among the people but also religious and cultural aspects which are maintained by the people generation by generation. It is the heart of Assamese societies. The Bihu are mainly

three types namely Bohag or Rongali, Magh or Bhugali, and *Kati or Kongali*. All these festivals are related to agriculture. The dress patterns and food habits remain the same although they have adopted modern ways of living and communicating with others. It indicates the integration of tradition and modernity.

Traditional Songs and Communications

The finding shows that the villagers have maintained songs like Aai nama (on the birth of a child or in a religious ceremony), Biya nama (at a marriage function), and *Harinama* (in namghar) on different occasions. By *Aai nama* they try to protect the baby from bad evils, in *Biya nama*, they show the values of fidelity to one's husband and in-laws, glorification of women's personalities. These types of folk activities help the villager to social interaction and exchange their feelings, thoughts, and religious knowledge with others.

Marriage, Kinship, and Communication

Regarding marriage they have performed "*Saklong* marriage" and the main preference will be given to the outsiders from their blood relatives. Marrying a son/girl of a father's sister is possible after seven generations of the father's death. Generally, they prefer the bride or groom should be the same *pontho* or sect (Own caste people followed the same type of rules and regulations in religious activities, etc). Besides out of one's community marriage may be possible in the village. So, patrilineal or matrilineal cross-cousin marriage is impossible. Therefore, outside contact with a family arises from their family's marriage and kinship links.

The analysis of the marriage alliances of all families shows that the average marriage distance for the whole village falls within seventy kilometers of the village. The families who live within short distances have exchanged agricultural and other requirements from their kinsmen.

More information and ideas are exchanged when the relatives visit the family. This type of visit helps the farmers to know about the government facilities, techniques of agriculture development like new seeds, pesticides manure, and their usefulness. Besides this kinship relationships also help the education of children, financial help, and finding matches for marriageable girls and boys.

Modern Mass Media Communication

The Mass media can be categorized under three sub-headings: the broadcast media, the print media, and the audio-visual media. Print media is analyzed in terms of newspaper reading, number of newspapers, the language of the newspaper, time spent on the newspaper, part of the newspaper, and types of magazine. Broadcast media is analyzed in terms of ownership of Radio, radio listing, and time spent on Radio programs. Audio-visual media is analyzed in terms of ownership of television, number of days watching television, subscription to cable/DTH connections, time spent on watching cable TV, place of watching TV, types of programs, channels watched most, cinema hall going, types of film watch and language of films. The broadcast media includes mainly Radio. Radio is an electronic audio medium for broadcasting programs to the audience. This medium is cosmopolitan in approach and is suitable for communication to millions of people widely dispersed and situated in far-flung areas.

The availability of low-cost receiving sets operated with electricity or battery helped radio to penetrate deep into rural life. The programs may be listened to while one is engaged in farming or

household work. The exposure of the subjects to radio will be analyzed in terms of their habit of radio listening.

Most of the respondents have owned a radio. The majority (74%) of the respondents who owned a radio were regular listeners and 42% of the respondents listened to the radio for 1-2 hours. Most (43%) of the respondents listened to filmy songs on the radio and 68% of the respondents preferred news of their religion or locality only. Although most of the respondents read newspapers they do not subscribe to them, 34% of the respondents read Dainik Agradoot newspaper and spend less than one hour reading the newspaper. Most (43%) of the respondents are interested in the political parts of the newspaper. 53% of the respondents read Magazines among most (25%) of the respondents read Bismoi Magazine. The majority (60%) of the respondents have owned Television and 65% of the respondents watch television daily for 1-2 hours. The majority (60%) of the respondents watch the News on television and watch it in their own home. Most (22%) of the respondents have no DTH connection at their home. All the respondents watch the *News Lives* (24x7) channel. Most of the respondents do not go cinema hall. Most of the respondents prefer to watch movies on DTH or Doordarshan. Most (38%) of the respondents prefer romantic and comedy movies. Most (50%) of the respondents prefer Hindi and Assamese as a medium for watching movies. Most of the respondents have owned a VCD player. The majority (83%) of the respondents watch movies on VCD. 60% of the respondents watch it at home and 39% of them bring VCD from a local shop. 38% of the respondents watch movies more than thrice a week. The majority of the respondents have a medium degree of sending letters. Most (83%) of the respondents don't receive letters in a month. The majority (14%) of the respondents have sent letters for official purposes. Most (15%) of the respondents prefer registered posts. Most (91%) of the respondents do not use fax for sending messages. Most of the respondents have mobile connections. Most (86%) of the respondents do not have access to a computer. Most (07%) of them use it at their home and for educational purposes. Most (99%) of them have no internet facilities and use it in cybercafes. Most (90%) of them use it rarely and for one hour. The majority (10%) of them use it for downloading materials. Maximum respondent's family members have no internet facilities. Maximum (44%) of the respondents have mobile phones and they (44%) using them for more than three years. Most of them use it to communicate with relatives. All the respondents received calls and sms between 1-10 per day.

After a description and discussion of the traditional and modern channels of communication, we will now especially dwell upon those aspects of communication that speak or help us understand the nature of the communication system of the village. The nature of a village would be known through people's living style, the social structure of the society, the use of different channels, and their adaptation of new technologies in their daily activities.

Interpersonal Communication

The word 'interpersonal communication' automatically indicates its meanings i.e. face to face communication with others which is also an important means of communication. Generally, there is more communication among the villagers in their meetings in grocery shops, Namghar (temple), meetings in rice mills, etc. These are the important channels of communication that disseminate very essential information to the villagers. They get all new kinds of agricultural information like new

pests and pesticides, use of fertilizers, markets, availability of labor, seeds, schemes, programs of the government, politics, and such other things are discussed. Day-to-day problems in agriculture are discussed and the more knowledgeable farmers suggest remedies or solutions. In their discussion tea garden has always taken place an important role because it is one of the important sources of the economy of the villagers.

As we know the whole Assam is dominated by Assamese language. So communication also goes with this language when they interact with one another on different occasions. The Assamese word sentence like- "*Tumi ki kori assa?*", means "What are you doing now?" Tumi (you) ki (what) kori assa (doing now). This type of communication often happens in the village with one another.

Posters, Pamphlets and Loudspeakers

The walls of grocery shops, tea shops, and other public places are the places where the advertisement posters of political parties, films, detergents, soaps, fertilizers, and pesticides are painted or pasted. Besides the campus of the primary health centers also exhibits the family welfare planning, polio, and other posters.

The strong assumption of doing this type of exhibit is that their repeated use will help to favorably influence people's opinions and attitudes. Advertisement posters of party symbols and requests for party people's votes were painted on the walls of the shops, houses, and compounds in the village and its extension area. Different symbols are used for campaigning against different parties. The loudspeakers that blared the film songs and advertisements in favor of the party were crowd pullers in the village. Loudspeakers are also more effective in the announcement of polio drops or other family planning schemes.

Children and men gathered around the election vehicles to collect the handbills. Except for the BJP both Congress and A.G.P's (Asom Gana Parishad) supporters used a different technique to attract the village people because BJP has no supporters in the village. The campaigning of the Congress party workers was focused on popularizing the party symbol by exhibiting Indira, Rajiv, and Sonia Gandhi's garlanded photos with their respective chief and local ministers. On the other hand, AGP supporters also take the same way to popularize their respective candidate with pestering, painting their image and symbol on different areas like electric posts, on trees, on walls, and sometimes on their vehicles.

Generally, the people of Assam do not think about the candidate's community in elections or there is no system of dominant caste vote yet sometimes it also makes great issue. The traditional headman who is one of the influential people controls the political, social, and economic life of the village. However, the later result shows that the local forces like caste, community, traditional leaders, etc. at work had a lesser impact in comparison to the deep-rooted image of the candidate, their work, behavior, and effective campaigning of their party. So this case of the political communication process of the village shows that the initial convictions, decisions, ideas, and knowledge of the people did not remain the same. It also indicates the importance of the audience characteristics, their likes and dislikes, and image formation regarding the political leaders. The effectiveness of the posters of various types in the village also shows pay attention of the villagers to mass media. Except for a few most of the villagers were not so conscious to see the posters and

what the actual theme is going to publish. Besides all of them i.e. youth and literate people were aware that a small size is a happy family and for that purpose, big posters are hanging on the walls of the village health center and in other public places. But at present, through the ASHA (Accredited Social Health Activists) workers, all the villagers get information easily. Through these workers, they get all the new facilities and schemes, especially in the field of health.

Government Officials

The village people often come into contact with various types of officials from various departments. All the new schemes about agriculture they got information through agricultural assistant resides in the nearest village. The *gramsewak* (village-level worker) is another important source for disseminating agricultural-related activities. During the seasons of agriculture, different officers come into the village to train the village people with new scientific techniques for more production.

B.D.O (Block Development Office) takes a major role in this regard. The self-help group (especially more popular among the women), often used to go to this office to discuss new government schemes regarding poultry farms, cattle farms, etc. for their extra income. But sometimes there is a tendency of the officers to contact only the leaders, acquaintance and they do not disseminate the new schemes when it is more profitable. So in this way, the villagers get information about using high-yielding varieties, fertilizers, and pesticides for better production.

The primary health center always helps the villagers which is a group of one permanent nurse, two Auxiliaries Nurse Midwives (ANM), and one visitor doctor. The staff of the village primary center is more effective as one of the main objectives of the village health center is to protect the villagers from various diseases. Nowadays this center is more active due to the fastness work of the Asha workers. The Asha workers constitute one of the most important field staff of the primary health center in communicating new health ideas. They have performed all the necessary activities like deliveries, supply of vitamins, family planning motivation, and giving various vaccinations. Doctors and health workers have always tried to impress the use of modern medicine. Although not completely, the village people are more or less trying to reject the use of traditional and superstitious treatment. They were always inviting the villagers to use allopathic medicine.

Family planning campaigning also uses both traditional and modern media like field staff, officials, village headman, VDP secretary, and audio-visual aids: posters, projectors, loudspeakers, and organized folk songs to make the program successful. Through these interpersonal communications, the villagers get more information about health education with their prevention.

The school teachers are another important official to disseminate new information, values, and norms of behavior to the children and others in the village. During the period of data collection, it was noticed that the behavior of the children, their way of speaking, and attitudes towards polio dropped, vaccination is more standard and knowledgeable i.e. their educational communication is not bad.

Education and Communication

Education is an institution by which society transmits cultural traits and socializes its members for differential social roles. It trained the upcoming generation to participate in various social and economic activities. Education is a means to determine the occupation of an individual and also promotes to adoption of new technological means related to various aspects of life. Most

of the respondents, fathers, and mothers also have high school degrees. Both male and female father's education is primary and high level. So, most of them are in engaged agriculture. Similarly, most of the respondent's mother's occupation is housewives. Besides most of the respondents' occupations are housewives, students, and unemployed. Although most of the respondents have low education almost the same respondents engaged with business. So they try to adjust to modern communication processes by compromising with the traditional standard of living. The majority of the respondents have a high degree of household consumption pattern. Hence, it can be concluded that the respondents have diverse social and economic backgrounds.

Urban Contacts

The Villagers of Dopdar frequently use towns like Sivasagar (23 km.), Jorhat (approx. 55 km.), and Dibrugarh (approx. 100 km) for various purposes. Due to all headquarters generally the people of the village visit Sivasagar for administrative works like the court, school inspector office, etc, and most of the people visit Jorhat for business or to meet their relatives and for medical treatment. People's contact with Dibrugarh is related to AMC (Assam Medical Collage), the University, or relatives. For necessary goods like fertilizer, pesticides, machinery and implements repaired, house utensils, and primary medical treatment they used to visit Amguri or Halwating town situated at a distance of 6 and 4 km from the village respectively. To contact towns like Simaluguri, Nazira Duliajan, Tinsukia, etc. They always prefer Barahibari railway station which is at a distance of less than one kilometer from the village. The visiting goods sellers also play an important role in introducing new dresses, utensils, and other stationary goods, especially women's make-up articles. Women can get new information about makeup articles like hairpins, mirrors, combs, necklaces, soaps, powders, earrings, etc. through these traders. Besides they are the introducer of new brands of dresses like inners of women and children, pants and shirts, brassiers etc. in the village.

Different analysis regarding respondent's levels of education indicates that there is an intimate relation between high education and way of communication. 19% of the respondents have higher education in the village. Their way of living, behavior, lifestyle, and contact with the outside world proves that more qualifications can get more opportunities for communicating with others. The analyses also reveal that the respondents who have high incomes are more liberal in adaptation to the modern way of technology in the communication process.

So this case of the political communication process of the village shows that the initial convictions, decisions, ideas, and knowledge of the people did not remain the same. It also indicates the importance of the audience characteristics, their likes and dislikes, and image formation regarding the political leaders. From the different speeches of the villagers, it can be said that mass media are the means through which even small events get blown up and may become an issue of concern in the whole nation. So the power of the media can hardly be over-emphasized.

New Technologies and Communication

Regarding the use of new technologies, it is found that the respondents have a high degree of computer access in the village. Most of the respondents use a computer at their home and use it for a minimum of one hour for educational purposes. Although all the respondents heard about the internet media most of them do not use it. Generally, the internet user is either a youth or service

holder and uses it for academic and downloading materials regarding various matters. The entire internet user respondents used to go cybercafé because there was no internet connection except one. Mobile is another important new technology which is more popular in the village, especially among youths. Most (54%) of the respondents think it is a very useful instrument for communication. Most of them prefer camera facilities and handsets with memory cards. They use it to communicate their relatives, friends, and with business partners. Maximum people of the village are called and received 1-10 in a day. So they have been categorized as very high-degree users of new technology.

The analysis shows that most of them use faxes either for official purposes or for personal. The analysis of their habit of sending messages through fax within the last three months reveals that they have medium exposure to using it. Letters are also used by the villagers for communicating the other people. They use the post office which is one kilometer from the village. All the people prefer registered posts for various purposes. Although letters occupy an important role in the village due to the invention of a faster device in the way of communicating with people, the rate of transactions through letters has been decreasing. In this way, the traditional rural communication system is now more integrated with the modern urban communication system.

Conclusion

Thus, the villagers communicate through interpersonal, traditional, Religious, and modern media. Sometimes they use traditional rituals (Pujas) to satisfy gods and goddesses, on the other hand, they also use computers, mobile phones, internet to communicate with the outside world. These types of communication systems are not only in Dopdar village but also in other villages of India. Thus, after analyzing the different types of forms and patterns of communication, it can be concluded that the communication system of the village is open and has more integration between the traditional forms and the modern mass media communication. They have adopted both tradition and modernity in their lifestyle. Although some scholars and scientists are very worried about the devil's effect of the Western culture on village people through these modern mass media, we can still preserve our valuable traditional customs, and norms which are required for the smooth running of a society. Besides the study confirms that a society can function smoothly with the help of modern technologies. The social system can well adjust with this new media of communication process.

Finally, the study confirms that the rural communication system (in India) is an open communication system. The traditional forms of communication are well integrated with the modern mass media and these traditional communication systems are also well integrated with new communication technologies.

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Culture and Communication in Web World

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Historians in the recent past had been obsessed with the categorization of world—first world, second world, and third world. Economists classified world depending on the degree of development—developed, developing, and underdeveloped. Sociologists do not talk much about the so called world as other social scientists do, but study societies from methodologically build up perspectives.

With the closure of cold war and with the disintegration of (soviet) communist empire, there developed integrations among nations but on a qualitatively different plank—the web plank. The IT revolution, by its very nature, penetrated into the very functioning of the nation states and brought subsequent changes not only its institutional and organizational framework but in culture and communication patterns as well as in themes. Today, we are living not in the first or second or third world, but in the web world. The whole domain of sociological categories—social structure, social action, functional integration, power, and culture have gone corresponding changes while getting accommodated with the web world. The accommodation is still going on as societies are getting integrated with the tentacles of web.

The terms Internet and World Wide Web are often used in every-day speech without much distinction. However, the Internet and the World Wide Web are not one and the same. The Internet is a global data communications system. It is a hardware and software infrastructure that provides connectivity between computers. In contrast, the Web is one of the services communicated via Internet. It is a collection of interconnected documents and other resources, linked by hyperlinks and URLs. In short, the Web is an application running on the internet (wikipedia).

The very buzz word 'globalization' has so far been understood with reference to liberalization and privatization. However, a little sense of history may go deep down to develop arguments that the very basis of classical economy was based on privatization and liberalization. And international trade and commerce was much older than colonialism and imperialism. But globalization today is qualitatively different. It's is not merely confined to trade across different nation states (globe), but the World Wide Web (WWW) interconnectivity of all institutions and individuals across the globe. This connectivity being qualitatively different from cable connectivity has immense potential to

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make cultural elements especially communication to be dynamic. This cultural dynamics flow beyond boundaries—be it group, community, or nation state and provide a particular fashion to social processes, which in turn, bring and/or get adjusted with the elements of social structure. Computer when introduced to industry created phobia for laborers and labor unions. But today, there is no industry, even a factory, without computer. Here are two different advantages of computer in market economy—one is the part of production process and the other is the market. The computer that helps manage production finds the customers across the globe and transacts not only communication but currency and service. With migration and immigration of manpower to industrial and service sectors spreading across the, let's say, nation, the traditional ticket booking system failed to manage efficiently. This systemic failure called for the internet booking system to clear the backlog at a stroke of mouse button. This is true in banking too.

Increasing economic interdependence would not be possible without these developments. Twenty four hour money markets, for instance, could not have existed previously. Or consider credit cards, which now have twelve billion separate transactions every day, and can be used in the large majority of countries around the world (Giddens: 2007).

The vast network of out sourcing is the immediate outcome of World Wide Web. A sizeable urban youth (boys and girls) spends nights at call centers to attend customers of western continent. This sedentary lifestyle has mobilized social components to create space for certain relations like living together, extra marital affairs, gay marriage and so on. The urban society does create space for such professionals but maintain distance with them. The society raised its objection when gay-marriage was not declared illegal by the Delhi High Court.

These professional groups of the World Wide Web create provide population to outsourcing industry. Any service job can in principle be outsourced if it satisfies characteristics: it involves the heavy use of IT; its output is IT transmittable; it comprises tasks that can be codified; and it needs little face-to-face interaction.

The web world, especially its cultural and communication aspects, is necessarily linked to the building up of the knowledge society. Knowledge for long has been known as power, one of the key components of social system. Every society is stratified with regard to the distribution of power—traditional power since traditional knowledge was the key to maintain social order. With the development of positive and normative science mostly circulated in English, a new community emerged and challenged the traditional power. In the age of computer, the concept of knowledge has again been different. The literacy as known to be confined to three Rs (Reading, Riting, and Rithmetic), has invariably included the computer literacy. This literacy being unusual in nature is not known to many traditionally leaned. This computer literacy has started the structuration process in making the traditionally learned people dependant on them and thereby bringing corresponding changes to the patterns of social interactions.

The knowledge available in the web world does have its impact on organizational functioning and the social actors. Our access to internet / Web World opens in front of us a vast world of knowledge which in turn qualifies or contradicts our cultural ethos. Indian parents discourage their children to access to internet as they may land on pornographic sites or misuse the credit card.

A whole lot of cyber crime is taking place in the Web World. 280 government websites are facing hacking risks. Navy, Jammu and Kashmir Government, National Archives are declared to be vulnerable (Times of India). The network of so-called terrorism is supported by web world. One can call it cyber terrorism when the network systems of a country are treated by other countries. There may be cyber wars in near future in which the communication system of one country will be partially or completely paralyzed by the other country. In that situation, there will be a whole lot of organizational and cultural change across the world. But there are possibilities of cultural conflict even with the scientific truth as it happened with Darwin in his own country. The western products cannot be sold in the Arab world unless there is cultural demand for the same. To create culture conducive for the western goods and services World Wide Web serves both the purposes creating demands and sell goods and services online. Online has become the lifeline of the individuals and institutions across the boundaries of the nation state.

The web world is a virtual world of cyber reality. It makes everybody free but binds together through an invariable and invincible web net that make institutions and individuals work without being bothered of the (components) social structure. It's a unique development of culture and communication that enjoy relative autonomy independently of social structure since indirect (not face to face) and impersonal communications take place through servers located at different places.

The cyber world has had impact on different themes and perspectives that sociological studies incorporate. Even the present upheavals of the Arab world is, to a great extent, linked to the openness of innumerable participants interacting on social network sites like facebook, twitter, orcut, etc. More women entrepreneurs using social networking to further their business (Times of India).

The traditional approach to revolution was either to uproot (as it happened in the Russian Revolution or Chinese revolution) or alter the social structure to rub inequality and injustice. But modernity is very much linked to the technological revolution. Marx paid attention to the human factor of the productive force (proletariat) to be revolutionary. Sociologically it seems to be a paradigm shift in which we search for new paradigm to conceptualize the e-merging Web World. The World Wide Web (WWW) has penetrated deep into the institutional and interactive patterns and has been successful, to a great extent, in developing the so-called global village the integration of which goes beyond even what Durkheim had thought about organic solidarity based on simply division of labor. This web world has augmented the social process, making it work on the line of accommodation and assimilation of alien values.

The information revolution will trigger a sweeping transformation. The question is what physical and functional forms the information revolution will take. What would people and organizations do if they all had computers and all these computers were interconnected?

This is what the Web World is. This is not a material world what we have been accustomed with. Our identities and addresses are unique in this world. We have domain name, URL, password, etc. It's a market; it's a page, it's a property. It's a new social ecology. This new social ecology has developed its own culture and thereby has invariably influenced the culture of the existing social ecology. Its law and order, crime and punishment do have impact on our traditional social systems. The growing reliance on and alliance with the e-business—be it governance or market have brought

significant changes in the traditional cultural pattern. We have virtually created the electronic reality. Our emotions have turned into e-motion, e-merging the world hitherto separated. Michael Dertouzos(1997) in his book, *What Will Be*, argues that the information marketplace will create structural change across organizations. It will also affect human behaviour within organizations. He further argues that the information marketplace will change the role of schools, universities, and the educational community. One of the more obvious effects will be the simultaneous expansion of the student market for schools and the school market for students. Why study at the local school, training centre, or university if you can attend at a distance the best school for your particular interests? This situation stirs up the whole social system, though in different degree, but gets accommodated with certain amount of change.

The internet has emerged as the fast growing communication tool ever developed—over a billion people were estimated to be using internet worldwide. Two individuals located on opposite sides of the planet—in Tokyo and London, for example—not only can hold a conversation in real time, but can also send documents and images to each other with the help of satellite technology. Widespread use of the internet and mobile phones is deepening and accelerating the process of globalization; more and more people are becoming interconnected through the use of these technologies and are doing so in places that have previously been isolated or poorly served by traditional communications. Although the telecommunications infrastructure is not evenly developed around the world, a growing number of countries can now access international communications networks in a way that was previously impossible. Everyday the global media sprout information and link them directly to the individuals who are much aware of their interconnectedness with global issues and processes. This shift to a global outlook has two significant dimensions. First, as members of a global community, people increasingly perceive that social responsibility does not stop at national borders but instead extends beyond them. Disasters and injustices people face on the other side of the globe are not simply misfortunes but are legitimate grounds for action and intervention. There is a group growing cutting across boundaries of the nation state and address social issues and initiate social movements.

One influential early theorist of communication media was the Canadian author Marshall McLuhan. According to McLuhan, an expert of media communication, argues that society is influenced much more by the type of the media than by the content, or the message, which the media convey. A society in which satellite television plays an important part, for example, is obviously very different medium from one that relies on the printed word carried abroad an ocean liner. The electronic media, according to McLuhan, are creating a global village—people throughout the world see major events unfold and hence participate in them together. Over decades there has been a process convergence in the production, distribution, and consumption of information, coagulating cultural conglomeration. It is the internet, however, that is at the heart of this communication revolution. With the encroachment of web world, the traditional forms of media are going to lose the delivery of information, entertainment, advertisement and commerce to media audiences.

Everything that arises does not converge. A more variegated landscape emerging out of e-world is does continue reshaping cultures and reworking societies. A series of reconfigurations,

reformulations, new functions, new contents, new spaces, new grounds, new uses, have emerged and are emerging within global media networks making structuration a dynamic reality.

In contrast to previous eras, the global economy is no longer primarily agricultural or industrial in its basis. Rather, it is increasingly dominated by activity that is weightless and intangible. This weightless economy is one in which products have their base in information, as is the case with computer software, media and entertainment products and internet based services. The emergence of knowledge society has been linked to the development of a broad base of consumers who are technologically literate and eagerly integrate new advances in computing, entertainment, and telecommunications into their everyday lives. The very operation of global economy reflects the changes that have occurred in the information age. Many aspects of the economy now work through networks that cross transnational boundaries. In order to be competitive in globalizing conditions, business and corporations have restored themselves to be more flexible and less hierarchical in nature. In modern societies, we constantly interact with others whom we may never see or meet. Almost all of our everyday interactions such as buying groceries or making a bank deposit, bring us contact—but indirect contact with people who may live thousands of miles away. Now email, SMS, online chatting etc. have become social facts for many people in industrialized countries. Furthermore, internet enthusiasts argue that online communication has many inherent advantages that cannot be claimed by more traditional forms of interactions such as the telephone and face-to-face meetings. The human voice, for example, may be far superior in terms of expressing emotion and subtleties of meaning, but it can also convey information about the speaker's age, gender, ethnicity or social position—information that could be used to the speaker's disadvantage. Electronic communication, it is noted, makes all these identifying markers and ensures that attention focuses strictly on the content of the message. This can be a great advantage for women or other traditionally disadvantaged groups whose opinions are sometimes devalued in other settings. Electronic interaction is often presented as liberating and empowering since people can create their own online identities and speak more freely than they would elsewhere. A survey of internet users carried out between 1995 and 2000 showed that, far from increasing social isolation, internet usage is associated with significant and increased online and offline social interactions. The survey found that internet users tend to communicate with others through other media—especially by the telephone—more than non-users do, meet face-to face with friends more than non-users and interact with others more in general (Katz et al. 2001). The information marketplace has made it possible for anyone to buy, sell, and exchange his or her goods without having to register with or be controlled by a central authority.

In the 21st century, communication technology is such that information can be shared instantaneously and by millions of people simultaneously, almost anywhere around the world. Communication—the transfer of information from one individual or group to another, whether in speech or through the mass media of modern times—is crucial to any society. This means that social and media networks are shaping the prime mode of organization and most important structures of modern society. Modern society is in a process of becoming a network society, just like it is developing into an information society, a related concept. It is in a transition from mass to network society. It was noticed that the dividing lines between these abstractions (micro, meso, and macro) are blurring in reality. On the Internet interpersonal, organizational and mass communication come

together. that the network structure is a dual structure. A combination of scale extension and scale reduction marks all applications of the new media in the economy, politics, culture and personal experience. A dual structure returns in several oppositions: centralization and decentralization, central control and local autonomy, unity and fragmentation, socialization and individualization. To claim that these opposites form a whole and are both to be observed in the causes and effects. Networks both connect and disconnect. They have centres, nodes and relations between them. At these positions we find human beings who participate and decide differently and who are central or marginalized, included or excluded (Dijk: 1999).

The multimedia society is the qualitatively different from the Tonnies dichotomous social change paradigm from community (*gemeinschaft*) to association (*gesellschaft*). This evolution from community to association involves not only structural change in the society but also a change in the basis of social integration of the kind of social bonds that hold a society and its members together—from common moral sentiments to (often grounded in religion) to rational self interest and exchange. From here itself society has had another sea change to e-solidarity. We are living in a world where the 'culture of globalization' pervades all walks of life following simultaneous communication through cinema, television, trade and tourism, compressing the political, economic, and socio-cultural space in the process.

The organizational networks are sets of statuses and roles. All technologies establish or modify networks. Thus the automobile owner is part of a network that includes dealers, mechanics, parts supplier, insurance agents, and junkyard owners. Our great great grand parents were probably part of a network of horse dealers, harness maker, buggy suppliers and blacksmith—a network that has been largely eliminated by the advent of motorized vehicle. In the same way, we have internet providers, web designers, advertisers, programmers, etc., making an internet community with typical identities popularly known as .com.

Interestingly, the culture of globalization has led to the emergence of new patterns of global stratification in which some states, societies and communities are enmeshed in global order whereas others are marginalized. The 'culture of globalization' and 'globalization of culture' strives towards deterritorialization and reterritorialization of political and economic power in the era of borderless world and global village.

Many countries are finding it difficult to contain the demands for group rights based on identity politics within the democratic framework. It is becoming very difficult for them to sustain the demands for group rights based upon rationality and universality within the framework of their existing capacity, leadership, socio-cultural norms, political and economic development. The methodology adopted is analytical, conceptual and comparative.

Perrow (1984) argues that human-made catastrophes appear to have increased with industrialization as we build devices that could crash, sink, burn, or explode. He also pointed out that the increasing complexity of modern technology has led to a new kind of catastrophe: the failure of the whole system (i.e. activities and organizational networks as well as apparatus). Once again we are reminded that technology consists not just of apparatus that can malfunction but also of knowledge and skills that may be deficient and of organizational networks that occasionally breakdown.

Not only do technological changes affect various groups and institutions within a society, and sometimes transform a society, but technology itself is affected by the social conditions prevailing at any given time. The acceptance of a particular technological innovation may depend on prior changes in other aspects of society. Thus Television might not have had as great an impact if it had been invented in the 19th century, where working people had far less leisure time than they do today. Another example is Sony Corporation's attempt to introduce tape recorders in Japan in 1950. Japanese consumers did not perceive any need to use for them. They went unsold. In consequence, the home computer industry is trying to attach modems to computers as simple computers remain unsold. Sociologists recognize that social institutions are often slow in compare to changing technologies owing to cultural lag.

With the end of cold war, the global rearrangement took shape in different dimensions. The global partners had new alignments on the line of free flow of trade. The Multinational Companies developed potentials to influence the governments of different nations. This global business without the system of colonization relied more on technology to access the resources of other countries. By that time, the definition of production got changed. It went beyond the concept of material production. Now, production can be in terms of programme. The system of operating machines got changed. The classical class conflict can no longer remain valid in a world in which programmes operate machines often with remote controlling. This change in the technology brought dramatic change in the so-called class conflict. With the emergence of computer and subsequently the web world, economic activities became wide spread. The classical concept of production and the production system got changed. The ownership of computer cannot necessarily be understood in terms of being bourgeoisie. But through computer one gets access to the web world and interacts with the virtual reality.

The crime in sociology brings attention to social disorganization, deviance, anomie, alienation, etc. It is also understood in terms of failure of law and order, criminal jurisprudence, etc. Such considerations and the corresponding literature are relevant to the conventional world we live in. Here crime and social status stand side by side. Cyber crime is committed by high profile criminals. But in a world of web reality, crime does not necessarily linked to social status or deviant behavior. It's the world of computer literates. According to a 2001 study, there were massively more than 550 billion documents on the Web, mostly in the invisible Web, or deep Web (wikipedia) As of March 2009, the indexable web contains at least 25.21 billion pages (wikipedia). On July 25, 2008, Google software engineers Jesse Alpert and Nissan Hajaj announced that Google Search had discovered one trillion unique URLs (wikipedia). As of May 2009, over 109.5 million websites operated (wikipedia). This enormity of web world does impart influence on the cultural spectrum which in turn keep on balancing centripetal forces of web world and centrifugal forces of societal diversity.

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Job Motivation and its Effects on Productivity in an Industrial Unit of Gujarat

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Motivation is one of the most important factors affecting human behavior and performance. This is the reason why managers attach great importance to motivation in organizational settings. Likert, R. (1961) has called motivation the core of management. Performance results from the interaction of physical, financial, and human resources. The first two are inanimate; they are translated into "productivity" only when the human element is introduced. The level of the performance of an employee is a function of his abilities and motivation. When there is a strong positive motivation, the employee's output increases; but when it is negative or weak positive motivation, the performance is low. Griffin and Gregory (2005) have stated, "The task of management is to arrange organizational conditions and methods of operation so that people can achieve their own goals best by directing their efforts toward organizational objectives", Nowadays many organizations have recognized the need and the importance of the human resource. If the human resources were motivated in the organization, they would work efficiently; one can say that "people" are the most important and valuable resources, every organization has in the form of its employees. Hence motivating the employees of the organization should be the area of concern. Dynamic people can build dynamic organizations. Effective people can contribute to the effectiveness of the organization. Competent and motivated people can make things happen and enable an organization to achieve its goal. Thus, the present researcher feels it important to survey and study how much the employees are motivated. Motivated employees could lead the organization to the path of development. The need to study job motivation is very important because it helps the management in getting the work done through people thereby achieving organizational goals. The present paper attempts to identify the various factors that are responsible for the motivation of the respondents.

The study design is exploratory as well as descriptive. Such study design is adopted as it allows studying various chosen areas in detail. Questions included in the questionnaire are close-ended. A five-point scale is used from strongly disagree to strongly agree. The sample size is 40 respondents composed of executives, engineers, supervisors, heads of department, and technical as well as non-technical staff. The structured questionnaire is used as the tool for the data collection by the researcher. The questionnaire contains both close-ended and open-ended questions.

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Social Background

The majority of employees are in the age group of 20-30 years (70%), while a little more than one-fourth (27.5%) of employees are in the age group of 30-40 years and only a few (2.5%) employees are in the age group of 40-50 years, which shows that a majority of employees is young. The majority of employees are male (95%) and the rest of them (5%) are female. Most of the employees have experience of 0-5 years (95%), Remaining 5% of employees have experience of 5-10 years and more. More than two-thirds (67.5%) of employees have total experience between 0-5 years and the rest of percentage employees have experience of above 5 years. The PRO-I (Production-1) department has the highest number of employees with 30%. While PRO-II has covered 17.5%; the IT department covered 7.5%; the Administrative department covered 10%, R&D 12.5%; QA 7.5%; and HR only 5%. Maintenance, Store, Safety, & Account have one employee each together count 2.5% of the whole.

The majority of employees were persons who performed at the Executive level (57.5%). Office staff, trainees, & operators each are 2.5% of the whole. Associate Executive, Sr. Executive, AGM-HR, officer-HR, supervisor, library assistant, C.O., and Safety officer employee count for 2.5% of the whole.

Attitude

It was found that the majority (42.5%) of them agreed and believed that better working conditions at work will increase efficiency while one-fourth (25.0%) of them strongly agree while more than one-fourth (27.5%) are neutral on this issue; and the rest of them, either disagree or strongly disagree on this issue. So there are very well working conditions at Sud-Chemie also which is increasing work efficiency. Adequate pay and perks develop a positive attitude among the majority. On this issue 42.5% are Neutral, 35.5% Agree, and 10.0% disagree. It was found that 40.0% of neutral agree that they know what is expected of them at work 35.0% of the total know this, 17.5% strongly know, and the rest of the respondents disagree on this point.

Job Motivation Factor

As far as job motivation is concerned, it was found that 35.0 % of employees are either neutral or agreed that their present job is challenging and gives them immense pleasure while only a few (8.0%) disagreed with this point. The majority (40.0%) of neutrals feel that their present job is according to their abilities. On the issue that they have worked as per their abilities 32.5% agreed, 4% strongly agreed, 12.5% disagreed and 5.0% strongly disagreed so. It was found that the majority of employees are neutral to the belief that job security will help increase motivation.

Group Related Factor

More than half (55.0%) of the employees feel the good, cooperative, and pleasant attitude of their colleagues gives them strength and high morale and only 10.0% disagree on this point, 35.0% of employees are neutral with colleagues give them enough chance to express their view in front of the boss; 27.5% agree with this statement and 17.5% strongly agree and 20.0% disagree on this point. It was found that the majority of the employees (42.5%) partially believe that employees from different departments work together as a team and support one another 25.0% agree and 15.0% strongly agree with this point. Some of the respondents disagree 12.5% and 5.0% strongly disagree.

Remuneration

It was found that 40.0% majority of employees feel that their present salary can fulfill their needs. The majority (40.0%) partially agree that job satisfaction is more important than monetary benefit and only 2.5% of respondents disagree with this statement. That was found that 37.5% believed that rewards are linked to performance but nearly 5.0% strongly disagreed with this statement.

Other Motivations Related to the Job

The majority (40.0%) of employees feel that the promotion policy is adequate in Sud-Chemie India compared with only 15.0% disagree with this so their policy is more effective toward employees. It was found that the majority of the employees 40.0% neutral with feel that there are suitable training programs themselves 32.5% agree 20.0% strongly agree and which is other respondents disagree with this point. My boss tries to de-motivate me by criticizing me when I can do work- on this statement 27.5% of employees partially agree but not much disagree above 22.5%.

Psychological Factor

It was found that 35.0% of neutral agree with employees with performance appraisal as a factor that motivates them to do better jobs, as well as 5.0%, disagree with this statement. 40.0% majority of employees feel that there is proper health and safety provision in Sud-chemie. It was found majority 47.5% agree it means feel that I get enough freedom and satisfaction at my work. It was found majority 45.0% partially agree that there are bright opportunities for my growth in Sud-Chemie India. Only 10.0% disagree with this statement.

Supervisor Relationship

The majority (45.0%) of employees feel that it is easy to approach the supervisor when they have any problem to a supervisor. The majority (47.5%) of employees think that their boss involves them in the decision that affects them while others neutral agree with 40.0%.

Working Conditions/Welfare Facilities

It was found that 42.5% majority of employees were happy and cheerful at work and ready to work when necessary. And only 2.5% strongly disagree with this statement. That was found mostly 47.5% agree, which means they are aware of the policies, and procedures as well and their work is so done in accordance with them. Only 2.5% strongly disagree. That was found majority 52.5% neutral and 20.0% strongly agree that contributed significantly at work to my satisfaction in the last six months.

Conclusion and Suggestions

Most of the employees' attitude toward working conditions is very good they believe that whatever they are getting is adequate for them and they are acquainted with what is expected work from them. The major job motivation factor is employees' present jobs because they are accepted as true about their job that is challenging for them. Employees consider their jobs as secure and it gives motivation toward work. The employee obtains enough cooperation from their colleagues, boss, and overseer. Employees are getting sufficient chances to express their views in front of

everyone. Employees are obtaining enough remuneration although they cannot fulfill their all needs. Almost all employees believe that job satisfaction is more important than money. Employees are more believe in the linkage reward system to performance. Employees are getting as much as necessary promotion, salary, and training. Employees have enough experience themselves their motivation high. Employees believe that performance appraisal, care of health and safety and freedom to work bright opportunities, good relations with the boss all give psychological motivation to achieve the task. The majority of the employee are satisfied with their working condition, welfare facility, and organization's rules and regulations which affect their productivity.

Based on the present study following suggestions can be made: 1. Try to make a friendly culture which more benefits employees who perform bottom level to explain creative ideas, new thought which help to more productivity in a limited time themselves friendly relationship develops trust between employees and employers; 2. To maintain and get better the attitude of the employees of the organizations, organizations now concentrate on technical training themselves and should focus more on psychological and behavioral training; 3. To sustain a good motivation level in the organization balanced job security should be provided but not in much excess terms because security may lead to lazy work of the employees; 4. To give the right of way to employees' requests the factors should be determined by the organization what kind of changes employees want in the wage policy; 5. For the challenging task, gives the opportunity different types of experiments and gives a chance to make the right decision which is beneficial to coming out new product; 6. Promotion should provide complete freedom to make self-decisions by the employees. To allow employees to advise in positive terms for change salary structure. It will help employees be more motivated to give such type of innovative ideas; 7. To sustain the abilities and competency of the employees of the organization, the organization should arrange proper guidance for those who want to improve more; 8. To make a perfect Induction program and code of conduct program, it is easy to explain company policies and rules & regulations; 9. It should give adequate facilities and such type of benefit when an employee working after done his working hours so that employee concerned on performance; and 10. There are more important relationships between supervisor and their employee so they should develop understanding and try to improve communication skills.

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Socio-economic Status of Fishermen Community of Danti village in Valsad District (Gujarat) India

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Abstract

In the present paper the socioeconomic status of fishermen community of Danti village in Valsad district of Gujarat was discussed and suggestions of community development were given. Using questionnaire supported with interviews, data were collected from 300 fishermen families during 2009. The age group of the fishermen varied between 18-72 years and the average age of fishermen was found to be 44 years. From the total studied population, it was observed that there were 78.0 % nuclear and 22.0 % joint families. Education level of fishermen was very poor in terms of higher education and specific training, 10.0 % fishermen were illiterate and 90.0 % had primary and HSC level education. The analysis revealed that 51.3 % of fishermen earned not more than lakh rupees per year. There were 49.3 % of fishermen having fisheries experience for 10-20 years. Mechanized boats and modern gears were used by 70.0 % fishermen in the studied area. Technical and financial support from Government was availed only by 4.3 % of fishermen. Marketing facilities were not upto the mark and was complained by 45.7 % fishermen community. Overall condition of fisherfolk from Danti village revealed to provide facilities and uplift the status by educating fishermen and implementing Government schemes.

Key words: Socioeconomic study, fishermen, Gujarat, Valsad and Danti village

Fisheries play an important role in the national economy and important source of foreign exchange, generating employment, rich protein food etc. Therefore, in India fishermen could be one of the most intensive users of coastal zone. Girippa (1994) evaluated the impact of fisheries sector on the development process of the country and the contribution of marine and inland fisheries sector in rural and economic development of the country. Master (1999) worked on socio-economic status of fishermen community of the Valsad district of Gujarat in India. Gill and Motahar (1982), Bhaumik and Saha (1994) and Rajan (2000) assessed the socio-economic condition of traditional fishermen community whereas Joshi (1996) studied how the fishermen community affected by mechanized craft. Ibrahim (1992) studied the socio-economic impact of the introduction of mechanized techniques from outside into a traditional and labor intensive sector, which employed indigenous and conservational technology. Bradecina (2008) discussed the socio-economic conditions of fishers as well as aspect of governance in the Atulayan Bay Marine Protected Area. Alam (2005) observed that fishermen were not capable to meet their basic needs to buy their main requisits.

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Methodology

For the present study 300 fishermen families were selected randomly to follow the method of Cochran (1977) and information was collected by personal interview with the help of prepared questionnaire during the year 2009. The strategy adopted for data collection was to first approach headmen of the villages through local contacts familiar with the villages and secure general information about the villager. The basic approach in this study was to adopt a combination of data collection and information pertaining the numerous spatially dispersed participants. These observations were based on regular visits and discussions. The multistage proportional sample method was adopted in this study. In first stage, details of fisherman villages and total number of people residing in these villages were collected. The collected information comprised personal information like age, education level, family structure, housing condition and economic status while, professional information followed experience in fishing occupation, use of fishing craft and gear, government support and marketing system. The collected data had analyzed to explain the socioeconomic condition of fishermen of Danti village in Valsad district of Gujarat state.

Gujarat is the western state of India, has long coast line 1600 kilometers, a wide continental shelf area of 1,84,000 km², vast stretches of estuarine and brackish water area and 2, 14,000 km² Exclusive Economic Zone (EEZ) in Arabian Sea. The area available for fishing activities extends from North (Lakhpat) to South (Valsad) heaving 286 landing center and 851 marine villages inhabited by 4.93 lakh fishermen. There were 32,029 fishing boats in the state, out of which 21,145 were mechanized boats and 10884 were non-mechanized boats. Gujarat contributing 6.70 Lakh tones of marine fish production that is about 20 % of the marine fish production of country (Anon 2008).

Valsad is a southern district of Gujarat, constituting 63 km long coast line on that 69 landing center and 0.72 lakh fishermen. To know the present status of fishermen community Danti village of Valsad taluka (Fig. 1) was selected because it is situated in coastal area with majority of fishermen community and important area for fisheries production.

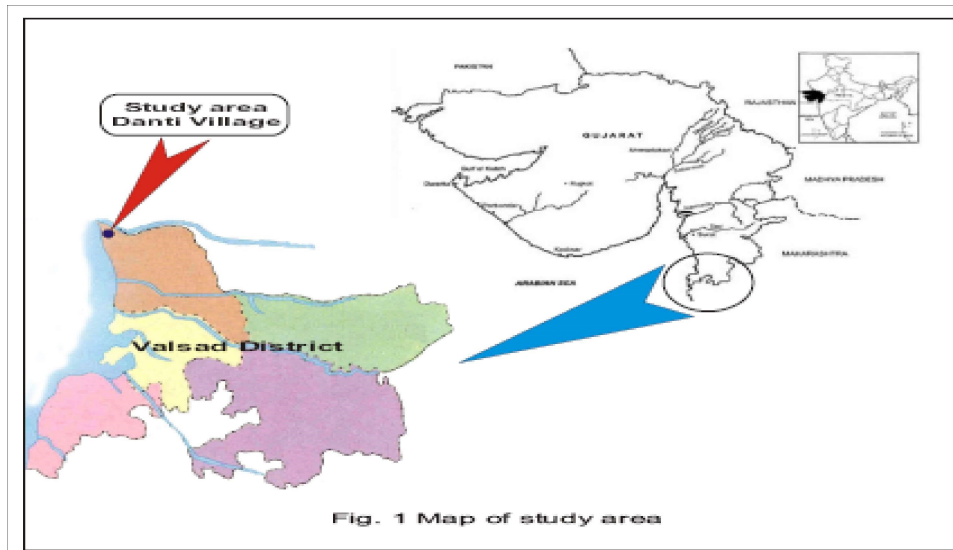


Figure 2. Personal information of fishermen community

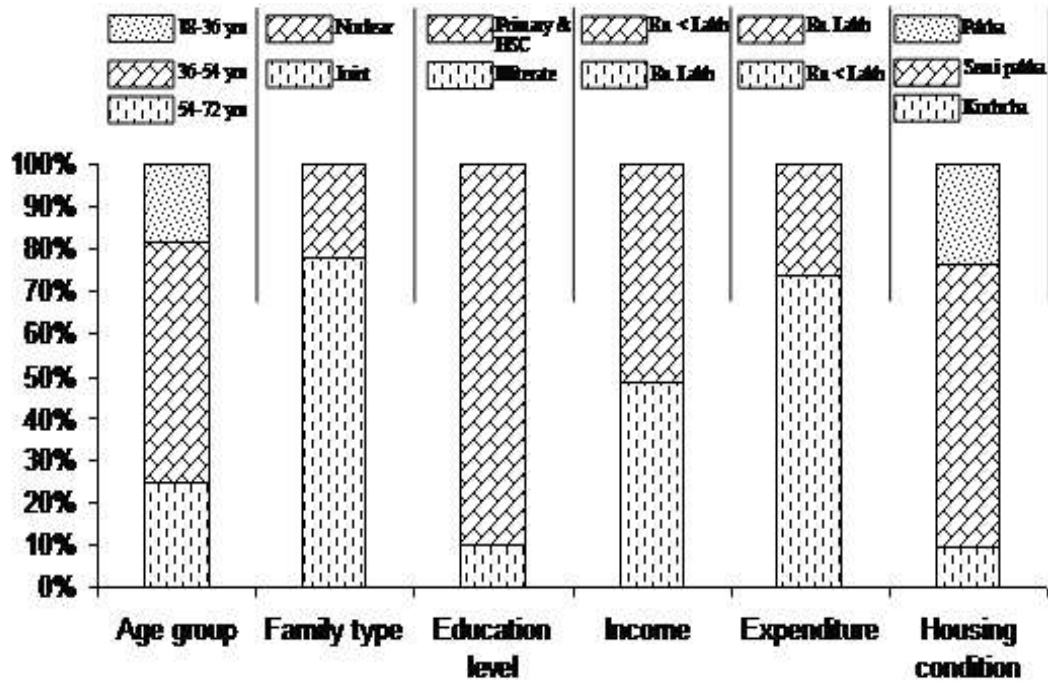
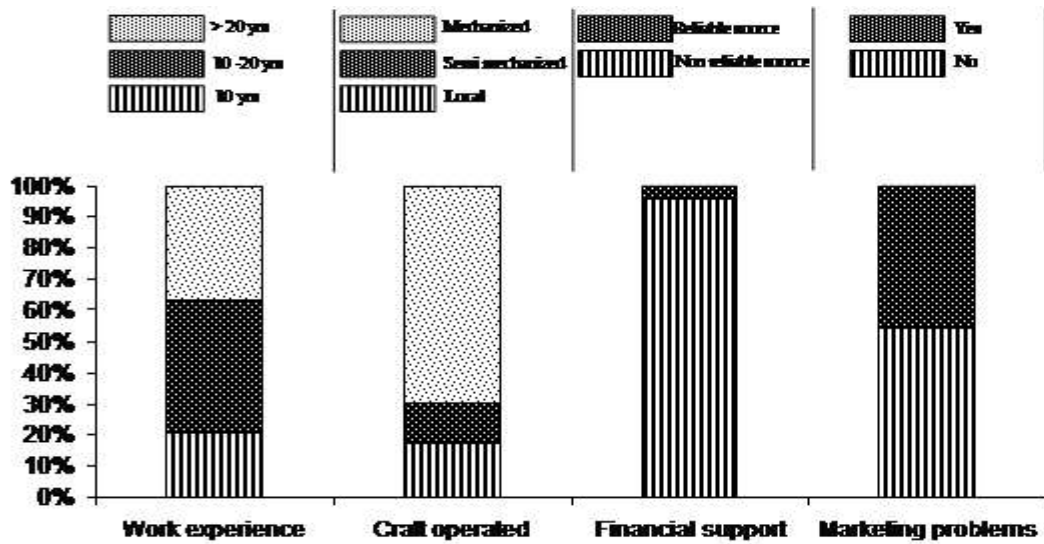


Figure 3. Professional information of fishermen community



Socio-economic Status

1. Age structure

The age structure of the study area divided in three groups and observed 24.7 % fishermen in 18-36 age group, 57.0 % fishermen in 37-54 age group and 18.3 % fishermen in 55-72 age groups. It was also observed that age group 34-54 actively engaged in fisheries profession compare to other age groups. It was not found that below 18 years fishermen involved in fisheries profession (Fig. 2). The average age of fishermen was 44 years with minimum and maximum 19 and 76 years respectively.

2. Education level

In studied area 90.0 % of fishermen had primary and HSC level while 10.0 % fishermen illiterate, while no one having higher education (Fig. 2). Data revealed that lack of higher education, deprivation from school in the early age and lack of specific training for fishing and related field is the problem of studied area.

3. Family structure

In this study family classified as nuclear and joint family and it is found that nuclear families having low income, less investment, poor housing condition compared to joint families. The family structures of studied area were observed that 78.0 % of fishermen belong to nuclear family and 22.0 % of fishermen belong to joint family (Fig. 2). These data revealed that majority of fishermen are belongs to nuclear family and average family members were found 5 (1-19) minimum and maximum respectively.

4. Income and expenditure

Income of fishermen from study area were analyses and observed that 48.7 % fishermen earning in rupees less then lakh rupees lakhs and 51.3 % fishermen earning in rupees lakhs per year (Fig. 2). The income of fishermen more than lakhs rupees was not observed. The expenditure in fishing activity of fishermen also studied and found that 74.0 % expends in rupees less then lakh while 26.0 % expends in rupees lakh per year (Fig.2).

5. Housing condition

In study area it was observed that majority of fishermen (66.7 %) had semi-pukka house, less fishermen (9.6 %) had kuchcha house and 23.7 % fishermen had pukka house (Fig.2). It is also observed that all the fishermen's house had basic facilities and joint families having well housing condition compares the nuclear families.

Professional Information

1. Involvement in fishery profession

The involvement of fishermen in fishing activity or work experience of fishermen were analyzed and found that majority of fishermen (42.4 %) involved from 10-20 years, less number of fishermen (20.6 %) involved less than 10 year and 37.0 % fishermen are involved more than 20 years in fisheries profession (Fig. 3).

2. Fishing craft and gears

It was observed that fishermen using mechanized boats and advanced gear for harvesting of fishes in the studied area. Figure 3 showed that 17.3 % of fishermen uses local boat, 13.0 % uses semi mechanized boat and 69.7 % uses mechanized boat for fishing activity. The local boat *balam* is used near the coastal line and the semi-mechanized boat as *Machhawa* used for catch the fish.

3. Government support

The source of financial support to fishermen studies and found that less number of fishermen (4.3 %) takes financial support from reliable finance source like bank loan, credit society while most of fishermen (95.7 %) were financed by non reliable source like merchant, relatives, friends (Fig. 3).

4. Marketing problem

The marketing problem of fishermen were analyzed and found that 54.3 % of fishermen had no complained for marketing while 45.67 % of fishermen complained for the marketing problem (Fig. 3). It was wide group of fishermen that having market problem. It is direct effect on income of fishermen. Introduction of better livelihood and implementation of technology is possible only after screening the socioeconomic and technical status of any group of people, fishermen community is not exception. Reports of Joadder (2008) on socioeconomic status; Ghosh and Barma (2010) on socioeconomic status, use of gear & craft and role of middlemen are available. On other hand, Juntarashote (1985) worked on economic condition of two fishermen communities. Kurian (1985) analyzed the livelihood standards including housing, health condition, literacy level and population growth of marine fishermen. Socioeconomic status of fishermen community of Danti village was not good. Education plays an important role in changing the status of community. It may change the mindset for acceptability the technology upgradation. Bradecina (2008) and he indicated that low education and in depicted social service affects the fishermen and fishery profession. Master (1999) describes that education level of fishermen was very low in Gujarat. In the present findings, though the education level of fishermen community was up to only higher secondary level. The use of improved technological gazettes e.g. mechanized boat and gears was at higher rate, it could be due to general development of area. Additionally majority of fishermen was involved in fishery profession. The findings were supported by the work of Phattareeya *et. al.*, (2004), who claimed that fishermen community preferred the fishery profession in studied area.

In fishing occupation major parts of income is invested towards the purchase, repairing and maintenance of fishing requisites. Fishermen from studied area were also reported to invest a large amount of income for same purpose. Such findings were also reported by Juntarashote (1985), Ghosh and Barma (2010) expressed that large amount of income was spent towards fishery profession whereas. Girrippa (1993) and Joshi (1996) described the main expenditure towards the mechanized craft. Importance on marketing in fishery profession was stressed by Agrawal (1990) and Hossain (1994). The results of present work and report strengthen fact the awareness of programmes and improvement in marketing should be prioritized.

Suggestions

Based on the result of this study following recommendations are made to improve the livelihood of fishermen, increase the income and betterment in fisheries profession: 1. Need of implementation of effective literacy programmes and general awareness programmes from school, among the children of fishermen. Awareness programmes on saving, education, income generation activity and assets creation must be given to these people for improving their standard of living. Alternate employment opportunity and professional training should be given to fishermen; 2. The housing condition and basic facilities of fishermen should be studied in detail and necessary remedial measure should be adopted by the government; 3. In fishing village there is lack of suitable roads, transportation, communication facilities and isolated from main stream of society. So, providing these facilities to fishermen must be considered seriously; 4. Need to change the financing policies like easy accessible loan with low interest rate for the fishermen because middlemen and money lenders still exploit the fishermen; 5. To fetch good market price necessary policy measures must be taken for organizing fishermen in appropriate organization and well developed marketing system. 6. The safety of fishermen is necessary to work in undeveloped area and international border; Necessary steps must be taken by the fisheries department for the effective coordination and implementation of different fisheries programmes because this lacking in coordination among various agencies hinders the development in the fishing community; 8. A detailed study on all aspects of socio-economic condition of fishermen must be conducted at the local body and report should be submitted to the Government for the taking necessary and effective welfare measures.

Acknowledgement

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Dowry Harassments and Dowry Deaths: A Study at Muthi Domana and Talab Tillo in Jammu

Shivani Abrol

“When men are oppressed, it is a tragedy and when women are oppressed it is a tradition”.

This paper deals with the harassment related to the demand of dowry from the bride and her parents. Sometimes such harassment leads to the death of the girl known as ‘dowry death’. The dowry related violence is probed in the two areas, Talab Tillo and Muthi Domana of Jammu district. The Dowry Prohibition Act was passed on 20th May, 1961. In 1986 The Dowry Prohibition (Amendment) Act was passed which made the imprisonment for 5 years and Rs. 15,000 as fine or the value of dowry whichever is more. Though this Act was made, still give and take of dowry was in practice and a lot of brides were harassed by the in-laws for bringing more dowry. However, awareness about the extent and nature of these issues came to the forefront during 1970s in USA as a result of the National Family Violence Surveys. In India, it was only during the early 1980s, in the wake of dowry and related problems, that crimes against women came to be recognized as an important social problem. This problem is like an infectious disease which has spread in Jammu to a large extent.

Historically, dowry has been an integral institutionalized part of Hindu marriage system. It ideally and customarily denoted the gifts voluntarily presented to the bride, groom and his family in marriage. The concept of *kanyadana* (gift of daughter) with gifts ranging from ornaments and other precious items finds references from ancient to modern texts on customs and rituals.

But today, every day in the news paper the news in connection with dowry is seen. The headlines say it all: ‘*Woman suffers 90% burns; mother-in-law, sister-in-law held*’ (Himalayan Mail, 08.10.2005), ‘*Andhra Minister in dowry harassment case*’ (Hindustan Times, 02.07.2007), ‘*Dowry is an evil to be eradicated anyhow*’ (Greater Kashmir, 27.08.2007. News in Daily Excelsior, 7 May 2008, entitled “*Dowry claims life of young house-wife*”.

Thus from these news reports it is seen that dowry-related harassment, sometimes resulting in so-called ‘dowry death’ or ‘bride burning’, become an increasing burden faced by women from all castes and classes in India. Moreover, there is some perception that the size of dowries has grown in recent decades putting increased pressure on families to prefer sons to daughters, thereby exacerbating an existing tendency towards son preference. The impact of this upon the ‘reversed sex-ratio’ in India is well documented with the numbers of ‘missing’ females due to sex selective abortion and female infanticide on the increase in many regions (Tommalin, 2009:1).

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According to the report of Crime in India, during 2007, in dowry death cases the total incidences including all the states were 7950, rate of crime was 0.7 (i.e. total no of incidence in states /total population of states, $7950/11167.97=0.7$). Uttar Pradesh has maximum cases of dowry deaths i.e. 2076 followed by Bihar 1172. No cases of dowry deaths were reported in Arunachal Pradesh, Manipur, Mizoram, Nagaland and Sikkim. If the union territories are also included then all India figures of dowry deaths incidence were 8093, rate of crime was 0.7. No case of dowry death was reported in Dadra and Nagar Haveli and Lakshadweep. In case of Jammu and Kashmir, dowry deaths incidents were 9, rate of crime was 0.1 and percentage share was 0.1 (no. of case of dowry in J&K/total no. of cases of dowry in India* 100 i.e. $9/8093*100=0.1$).

The National Crime Record Bureau (2002) of The Government of India has report as:

- 7,895 women were murdered due to dowry.
- In every 66 minutes 1 woman is murdered due to dowry.
- 12,134 were driven to commit suicide due to dowry.

Defining dowry-related violence

Nominally, violence can be defined as an act carried out with the intention or perceived intention of physically hurting another person. The hurt may be emotional injury or even material deprivation. This definition also includes harassment, cruelty as well as death caused by such behaviour. Thus persistent demands for dowry, even though unintentional, against the woman or her kin, leading to the oppressive conduct by the spouse and /or by the in-laws toward the woman resulting in her harassment, death, or in commission of suicide by her can be termed as dowry related violence (Jha and Piyari, 1996: 253).

In Jammu also the harassments related to dowry take place day to day. A total of 12 cases related to the dowry registered in the Police Station Crime Branch, Jammu from 1993 to November 2010.

As a lot of dowry related harassments are seen in the news papers day to day, the cases reported here seem to be far lesser than they actually take place. It is due to the reason that either the parties hush up the matter or compromise it.

Table 1
Statement of complaints and disposal of cases registered in Women Cell, Jammu

Type of Proceedings	Year			
	2007	2008	2009	2010 (till October)
Total complaints	758	540	1165	896
FIR (cases registered)	42	43	42	48
Advice to court	40	42	53	5
Compromise	676	367	1070	715
Total balance	-	88	-	128

Source: Women Cell, Jammu

From the Table above, it can be analysed that maximum complaints, 1165 were registered in 2009 and thus maximum compromises 1070 (91.84 %) were also done in this year. On the other hand, minimum cases were registered in the year 2008 i.e. 540 and minimum compromises were done in this year 367 (67.96%). It does not consist the dowry cases separately but it is seen that most of the FIR's registered are related to the dowry cases.

Compulsory marriage, compulsory dowry and pauperization

Those in public sector employment took loans against their Provident and Pension Funds or opted for 'voluntary retirement' to obtain the linked annuity, though it meant that after the wedding they would have neither income nor savings. Some poor families went door-to-door to collect money and/or requested clubs and mass organizations for assistance. With dowry, the cycle of poverty and debt is renewed as families lose their productive assets, maybe even their homes. It adds to the assets not only of those who receive dowry, but the local elite who encourage the practice and from whom the poor takes loan against their own assets, including land. It leads to the pauperization of poor classes. Many times it becomes difficult for the parents to arrange dowry themselves, so they have to take help of the relatives also. The relatives give the dowry items as gifts. It has been seen in the present study how respondents managed dowry for their daughters. The graph below depicts the same.

Out of 100 respondents each in Talab Tillo and Muthi-Domana, 22 respondents in Talab Tillo and 35 respondents in Muthi-Domana answered that they managed dowry easily, 15 respondents in Talab Tillo and 28 respondents in Muthi-Domana answered their relatives helped to give dowry, 21 respondents in Talab Tillo and 24 respondents in Muthi-Domana said they took money on credit to give dowry in marriage, 30 respondents in Talab Tillo and 10 respondents in Muthi-Domana did not give dowry and 12 respondents in Talab Tillo and 3 respondents in Muthi-Domana were unmarried. Thus this shows that majority of respondents who took money from others i.e. from relatives and on credit put together are more than who managed to give dowry easily i.e. 36% in Talab Tillo and 52% in Muthi Domana.

Wife beating for dowry

Wife beating is in fact one of the most accepted crimes committed against women. Wives are beaten for the want of dowry. It exists most in slums and amongst working class. In fact, now it is gradually creeping amongst middle class and rich families (Sharma, 1998: 592). In the present research, in a case, *Moni* wife of Jai, a resident of Talab Tillo got married in Nov' 2008. After few days Jai started beating, abusing, harassing and torturing Moni. After two months, in-laws told her clearly that she has not brought dowry i.e. the luxury items like washing machine, air- conditioner, fridge etc. In Dec'09, Jai beat Moni trashed her from his house and asked her to bring rupees two lacks from her father otherwise he will burn her alive as he is not afraid of any offence because he has close links with Inspector General of Police (IGP), Senior Superintendent of Police (SSP), *gundas* of Jammu city as well as with militants of Kashmir. Jai took Rs. 85,000 in total from Moni's parents time to time. Then Moni went to the Women Cell for seeking help. Thus it is seen how the women are beaten for the want of more dowry.

Non reporting of the dowry harassment

It is pertinent to note here that in most cases neither the woman nor her family report the violence to the police or took legal action against the demand for dowry which is a punishable offence. Why do victims and their families fail to report dowry demands and violence that precedes death? It is possible that there is insufficient awareness of the Dowry Prohibition Act and its subsequent amendments. Moreover, the Act itself deters families from reporting because it makes the givers of dowry offenders too.

The woman's immediate neighbours, her family and local residents are important bystanders and could minimize such victimization. The question is why haven't they done so? Again looking at the literature it is clear that bystanders don't intervene if they perceive the situation as not serious enough. The neighbors may dismiss her screams as simply a family quarrel.

Dowry Deaths

The most dramatic form that violence against women has taken is what the Indian media labeled 'bride-burning' until in 1978 or so, feminists cut out the alliterative fuzz by redesignating it as 'dowry murder'. The record in *Headquarters of Crime and Railways J&K*, Jammu reveals that the dowry deaths registered in 2001 were 13, in 2002 these were 18, in 2003, 2004 and 2005 these were 16, 12 and 5 respectively.

During the 1980s, urban north India has seen a growing number of murders of married women, variously called dowry murders or bride burnings. The dowry deaths are regarded as crime.

It has been visioned that the dowry deaths take place in Jammu also. The Table below reflects the total number of deaths that took place in Jammu province registered in Police Station Crime Branch Jammu:

Table 2

Dowry Deaths registered in Police Station Crime Branch Jammu

Year	No. of cases	Reference
1995	1	47/95
1998	1	35/98
2003	2	145/03, 373/03
2004-2006	-	-
2007	1	55/07
2008	-	-
2009	-	-
2010	No case till November	-
Total No.	5	-

Source: Police Station Crime Branch Jammu

In the above Table 1 case was registered in 1995 and 1998 each, 2 cases were registered in 2003, only 1 case was registered in 2007 and after 2007 no case of dowry death is reported in this Police station. Thus the Table tells about the dowry deaths but in news paper more deaths are seen than reported. The authorities say that people do not report such cases.

Increase in the amount of dowry

Earlier the dowry given was lesser in value than now a days. The amount of dowry has increased with the passage of time. In the present study, it is seen that in Talab Tillo, 30% respondents did not give/take dowry in their own marriage but as far as the marriage of their children is concerned 10% children fall in this category but in Muthi-Domana 3% respondents did not give/take dowry in their own marriage and 9% of their children fall in this category. This is given in the Table below:

Table 3
Variation in the amount of dowry in parents and their children's marriage

Cost of dowry (in Rs.)	Talab-Tillo				Muthi-Domana			
	No. of R who gave took Dowry	%	Dowry given/ taken to children of R	%	No. of R who gave took Dowry	%	Dowry given/ taken to children of R	%
Till 1000	-	0%	-	0%	4	4%	-	0%
1000-5000	-	0%	-	0%	10	10%	-	0%
5000-10,000	-	0%	-	0%	13	13%	10	10%
10,000-20,000	16	16%	1	1%	10	10%	-	0%
20,000-50,000	15	15%	17	17%	30	30%	16	16%
50,000-1,00000	10	10%	20	20%	12	12%	15	15%
1,00000-2,00000	8	8%	6	6%	5	5%	12	12%
2,00000-3,00000	5	5%	-	0%	-	0%	-	0%
3,00000-4,00000	1	1%	3	3%	-	0%	2	2%
4,00000-5,00000	1	1%	2	2%	-	0%	1	1%
Above 5,00000	2	2%	1	1%	3	3%	-	0%
Unmarried	12	12%	40	40%	10	10%	35	35%
Dowry not given/ taken	30	30%	10	10%	3	3%	99%	
Total	100	100	100	100%	100	100%	100	100%

Source: Data collected from the field

In the Table above, the contrast is drawn between the giving and taking of dowry by the respondents and their children both in Talab Tillo and Muthi-Domana. In the case of Talab Tillo there was no respondent or their children who gave/took dowry till Rs. 10,000, 16% respondents gave between 10,000-20,000 while 1% of their children fall in this category; maximum respondents 15% and 17% their children gave from 20,000-50,000. 10% respondents gave between Rs. 50,000-1,00000 while the number doubled in time of their children to 20%.

In case of Muthi-Domana 27% respondents and 10% their children who gave/took dowry from 1,000 to 10,000; 10% respondents gave till 10,000-20,000 while 0% of their children fall in this category; in the category of 1,00000-2,00000 5% respondents fall and this number became

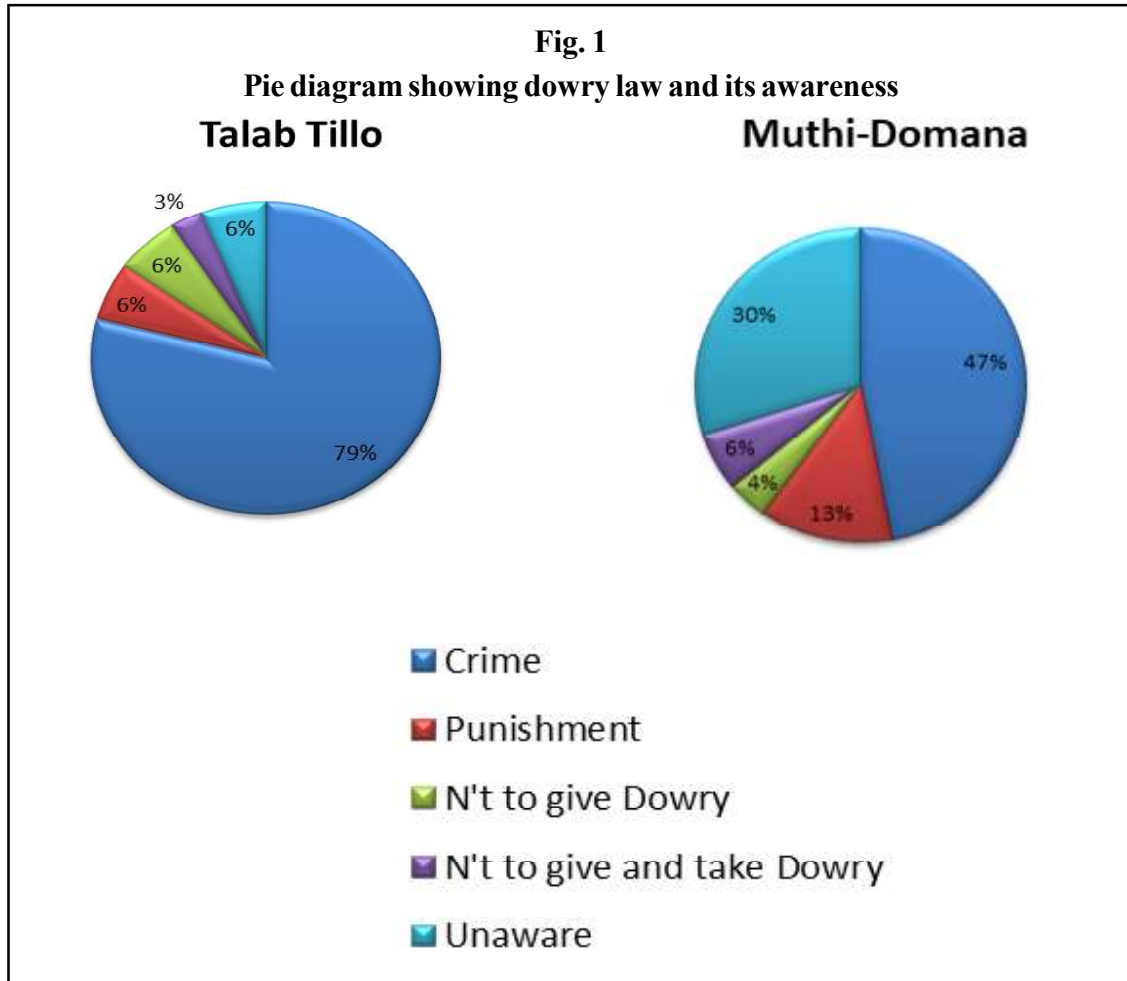
more than double i.e. 12% in their children's marriage. No respondent and 3% their children gave dowry worth Rs. 3,00000-5,00000.

It indicates that in Talab Tillo the children of respondents have given more dowry than their parents at their time than in the region of Muthi Domana. The jewellery and other small gifts in kind were the most common earlier but now the big items like motorbike, air conditioner, fridge, car etc. are common.

Dowry law and its unawareness

In this study 36 (18%) respondents out of 200 are unaware about the dowry law. No doubt 126 respondents said they know about such laws that dowry is crime but still they do not know about what sort of crime it is? The details about it are shown in Fig. 1.

In the pie diagram above, this represents awareness of the people regarding laws of dowry. 79% respondents in Talab Tillo and 47% respondents in Muthi-Domana believe that laws consider dowry as a crime indicates that 32% respondents more in Talab Tillo than in Muthi-Domana know what the dowry laws mean still they are unaware what the law actually is. Thus regarding the



unawareness about the dowry laws it can be said that respondents in Muthi Domana (30%) are more unaware than respondents in Talab Tillo (6%). Maximum respondents said dowry is a crime but still they do not know how it is considered a crime.

Two case studies related to the dowry harassment cases which were collected during the field work are discussed as below:

Shalini got married with Rinku Singh a resident of Chinore. Unfortunately and to her great surprise this fellow turned to be a totally different person what he posed before engagement and marriage.

Rinku started using very rough and abusive language for her and even for her parents within the first week of the marriage. He used to torture her mentally and physically. He used to beat her a lot and kick dowry items saying what third class and below standard dowry Shalini's father had sent to his house. Even rubbish remarks were given for the gold chain given to him. Thereby expressing an indirect dowry demand of highly expensive items. Although they had inquired from him before engagement to let them know about his any particular demand and whether they can meet it or not but he had replied that he had not demanded anything from his father till date then what to talk of Shalini's father. He also said he is a self made person. But right after Shalini got into his clutches after marriage he started showing his real face in the shape of violence, greed and cruelty.

He often used to talk loose with girls on cell phone but Shalini was not allowed to talk with her parents even. He had taken away her mobile without her knowledge and disconnected the landline phone also. Shalini was not allowed to go to her parents' home to know about their well being and was kept there as kitchen servant and slave only. He had never shown any sign of care or responsibility towards her. She was never given even a single penny by him rather he took away her purse along with Rs.8500/- without her knowledge, which Shalini's father had given her. He also man handled Shalini. He sold her brand new TV and washing machine even after her constant resentment.

A strange sort of fear and insecurity had been created by Rinku's aggressive, harsh and violent behaviour. Once he threatened Shalini by saying that her photograph is already on the wall now only a garland is to be put over it. She felt it as a direct threat to her life.

All this made Shalini mentally and physically pressurized and compelled her to come to her parent's house where he telephonically conveyed Shalini to tell her father to engage a lawyer for mutual separation as he would remain as he is. His behaviour is not going to change.

Shalini lodged a complaint against Rinku in Women Cell & requested SHO to get back all her dowry items, clothes and gold items and restore alimony before signing the papers for separation.

On the other hand Rinku wrote to the incharge Women Cell that Mr. Shri Ram (father of Shalini) keep changing his stand repeatedly and puts false allegation, it is difficult to believe him on any other platform except in front of competent court of law. Kindly direct Shri Ram to stop threatening call on his cell phone through SMS.

Shalini under undue influence of her father and medical history had left the house twice along with jewellery given by them also, and now she is staying with her parents without his concern.

Rinku further requested Incharge Women Cell to find the mutual divorce deed copy, deed of compromise for gifts exchange and the list of their gold jewellery gifts items. He was pleased to intimate her the date when Shalini along with her father will be ready for execution of the said deeds in the competent court of law. Thus it is seen that how Rinku beat Shalini for the want of dowry which made Shalini to go to court.

Another case study reveals, **Tripta Nanda** a resident of Domana, an employee in the LIC office, was married to Ajay. Ajay saw her in the marriage of her brother which took place on 20.10.2006. From that day he started seeing Tripta and continued to do so for three years. The parents of Tripta did not want to get her married to him but later on she said Ajay is a good boy. Ajay's father told them that he will make Ajay a permanent employee in the Police department. Later on they agreed and the holy wedlock took place. In dowry Tripta brought washing machine, T.V, cooler, fridge, VCR, almirah, motor cycle worth Rs. 50,000, clothes worth Rs. 2,00,000, gold of Rs. 2,00,000 but no furniture was given. Tripta got to know that Ajay is not in police but cleans utensils in a banquet hall and his father plays cards with him the whole day.

After fifteen days of their marriage, Ajay started beating her as he wanted money for furniture which Tripta had not brought with her. He also wanted that the nomination of the LIC policy of Tripta which was of Rs. 5 lacks in the name of her father should be made in his name. One day Ajay beat Tripta and took her to R.S Pura i.e. to her natal home to take Rs. 2, 00,000 for the furniture, she stayed there for 3 days. As Ajay had told Tripta to come back so on 1.05.2010 her brother dropped her till the bus stand. No sooner did Tripta reached home than Ajay slapped her. Then she went in veranda he again slapped her, he searched Tripta's purse to check if she had brought money that he had asked her to bring. Tripta's brother rang her to confirm if she had reached in her in-laws house safely, Ajay switched on Tripta's phone so that her brother could listen whatever was happening with Tripta. Then both Tripta's brother and mother took Rs. 10,000 with them and went to Tripta's house. As soon as they reached her home then Tripta's mother-in-law took a rod and blew on Tripta's brother and then on her mother too. Her brother and mother fell down. Her mother-in-law locked the room and was about to go to the police station to register a case against Tripta's mother and brother that they came to her house to kill them. But the elder sister of Tripta who was also married in the same locality was told by the neighbours that Tripta's mother-in-law is going to police station. So she went to Tripta's house unlocked the door and all of them went to the police station to file case against Tripta's husband and in-laws. The Station House Officer provided them with police jepsy to take her to the hospital then she was admitted in Sarwal Hospital.

After few days, Tripta was released from the hospital and her parents took her in their house. She started to go to LIC office whenever she had work as she was its agent. In July, Tripta went to the Sarwal hospital for her medical checkup as she was pregnant. Somehow Ajay saw her when she was going back after her checkup; he met Tripta and told her to sit on the bike as he would help her to board the bus to go to R.S Pura. Tripta sat on bike, Ajay first went to Vikram

Chowk and then changed his route to his house, she told him that she would jump from the bike but Ajay told her he would also jump into the river and die, it would end three lives at the same time i.e the life of baby in the womb too, so she remained quite.

Tripta is living there now, her sister told she was beaten once but Tripta did not say anything about this. She says she has to live there in his house, only death can separate her from there. But Tripta's parents are scare as to what will happen to their daughter?

Conclusion

Thus it is brought out in this paper that how brides are harassed as well as burnt for the want of more and more dowry in our society. In such situation parents and neighbours become helpless to save the women from the clutches of in-laws and even their husbands. Marriage without dowry is not possible as in the present work 58% of the respondents in Talab Tillo and 87% of the respondents in Muthi-Domana took/gave dowry. The laws related to dowry are made still more persons are unaware of such laws in Muthi-Domana than in Talab Tillo as the research reveals that 6% respondents in Talab Tillo and 30% respondents in Muthi-Domana are unaware about these laws. The case studies mentioned here reveal the voracious nature of the in-laws of the victims for getting dowry and to what extent they can go just for some trivial items. It is also seen that the cases reported in the police stations seem to be far lesser than they actually take place, the reason being the parties do not want to disclose the matter outside the home so solve it themselves. The role of institutions like Women Cell, Police stations and courts can help the victims to get rid of such situations. The burden of tradition, a prevailing ideology of male superiority, an insensitive police force, an archaic judicial system and a society that condone violence creates a chamber of horrors where even angels would fear to tread. Only when dowry itself is attacked in all its forms and manifestations in our own homes and personal lives, it is there that the real struggle begins.

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Impact of Television on Political Awareness of Rural Masses in Anand District of Gujarat

Ramesh H. Makwana

The speed of technological developments in the field of communication has no doubt changed the face of media and society in the past two to three decades. These developments are so fast that social scientists and researchers are finding it difficult to assess, assimilate, understand and interpret their impact on different communities and social groups. The diffusion of new information technologies is making such the road into Indian societies that their multiple applications are giving birth to more and more cynicism. The media is a helpless victim of this phenomenon. After the conversion of the whole world into a global village the new information technologies which have brought video, sound, graphics, and text to gather at a great speed and skills, are aiming at creating an information society which, very soon, will widen the gap between the information rich and the information poor. The unequal pace of technological development between the urban and rural areas, where both producers and beneficiaries of technology, has increased inequities between urban centers and the rural periphery. The antennas on the rooftops are increasing day by day all over the world. The 20th-century creation of the technological revolution, the great instrument of persuasion and the most powerful weapon for social change, the unique combination of commercial, political academic, and cultural programs is the main characteristic feature of TV. The scope of TV Programmes can be broadly visualized from three angles, i.e. information, education, and entertainment with communication satellites the task of realizing its basic functions has become much easier and the purpose more effective. Many advanced countries in the world have tried to fully utilize the potentialities of TV for their political and Socio-economic development extensive research has been conducted to assess the impact of TV on the minds of the people. In light of these studies, many developing countries have realized the need for a sophisticated technology like TV which could bring revolutionary changes, especially among illiterate masses. Considering these possibilities a worldwide satellite Television experiment called site (satellite Instructional Television Experiment) was initiated for the upliftment of rural masses (Sharda P. V. 1992: 1-2).

The social benefit of satellite television was expected to break all barriers between nations and also to help promote understanding among them. There is a relationship between economic development and Social change in a country. Communication plays an important role in bringing

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social change Hence a country that needs to develop itself requires the assistance of a communication system. India is a developing country. Therefore, the significance of mass media in this country needs no exaggeration It can have a great impact. The Government of India has been taking several steps to educate the masses and bring awareness through modern media. A majority of our population is living in rural areas. Despite tremendous strides in urbanization, industrialization, and mechanization India is still far behind in many aspects. It is as to compete with other countries of the world in economic development and overall progress, India has to start from the village level in its nation-building program. The backwardness of our rural folk chiefly lies in their poverty, innocence, ignorance, literacy, and inhibitions. The planners desire to give them higher aspirations, with the intention of individual self-development that ultimately leads to national development. The existing formal education system is not able to cater to the needs of the present situation, hence a medium like television should be made thoroughly extensive in its use for mass educational programmes. (Narayan Menon.1976)

Here it can be said that the audio and visual combination of T.V.S is a capable medium if the programmes of rural mass education are to be meaningful. The broadcast media provides an opportunity for rural participation in their programs. The kind of individual participation that brings the media to the masses may be a more interesting way of presentation than the monotony of listening to routine talks and lectures. Basic knowledge about politics becomes imperative when it comes to the people choosing a leader. The right understanding of body politics helps without any pressure and influence. Political education teaches between democracy and utilitarianism. The rights and principles of democratic citizens and also the purpose of national policies.

Considering the role of T.V. in political affairs, especially in a developing country where the rural population is more, the present article attempts to know the influence of T.V. on villagers concerning their level of political awareness. To convert the ignorant village folk into intelligent-thinking citizens the first step should be to provide them an atmosphere of social and political awareness. Especially in a democracy where the policies of the government are the needs of the people, a basic knowledge of this system becomes necessary. Given the effectiveness of T.V. when compared to other media in shaping public opinion it was intended to study the impact of television on the rural masses and the role it plays in creating political consciousness among them. Four villages of Anand District in Gujarat have been selected as the sample and the political programmes telecast over Ahmedabad TV were taken to study the impact. The study was conducted during the period between the village panchayat election and December 2005.

Media Scenario

Media Scenario comprises TV, reach radio, reach newspapers, advertising, other print media forms, attempts at social marketing, and net newspapers or cyber journalism. Various forms of traditional media are integrated into one social system. These forms are not merely entertainment-based. They are essential means of education on various aspects of life. They also form part of a larger media scenario. Yet independent news media -print, electronic, or even cyber remains the most important media for its capacity to scrutinize public affairs without fear or favor and hold us accountable to our jobs and responsibilities. Its good health and the right attitude are, therefore, very important to all of us In the all-important task of national integration the importance of independent

news media can not be over-emphasised. We can understand the media reach in the Indian scenario by having an idea of the total number of newspapers, journals, and periodicals as well as the number of radio stations, TV channels, satellite links, and media-related websites. In recent years there has been a steady trend towards what we can describe as micro media the media of small newspapers, limited circulation journals, and community radio.

Basic Formulations

- It is difficult to delineate the total range and impact of this vast organized and at times unorganized media scenario.
- No section of India's population is media-starved.
- Going by the modern idiom of information haves and information have-nots. The only thing you can perhaps question is the type and quality of information the vast sections of India's population get.
- The Indian press, which was at the forefront of India's struggle for freedom from the British and has evolved with the evolution of Indian consciousness and entry of India into the modern world, therefore, still cares more about tradition, history, and content. India's national radio network All India Radio has 100 regional stations. There are over 200 local broadcasting radio stations, all government-owned (AIR), throughout India. Though a lot many private channels have come in the field of TV the national network Doordarshan is still the biggest telecaster with its three regular channels with terrestrial rights.
- India has 70 million homes with TV; of which 25 million homes have cable & satellite.
- Perpetration
- The installed base of PCs in Indian homes however around 3-4 million
- Cable TV subscribers -30.08 million in 2000 increased by about 79%to 53.88 million by 2005
- According to a study.
- According to an Indian readership survey, the press reaches about 33% of India's population, while TV reaches 47%.
- India is expected to have 25m Internet users by the end of the year 2005, up from three million in 2000 and 5.5 million in 2001 beginning.
- According to RNI - (press highlights in 2000) UP produced the largest no. (8,750) followed by Delhi (6,543) and Maharashtra (5,610). • The largest number of periodicals and newspapers -are brought out in Hindi (19,685) followed by English (7,175). • The total number of registered newspapers has risen from 49,145 as of Dec 31, 2000, to 51,900 as of December 31, 2004

But to know how best media can help promote the climate of development, especially in rural areas we must know how our changing society is influenced by media. As we know the change is brought about more through a process of internalization of certain ideas than by any modification in the external environment. In simple words, one's idea is perceived and corrected by learning through interaction or any other process that is more responsible for a change in individual and group behavior than concrete structures that may be built around an individual or group. The media seeks to consolidate the process of internalization.

Objectives and Methodology

1. To determine the level of political awareness;
2. How TV contributes to political awareness; and
3. To study the positive relationship between the degree of exposure to television programs and the political awareness of rural masses.

This study was conducted as an empirical research. This study has been conducted primarily with the help of the interview schedule. An interview schedule has been selected because the sample chosen constitutes the rural population, who are illiterate or semi ducted and hence unable to read. The study was carried out in the context of 4 villages of Anand District of Gujarat State. In the present study, 50 respondents from each village were selected by purposive sample method. Out of 200 respondents, 100 men and 100 women were selected as a sample; the observation method, in-depth interviews, and participation observation were used to collect the data. The interview schedule was constructed and tested as a major tool of data collection. Variables used for this study have been classified as independent and dependent variables.

(a) **Independent Variables:** To study the impact of TV on the political awareness of rural masses, the following variables were used as independent variables. 1) Education, 2) Caste, 3) Religion, 4) Age, 5) Occupation.

(b) **Dependent Variables:** Political awareness and its dimensions (Political Participation, Political Interest, and Political Responsibility) have been considered as the dependent variables.

Profile of Study Area

The state of Gujarat was formed on 1st May 1960. The first capital of Gujarat was Ahmedabad; the capital was moved to Gandhinagar in 1970. Anand District is an administrative district of Gujarat state in western India. It was carved out of the Kheda district in 1997. Anand is the administrative headquarters of the district. It is bounded by Kheda District to the north, Vadodara District to the east, Ahmedabad District to the west, and the Gulf of Cambay to the south. The area of the study is the district of Anand in the state of Gujarat. Anand is famous for Amul Dairy all over the world and as a milk city. Anand city is situated between 22-23 north latitudes and 72-57 east longitudes. The district extends an area of 2951.10 is 59 k.m. There are 10 Talukas, 366 villages, and 10 towns. According to the 2001 census, the total population of the district was 18, 56872 consisting of males 9,72000 and 8, 84872 females. The rural population of the district is 1348901 and the urban population is 50791. The density of the population per square k.m. is 631.4 per 1000 men the number of women is 910. The total literacy of this district was 74%. Among them, 86% were males and 61% were females. According to the census, 9.70% were farmers, 17.78% were farm workers. The total size of the land is 295690 hectares. There are many medical and health facilities in this district. For education, there are many primary and secondary schools and colleges and two universities. It has 6 industrial assets, 355 milk co-operative societies, 5740 registered small industrial units, and 73 large and medium units.

Political Awareness

Political awareness assumes greater importance in a democratic system which indeed demands it. Political activities are the principal means by which consent is grouted or withdrawn in a democracy and rulers are made accountable to the ruled. Political activities give the citizens a

sense of dignity and broadness to their political understanding and make the ruler as well as the ruled alert in their sphere of responsibilities and efficiency. Mathews and Porthole have stated that all behavior through which people directly express their political opinions covers conventional activities like voting and discussing politics as well as unconventional activities like demonstrations, dharna, and rallies. Thus political behavior includes three major dimensions: (a) Conventional political behavior such as activities such as talking politics, joining a political party, taking part, taking part in a campaign, helping a candidate for political office, and (b) Communication of protest/support by sending protest or support messages to political leaders. (c) Unconventional political behavior and demonstrating. In our context, an awareness of or even a bare minimum consciousness of politics can be called 'political awareness'. Politics makes a call upon individual knowledge. This in turn necessitates education and political education.

Socio-economic Profile of Respondents

The socio-economic background of respondents is an important element & in the political awareness of rural masses. It is playing a legitimate and active role in the political awareness of rural masses. In this context, an attempt is made to analyse the socio-economic background of the respondents. Especially to find out whether the socio-economic factors related to age, caste, religion, education, occupation, and income, could have any significant impact in determining the impact of TV on political awareness of rural masses of Anand District in Gujarat State.

Age is one of the determining attributes for the political awareness of rural masses. A majority of men respondents were in the age group of 40-50 years (58%) while 35% of respondents belonged to the age group of 30-40 years. Among the women more than half (54%) of the respondents belong to the age group of 40-50 years and about one-third (33%) to the 30-40 years age group. Most (94%) of the respondents belong to the Hindu religion and only a few (6%) of them profess the Christian religion. The majority of respondents (More than 78% men of 68% women) are agricultural laborers, some of the respondents belong to the working class, and only a few of the respondents are businessmen. The important source of leadership is competence, skill, and knowledge acquired from one's occupation. (Murphy and Morris, 1961:390) That significantly influences socio-political values and ideology. A part from being a source of income, the occupation of a person determines the life style and the class status of the person. (Maciver and C.H. Page, 1967:390). Thus occupation and class status are the most important factors for the political awareness of the rural masses.

The economic status of respondents is one of the major factors for the political awareness of rural masses. It has been observed that 25% and 35% of men respondents have an income of Rs.11,000/- or less, 31,001/- or more than up respectively. Whereas 16% of women respondents have an income of 21,000-30,000. The rest of the women respondents are dependent on their parents or husbands.

In the Indian social system, caste prescribes one's status and a person knows right from birth his position in the society (Singh 1991:51; Bhasker Manu, 1997:14)). The upper caste, OBC, and SC respondents are almost equal in number (38%, 31%, and 27% respectively). Less than half of the respondents have primary education. Among the men, 41% have secondary education. The level of illiteracy is 34% for men and 42% for women. Among the women, 31% have secondary education.

A majority (68%) of the respondents come from a nuclear family and very few of the respondents come from a joint family. Thus, the majority of the respondents come from the nuclear family, so they have less family responsibility hence they do enjoy through T.V. and other tools of mass media. On the other hand, the respondents who come from a joint family, have more family responsibility and lack freedom and time to watch TV and other tools of mass media.

In both these areas i.e. adjusting the routine engagement and discussing the TV programmes the reply was immediate as if these were quite natural. Here one observation is noticeable that some respondents feel that experience of one-way communication on TV may promote passiveness among viewers if they are for long hours before TV.

Impact of Television on Political Awareness of Rural Masses

In the present study, 76% of the respondents have their own television sets. While 14% of respondents do not have T.V. sets of their own. 69% view television in their own houses whereas 31% watch television in neighboring houses. People who watch TV in community centers constitute 9% only. The respondents who watch TV in others' houses are backward-caste people. Poor respondents watch TV in community centers. The TV sets in community centers may be going out of order quite often; the exposure of poor people groups regularly to various programs may be limited. Some of the respondents have given the impression that community television sets which are provided by the government are not in working condition after one year and also complained about the undue delay in repairing the television sets when they go out of order.

One interesting observation is more than half of the people covered by the sample, view television for one hour a day, those who watch TV for two hours constitute 8.2%. 26 % of the sample spends 2 to 4 hours before TV. Thus, more than half of the people covered by the sample, view television for 1 hour a day, here it may be noticed that there is a wide difference between the second and third range. The persons in the 1 to 2 hours range are those who keep their TV sets tuned from 7 to 10 pm and watch items of their choice. The sample also includes people who watch television for limited periods like 15 minutes, 20 minutes, or even 30 minutes. These people have been categorized in the last range.

More than two-thirds (68%) of the respondents the timings of telecasting of different programs are suitable for their viewing. But, for the remaining respondents (32%) timings are not suitable. This part constituted substitute timing which is convenient to them. Some women felt it would be good if the telecasted commenced still earlier and that the introduction of programs would be convenient for their viewing. Since the suggestion came from a very small fraction of the sample, it may be understood that a large majority are satisfied with the present timing. It may be recalled that the program timing has been designed to keep the rural atmosphere in view. This is the main reason for such a high percentage of suitability.

The majority of the male respondents (78%) discuss the programs with family members, neighbors, friends, etc. Women's share is a little more than men's, though they limit their discussion with family members since most of them are housewives. In these areas i.e. adjusting the routine engagements and discussing the TV programs, the reply was immediate as if these were quite natural. Here one observation is noticeable. Some respondents feel that the experience of one-way communication on TV may promise passiveness among viewers if they sit for long hours before TV.

In news bulletins, TV covers the activities of all important leaders. The respondents were asked whether they had seen the leaders on the TV or outside. The response shows that 63% of the samples have seen these leaders only on TV while only 22% have watched them only at other places. However, 8.5% have seen them both on TV as well as at other places. The familiarity of these leaders through TV among women folk compared to men is very high i.e. 94.28%. This figure shows the capacity of TV to influence women, in other political matters also especially in a society where rural women are mostly illiterate and confined to the household. Places other than TV where these leaders were watched are factories, inaugural, foundations, developmental programs, and party meetings, etc.

Most (60%) of respondents have preferred entertainment programs as their first choice followed by political (21%) and other educational programs (16%). These figures indicate that the majority have preferred entertainment programs to other programs. With respect to women, the preference for recreation is very high (80%), 13% opted for politics, and a negligible 8% preferred other educational programs. These differences between men and women also reveal that TV is not a more entertainment tool but may equally and effectively serve its fundamental purpose of educating the masses.

The majority (56%) of the men respondents coughed TV as their major source of information followed by news paper 20% and Radio (24%), while the majority of women's (70%) information source is TV and the other 18% read news paper for information. These women are educated when 12% of women's source of information is radio. Here one observation is that the majority of the rural women are interested in reading newspapers. A few of them are interested in radio as a source of information. Thus, TV is the major source of information because TV's understanding is more die to visual effects and they can retain the information in their minds for a considerably long period. Though TV's effect is more, the duration of the program is very short as compared to radio. The majority of respondents said that the schedule of the TV programs is not suitable for them. Therefore, some respondents listen radio at their place of work also. TV and radio broadcast programs according to a fixed schedule. One cane go through all kinds of news if one sits with a news paper. And that too when one feels convenient to do so. This is, however, applicable to the literate respondents only.

A significant percentage (44%) mainly consisting of men are interested more in political news, the majority (62%) of women are interested more in different serials, while 26% of women are interested in political news, particularly at election time. These women are educated, working women and interested in public life. The respondents who watch TV during election time, all are aware of political matters like how many candidates are contesting the election, names of the parties, symbols of the parties, social background of political leader, dominant party of their region, information about national leader. Code of conduct of the election, leader of the party at the district level, election process, etc.

Most (72%) of the respondents have said that TV is playing a significant role in familiarizing the national personalities to the villagers. The highest percentage of women folk could see these leaders only because of TV. Familiarity with political personalities may be considered as the first step to political education. Some times this may create interest in knowing further about politics. It

is observed that the regular ten-minute daily news bulletin is not sufficient to impart political education to the rural masses. The study emphasizes the need to start supplementary programs in regional languages in addition to the political information presented through news Talks, interviews, features, discussions, drama, and other programs that contain politics as a subject that may be televised to inculcate interest among the viewers and motivate them to receive political education. About one-third (31.50%) of the backward caste respondents claimed TV as their source of information, while 18.50% of respondents referred to the radio as their source of information. 34% of the upper caste respondent's information source is TV. While 16% of respondents' source of information is radio. However, the difference between upper caste and backward castes who selected T.V. and Radio as their source of information is less. It can be concluded that caste as a sub-variable, did not have much influence on the awareness of the respondents. However, the level of understanding that goes along with the caste to some extent can influence awareness in certain aspects. However, the majority of women (57%) and men (43%) preferred TV as their choice of media for information.

When the data was analyzed according to sex, it was found that 43% of men and the majority (57%) of women preferred TV as their choice of media for information but TV has failed to increase political awareness of women. It is seen that women are quite heavy users of TV and they have no choice but to view even political programmes. They do not seem to have any knowledge about the details of political affairs which they view on T.V. But one can hope that in the long run, the women if their present liking for TV continues in the same line, may develop a keen interest in political affairs.

The results show that occupation has a high influence on the political awareness of the villagers. The observed results show that more than academic education the soundness in financial status seems to have a more direct impact on the level of political awareness. The agriculture labor and caste occupation category's majority (73%) respondents showed lesser awareness than service categories. It can be justified by the fact that they spend most of their time in fields and at their work places and cannot concentrate on other things. The observed results show that more than academic education the soundness in financial status seems to have a more direct impact on the level of political awareness. Here it may be mentioned that the villagers themselves said in as many words that they do not get enough time to see all the programs as they spend the entire day earning their daily bread.

Education as an influencing factor has a significant effect on the political awareness of the villagers. In certain critical areas of political awareness like international news, and political parties. Assembly party broadcasts, and political events the difference in awareness was significant. Where functional knowledge would have served the purpose, no difference between educated and uneducated was noticed. However, Graduates and post-graduates preferred news papers equally to T.V. for political awareness.

Age did not show any influence in the levels of political awareness of the villagers, except in understanding the assembly proceedings. Assembly proceedings seem to have more appeal to villagers in the age group of above, whereas 35% of the respondents in the age groups of 21-30 and 31-40 65% mainly stood at first level. As thought earlier, older people with their maturity and experience and younger people with their enthusiasm to participate in politics were expected to have a better understanding of politics.

Conclusion

The study reveals that TV is not just an instrument for the entertainment of the viewers but it also makes them aware of many things provided they can sit before it for longer hours. TV is the major source of information for the majority of the villages, especially women. A significant percentage, mainly consisting of men, is interested more in political news. They have also shown a high score in awareness. TV plays a vital role in familiarizing the national personalities of the villagers. Familiarity with political personalities may be considered as the first step to political education. In spite of high exposure to T.V., women score very low in political awareness than men. The discussion can be concluded that regular exposure to political programs is increasing the levels of political awareness. This shows that TV is certainly giving political education to the rural masses. TV's role in politics may not be the same at all times. Hence, it is suggested that political programs may be presented effectively on TV to raise the levels of political awareness among the rural masses. On the whole, if television would recognize an affirmative obligation to elevate the level of our politics and applied much thought it might play a major role in helping make our democracy more rational and responsible.

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Education and Social Change Among Scheduled Castes

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Abstract

Social change through education among Scheduled Castes is very widely discussed and studied phenomenon all over the country. The Indian State is providing special educational opportunities for the SCs. Despite many studies there is scope for further studies on education among Scheduled Castes and consequential social change as some other consequent processes are also going on fast. The present study has focused the impact of education on social life patterns of Scheduled Castes. This study is proposed urban and rural settings in Western Uttar Pradesh. Empirical data have been collected by using observation, interview, personal records. The present study suggests some important indications in the content of education and social change. Findings suggest that first and the second generation lag behind in education due to lack of financial resources and confinement of education to higher castes but the third generation is educated which thus constitutes a positive effect on their social and economic life.

Social change through education among Scheduled Castes is very widely discussed and studied phenomenon all over the country. The effect of education in changing status identities among the Scheduled Castes, specially their engagement in secular occupations as a result of growing modern education and rise in social position which are very much observable in the present times. Many social scientists highlight that the Scheduled Castes are gaining education and that plays an important role in achieving higher status and thus social change is observable. The Indian State is providing special educational opportunities for the SCs. Despite many studies there is scope for further studies on education among Scheduled Castes and consequential social change as some other consequent processes are also going on fast. The present paper has focused on the following specific objectives: to find out the extent of the increase in education among them over a period of time and the impact of education on social life patterns of Scheduled Castes and to analyze change in their inter-caste relations e.g. untouchability and commensality etc.

For the purpose of present study an urban setting i.e. a Moholla namely Shergarhi situated near Shastri Nagar of Meerut city in western Uttar Pradesh and a rural setting (a village), situated at about 10 km. from the city, namely Hasanpur Qadim have been taken up. They have shown progress in economic, occupational, political and educational fields. Here also the SCs have shown some change in their social position. Thus, the both areas has numerically preponderant of SCs. From

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the selected at the first stage some cases have been identified who have shown social, occupational, educational and political change in the region. At the second stage, 100 families from each setting have been selected for the study. Empirical data have been collected by using observation, interview, personal records and secondary records. Secondary records have been consulted from the local, Block and District head quarters and other government's records. Quasi participant observation method has been used for collecting first hand data. Data from 200 households in the rural and urban area have been collected by using interview guide/ schedule. On the basis of the analysis of the facts from 200 heads of households, we arrive at the following findings. The findings have been grouped into different sections related to the different objectives as proposed.

Development of Education among Scheduled Castes

1. All of the respondents of rural area and urban area are aware about the existing educational facilities.
2. The large segment (59) is aware about educational facilities through teacher and school-college authorities. The urban proportion (38%) is larger than the rural proportion (21%).
3. The large segment (94) is using educational facilities at medium level in which proportion of urban respondents is slightly larger (52%) than the rural proportion (42%).
4. The large segment (156) is giving equal educational opportunities to girls, in which proportion of urban respondents is slightly larger (84%) than the rural proportion (72%).
5. The large segment (61) is saying that poverty is major cause of not going to school and dropout among SCs students in which proportion of rural respondents is slightly larger (32%) than the urban proportion (29%).
6. The large segment (149) constitutes of their father being illiterate in which proportion of rural respondents is slightly larger (78%) than the urban proportion (71%) and majority of respondents (71) are educated up to intermediate in which proportion of rural respondents (38%) is slightly larger than the urban proportion (33%).
7. The large segment (86) considered reservation and education to be the factors of economic upliftment in which proportion of rural respondent is slightly larger (47%) than the urban proportion (39%).

Changes in Social Life of Scheduled Castes

A number of changes have been observed in social life of Scheduled castes under study.

1. A large majority (86%) feels that commensality with higher castes has increased in which proportion of urban respondents is slightly larger (89%) than the rural respondents (83%).
2. A large segment (106) feels that commensality with lower castes has decreased in which proportion of rural respondents is slightly larger (64%) than the urban proportion (42%).
3. In the present generation 73 percent of the respondents' friends have higher castes whereas this proportion was 18.5 percent in the past generation and it is slightly larger in urban area (22) than in the rural area (15). Thus, the facts indicate that friendship with higher castes has increased manifold (18.5% to 73%) over the two generations.
4. In the present generation, 51 percent of the respondents feel that higher castes members accept food and tea willingly at their residence whereas this proportion was 3 percent in

the past generation and nil in rural area and 6% in urban area. Thus, the facts show that instance of higher castes members accepting food and tea willingly at their residence has increased manifolds (3% to 51%) over the two generations and caste superiority sense apparently is felt very less among the higher caste people where taking food and tea are concerned.

5. In the present generation, 64 percent of the respondents have visited the higher castes' house regularly whereas this proportion was 10.5 percent in the past generation and it is slightly larger in urban area (16) than in the rural area (5). Thus, the facts show that habit of visiting to the higher castes' house regularly has increased for magnetize change (10.5% to 64%) over the two generations.
6. In the present generation, 51 percent of the respondents said that higher castes visit the Scheduled Castes' house regularly whereas this proportion was 3 percent in the past generation and nil in rural area while 6% in urban area. Thus, the facts show that higher castes visiting of the Scheduled Castes' house regularly has become multiplied (3% to 51%) over the two generations.
7. In the present generation, 74 percent of the respondents inter-dine with the persons of higher castes whereas this proportion was 13 percent in the past generation and it is slightly larger in urban area (18) than in the rural area (8). Thus, the facts show that inter-dining with the persons of higher castes has increased manifold (13% to 74%) over the two generations.
8. In the present generation, 78 percent of the respondents have always been treated equally by high castes on the basis of same educational qualification and it is slightly larger in urban area (84) than in the rural area (72) whereas this proportion was nil in the past generation. Thus, the facts show that Scheduled Castes observe on an equal footing with the higher castes members having the same educational qualifications has increased in manifold (0% to 78%) over the two generations.
9. In the present generation, 58 percent of the respondents have considered education as the factor of betterment in their social status whereas this proportion was 45 in the past generation and it is slightly larger in rural area (46) than in the urban area (44). Thus, the facts show that education as the factor of betterment in their social status has increased manifold (45% to 58%) over the two generations.
10. In the present generation, 87.5 percent of the respondents have been consulted for selection of mates for marriage and it is slightly larger in urban area (92) than in the rural area (83) whereas this proportion was 8 percent in the past generation and nil in rural area while 16% in urban area. Thus, the facts show that in consulted of selection of mates for marriage has increased more than ten times (8% to 87.5%) over the two generation.
11. In the past generation, 74 percent of the respondents had been married at the age of up to 18 whereas this percentage is 12 in the past generation and it is slightly larger in rural area (16) than in the urban area (8). In the present generation, 35.5 percent of the respondents have married at the age of 22-24 whereas this proportion was 9% in the past generation and it is slightly larger in urban area (11) than in the rural area (7). Thus, the fact shows that

the present generation perhaps knowing the drawbacks of early marriage, have preferred 22-24 age at marriage (35.5%) in comparison to earlier generation (9%). Early marriage proportion has been decreased (74% to 12%) over the two generations.

12. In the present generation, 92.5 percent of the respondents have favourable attitude of family planning whereas this proportion was 27.5 percent in the past generation and it is slightly larger in urban area (32) than in the rural area (23). Thus, the facts show that favourable attitude of family planning has increased manifold (27.5% to 92.5%) over the two generations.
13. In the past generation, 96 percent of the respondents had more than 4 children in their family whereas this proportion was 15.5 in the past generation and it is slightly larger in rural area (17) than in the urban area (14). In the present generation, 88 percent of the respondents have 1 or 2 children in their family whereas this proportion was nil in the past generation. Thus, the facts show that the present generation knew the drawbacks of large family and they have preferred 1-2 children (0% to 88%). Above four children proportion has decreased (96% to 15.5%) over the two generations.
14. In the present generation, 66 percent of the respondents prefer to have male child whereas this proportion was 94.5 in the past generation and it is slightly larger in rural area (100) than in the urban area (89). Thus, the facts show that attitude for preference to male child has decreased (94.5% to 66%) over the two generations.
15. In the present generation, 88 percent of the respondents don't favour the inter-caste marriage whereas this proportion was cent percent. Thus, the facts show that attitude for inter-caste marriage has increased manifold (0% to 22%) over the two generations.
16. In the present generation, 52 percent of the respondents accept the increase of integration of Scheduled Castes and other through inter-caste marriage whereas this proportion was nil. Thus, the facts show that integration through inter-caste marriage between Scheduled Castes has increased manifold (0% to 52%) over the two generations.
17. In the present generation, 21 percent of the respondents' friends and relatives got married outside the caste whereas this proportion was 2 in the past generation and nil in rural area and 4% in urban area. Thus, the facts show that friends and relatives married outside the caste has increased manifold (2% to 21%) over the two generations.
18. In the present generation, 69.5 percent of respondents consider advantages of education for help to get a job and it is slightly larger in urban area (72) than in rural area (67) whereas this proportion was 63 percent in the past generation and it is slightly larger in urban area (65) than in rural area (61). Thus, the facts show that advantages of education for help to get a job has increased (63% to 69.5%) over the two generations.
19. In the present generation, 20.5 percent of the respondents perform the rituals of upper castes whereas this proportion was nil in the past generation. Thus, the facts show that attitude to perform traditional deities has decreased (92.5% to 63.5%) over the two generations.

Conclusion

The study shows that mostl of the head of household are males, middle aged, married and

more nuclear and middle sized families have middle level education are in government services and private works, having respectable income with the neighborhoods standards.

Education in the present generation has improved to a large extent from the past generation. They are aware of educational facilities through formal and informal means; using those up to some extent, as a whole girl are also making use. Largely commensality with higher castes has increased but with lower castes (Valmiki) has decreased, having friendship with higher castes, higher castes members accept food and tea at the residence of SCs. SCs visit the higher castes house regularly and higher castes also visit them. Inter-dining with the persons of higher castes in social function, equal footing is also seen with the higher castes members having the same educational qualification, education acts as an important factor for betterment in their social status, consultation of youngsters in the selection of mates has increased, the age of marriage has increased, largely favorable attitude towards family planning, 1 or 2 children in their family as a norm, preference to male child has decreased, inter-caste marriage increased up-to some extent, some friends or relatives married outside the caste, education helps to get a job. Rituals performance like that of upper castes has increased up-to some extent.

The empirical evidence suggests some important indications in the content of education and social change. Findings suggest that first and the second generation lag behind in education due to lack of financial resources and confinement of education to higher castes but the third generation is educated which thus constitutes a positive effect on their social and economic life. Change in social life such as equal treatment with high caste members, regular visits and inter-dining with high castes has also been seen. Education has also minimized the disabilities like untouchability, inter-caste marriages are also been preferred now. They also show favourable attitude towards family planning.

C. Parvathamma (1984) finds that education is one of the important variables with the help of which social change could be achieved. P.N. Pandey (1988) has found that influence of education in social mobility and changing status identities among the Scheduled Castes, specially their rise in social hierarchy and social position mobilization and engagement in secular occupation as a result of growing more education. N.J. Usha Rao (1983:164-179) has found that the role of education as a catalyst or agent of social change has been well recognized education is said to determine the level of aspirations technology, productivity efficiency etc. which constitute some of the basic factors in the process of development. A.R. Kamat (1981) examined that the improvement in the educational progress of the Scheduled Castes after the introduction of special educational concessions to them. M.S.A. Rao (1972) considers that education helps in promoting values and achieving new goals. It widely recognized that formal education plays a vital role in social mobility, both horizontal and vertical. M.S. Showeb (1986:19) states that in India education is considered as the most important media for social change. In support of these, the present study has also raised that education has played the most important role for their socio-economic development of Scheduled Castes in the both selected area.

The study identified certain factors contributing to social change of Scheduled Castes namely education, changing inter-castes relation, change in the attitude and in the level of awareness.

Education, modern occupation and the welfare schemes of the government are contributing a lot towards changing the socio-economic attitude and the life style of the Scheduled Castes. Therefore, this study has been limited only in a small setting. Therefore, findings are indication of changes further generalization is required at wider level.

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Tribal Women in Prison : A Case Study of Bhopal Central Jail

Ruchi Vyas

Crime is time, space, group and culture specific. Most theories on crime deal with non-tribal societies, there are few theories to explain crime in tribal setting specifically. Tribes specially face the dilemma of two worlds, that of tradition and the other of modern legal system and often overlooks the latter. Gond for example considers himself as an executioner rather than a murderer. According to a practice in a certain tribe, an accused rapist is taken to the hilltop by his fellow men in a procession and there he is put in a gunny bag whose mouth is tightly secured and the accused is rolled down the slope. The accused often dies due to this punishment, but if he survives he is accepted back by his community and justice is accepted as having prevailed. Another such example can be drawn from a cited case. Online edition of India's National Newspaper, Friday, February 16, 2001, reports from New Delhi The Supreme Court has affirmed a Delhi High Court judgment that in the absence of a notification in terms of sub-section (2) of Section 2 of the Hindu Marriage Act 1955, no case for prosecution of a husband - a tribal (Santhal) - for bigamy under Section 494 of the Indian Penal Code was made out by the appellant-wife, also a tribal (Oraon), because "the second marriage solemnized by him cannot be termed void either under the 1955 Act or any alleged custom having the force of law".

Clearly the interpretation of crime is group and culture specific and little is available about tribal conception of crime in sociological theories although some anthropological studies do carry descriptions of law and order conception among tribal societies, which are more in light of cultural studies rather than as interpretation of crime, law and order. However since culture defines our social responses no treatment of crime can be de-linked from its socio-cultural context. They are studies and records of crime committed by tribes, which however do not tend to explain crime in tribal society or crime committed by tribe's men.

Besides as statistics on crime along caste/ religious/ ethnic group lines are not available to allow any such generalized interpretation. Old British records for example showed certain tribes as criminal tribes. G.O.I. under the British rule passed an enactment in 1871 under which various tribes committing criminal activities were categorized as criminal tribes and organized tribal criminality was recognized as a fact. Although, this enactment was repelled in 1952, when these

tribes were denotified by the government of independent India. Noticing that criminal tribes too in matters relating to other than crime, are like other tribes

Merton (1967) tended to view criminal behavior among tribes as deviance and as the result of the blocking of the structural means to achieve the cultural goals. For Haikerwal:(1934), the criminal behavior is the result of cultural socialization in the family and tribe. The fact that there were tribal panchayats who facilitated and assisted members in committing crime by maintaining a scheme of social security. Kapadia; (1952) shows the cultural acceptance and interpretation of crime. Bruce; (1968) has shown how thugs assumes "thuggee" culture in the garb of religion. Witch hunting and burning too has been explained along power and patriarchal theory. Clearly the line between crimes, culture, systemic response to social needs is a very thin one. It is also claimed that a lot of tribal, specially women are booked for petty crimes relating to the forests, which is better understood in light of the traditional system vs. the modern system of forest governance. However there is no sociological theory which explains crime as experienced by some tribal and other marginalized people, who live some part of their lives between two or more cultures or civilizations.

Similarly crime committed by women has not received much attention until recently; most theoretical formulations tend to see women criminals as an aberration, researchers thus tend to treat women criminals without any gendered theoretical formulations. Crimes committed by tribal women have received even lesser attention from sociologist. Crime has been seen to bring out the complexities of multicultural, diverse and sometimes contradictory social order as much as it exposes the suppressed frustrations of social order itself. A view supported notably in Durkheim's study of social control and anomie. Crime is seen as a manifestation of structural and cultural strains. Other theories were proposed by Cohen, Merton, Sutherland, Cavanis and Johnson, etc. which show poverty, patriarchy, gender issues, class, caste, religion, etc. to be causative factors for explaining crime. Anju and P.K. Bajpai ; (2000) feel that shift in social values and cultural ethos have increased the complexities of everyday life and opened up large and unknown avenues for anti social behavior . Biological/ Psychological view was taken by Lombroso;(1876), Pollak; (1950), Reckless(1955), Cowie and Slater; (1980) , Freud ;(1930), Klein;(1973), etc. sociological theories view it along equality theories, economic theories, role theory, social disorganization theory and opportunity theory , . Anju and P.K. Bajpai (2000). Golodmink (1980) has shown double burden of work and household responsibilities, official indifference to women's needs, family breakdown, alcoholism etc. as reasons for crime. Also Shelly;(1982), Jasinska;(1982). Theories based on women's emancipation and increased involvement in crime , Adler;(1975), Denning;(1977), have however come under a lot of criticism Simon;(1957), Smart;(1977), Steffensmier;(1978), Leonard;(1982). Increasing role of women in crime has been questioned and analyzed as may be implying the increased independence of women , wider social role as compared to yester years, increased assertion of rights, patriarchy, cultural and social change and strains, also as system bias against weaker section, etc. Wider validation and acceptance of these theories are yet to come.

The following is the case study of a Gond women inmate in Bhopal central jail . It typically brings out the social reality of a tribal women who is pulled into a modern world with alien social

institutions that she does not understand, nor is equipped to survive in. Her story is the story of clash of civilizations and her inability to deal with it. It is about change and its cost to individual life. It explores the reasons that make a simple tribal woman party to crime. Her trial and sentenced to jail and experience of life in jail raise social issues. Her situation in a sense speaks of a wider group and its interface with mainstream society and social processes. It shows how formal systems respond to marginalized and weaker sections of the population. What prospects is she likely to face on release. Naturally, some of the issues touched are relevant more to jails as a social system but nonetheless they also reflect on how it is experienced by marginalized people and specially women as a group and in that, it reiterates that institutions are very insensitive to the weaker sections.

Case study

Jeta Bai, not her true name, is 56 years old, she herself doesn't know. Although she was wearing jail clothes, a course lemon yellow sari with a thin blue border, dry and thin hair about shoulder length and plaited as most others with her, yet her tribal identity was clear from the tattoos on her face arms and legs and also in her poise. She had many lines on her face, which showed the hardships she had faced and a detached expression. She seemed to talk frankly and comfortably in Hindi, but again in a very detached and spiritless manner. She has been in jail for about 8 years, first in Hoshangabad then she was shifted to Bhopal central Jail. She has been tried and convicted for murder under section 302 and 304 of the Indian penal code. The trial took about five years. The victim was also Gond tribal, Mangu lal, 28 yrs. not his real name, he was Jeta Bai's tenant and refused to vacate her room neither had he paid the rent for almost over two years. This was often a cause for bickering between the two. Besides Jeta Bai's second husband often joined his tenant in his waywardness in the lure of free liquor. This along with economic hardship was a cause of constant bickering between Jeta Bai and her tenant. In a drunken state one night Mangu lal went to Jeta bai's portion to ask her husband to join him for a drink. Mangu had bought a bottle of country made liquor, and as usual offered to share it with Jeta bai's husband with whom he enjoyed some kind of compatriot ship. Both the tenant and Jeta Bai's husband were already drunk and went on to add to that. At around eleven pm her husband came to Jeta Bai demanding for food for himself and Mangu, which was refused by an angry Jeta Bai. When he proceeded to help himself there ensued a struggle between the two of them, a push from Jeta Bai landed the drunken Mangu on the axe lying on the floor. Taking it up and threatening to kill Jeta Bai he lunged forward only to be killed by a provoked Jeta bai. Seeing this her husband fled out screaming murder, but was controlled by Jeta Bais brother who lived next door and came to see what the trouble was about. Jeta bai's brother tried to help her clean the place and between them they stuffed the body in a gunny bag and set out in a hired auto to throw the body in Narmada river. They were intercepted in the toll naka by police and taken into custody.

Jeta bai remained in the lockup for two days when she was presented before a magistrate and sent into remand. The two days in lockup. She could recollect that she didn't know what was happening and only sat around indefinitely waiting and expecting her husband and son to come and take her out. Neither came. Her brother's wife's family helped her brother. As she did not have a

lawyer, she was represented by the lawyer provided by the government, whose name she doesn't know. She met him once when she was told some of the proceedings to be followed. All other communication came via the jail warden and guards. Other inmates also shared general information about court and jail procedures. According to records she alone was convicted for life for murder by sudden enragement. Her brother was left with three years sentence although he had actually served a little more, due to delay in records according to Jeta bai (information could not be crossed checked). She was once visited by her son when sent to jail as under trial, and her brother met her on release before going back, ever since no one from her family has visited her. She does not expect them too either, for she understands their economic and social limitation. Her second husband mean while remarried and has nothing to do with her anymore though he continued to stay in the same house.

According to the warden and others Jeta Bai is very hardworking, quite and keeps to her self. She has one friend, another tribal women from Betul with whom she talks and shares work. She is neat and clean by habit, does her work and never gets into any kind of quarrel with anybody. Strangely she doesn't seem to pray or follow any other religious ritual on her own but sits for prayers or bhajan singing with others mutely clapping her hands. When asked as to how she views life in jail her answer was simple "kya kare", whatever happened-happened. She feels helpless and is resigned to life. When asked about why she killed Mangulal, she sees it as an accident and because of his behavior violating her rights. She does not feel guilty in any way. On release she will go back to her children in Betul district. Will try to settle her property matters in Hoshangabad. Her husband has ever since died and her brothers family live in her quarters. She knows that traditionally she would have had to give a banquet for her reintegration in her group in the village but towns are different. Overall she seemed more confident about her future compared to other inmates and did not show any guilt or remorse.

Socio-cultural background: Gonds are one of the major tribe of Madhya Pradesh, they are the most numerous and also the most wide spread. The term Gond appears in Tulsi Das's "Ramcharitra Manas" for the first time, the other references mentioned by Shukla: (1986) dates as far back as 1213 A.D. They are one of the elite ethnic groups in Madhya Pradesh and in the schedule tribe list of Madhya Pradesh Gond includes fifty one other names. Not only are they numerically predominant among the tribes of Madhya Pradesh but also reflects microcosmically the diversity of the tribal situation. Inappropriately clubbed as being closer to lower caste Hindus in the caste-tribe dichotomy, which is now preferred by scholars over tribe-caste continuum Chakravarthy: (1996). Generally tribes are perceived as a small social group of simple social structure, occupying common territory, speaking a common language, they marry within their community and have relative cultural homogeneity. This description does not seem to fit the Gonds in toto. The Gonds are aggregates distributed in different geographical areas and time horizons of development and their villages are linked with supra-village structures by multiplex links of kinship, ritual, politics and culture. (ibid). Fuchs (1960) has pointed out the inaccuracy of the census reports with regard to the enumeration of the Gonds for various reasons. For one the racial origin of the Gond is shrouded in mystery. There surely seems no racial, cultural and linguistic uniformity in the Gonds. Russell and Hiralal, Grierson, Fuchs, etc. Interestingly they have been a ruling class and unlike most other tribes of the

region they have a long recorded history. Some Gond rulers established dynasties which lasted for centuries, but some of these rajas surrounded themselves with Hindu officials and adopted the Hindu/ Mogul method of administration. During the medieval times these tribes occupied a powerful position politically and economically controlling as they did the key trade routes, forest resources and powerful tribal militias. Subramaniam (1992) Gond rulers were won over by the British, whose latter policies deprived and alienated them. "The British adopted a system of indirect rule through local intermediaries and quarantined the tribal in isolation." Elwin: (1964). A policy which is today criticized for being an extension of the imperialist approach of divide and rule. According to Bailey the Gond tribe cannot be studied along a uni-dimensional mathematical continuum. Chakravarthy too points out that the Gond culture has been characterized by a process of sanskritization, withdrawal and also secondary primitivization. On the other hand the process of culture integration on the theoretical plane has been seen to tend to give rise to two types of crisis, namely existential and exiological. Doshi: (1972). To an extent Jeta Bais story exemplifies this crises at the pragmatic level.

Gonds follow the clan system. The clans are divided into groups or phratries. The endogamous groups that divide the Gond society are called biladeri or jat which is subdivided into exogamous family groups which are organized in a two fold manner. One called the gotra or kul while the other is called garh. Fuch; (1960). Garh is a territorial system. However now a days Gonds favour the kinship or gotra system. The gotra system is exogamous however not binding. In earlier times Gonds practiced shifting cultivation to a much greater extend than today and therefore they don't privately own forests, land, rivers, etc. Thus they lost all land when the land settlement took place and all personal claims were examined. Thus effecting changes in the Gond society and forcing them to reconcile their system to the new property concepts. Fuch; (1960).

Gonds follow the Baudhayana system where in women have no right to independence and inheritance is only in the male line. Though women can have some private money i.e. Money earned by special efforts, or presents received from lovers or relatives etc. called pogri or kamori. Gonds do not have any strong organization, but each caste/ tribe in the village has its elders and generally they arbitrate in disputes. There are culturally established rules of behavior and social sharing and any miscreant is punished by the village elders who on hearing both sides decide punishment and uphold and interpret their traditional customs. They follow marriage, food, religious etc. rules and taboos. Punishments may entail a bottle of liquor to food for the whole community or even expulsion from the tribe. For example a Gond who has served a prison sentence is outcaste on return since food taboos are broken. The tribe council will fine the person and a purificatory banquet will be held.

They follow the custom of marriage by service, by exchange, by capture, by elopement, by intrusion. Widow remarriage (unless very old) is a common practice as is polygamy. Levirate is also practiced. Joint family is the rule. Divorce is permitted only to man, a wife can only run away and her lover or second husband will have to pay compensation to the first husband or parent. There is record of gifting/promising of daughter for some service. This of late is not being adhered to very strictly. Fauch ;(ibid).

Political life of most of tribal India reflects democracy and authoritarian systems coexisting. Traditionally every head of a community at different levels was accepted undisputed on basis of heredity and their authority was final. On the other hand the system ensured sharing of authority and tribals had a share in the political management of their village, forests, water bodies, land etc. Other communities did not as a rule interfere with them. (Although they were mostly on the lowest rug of caste society). Communal ownership and decision making patterns of various other tribes on similar lines have been documented and studied. Thus the Gond tribe is not as a rule a political unit and tribal solidarity is not seen to extend beyond the subsection or potential marriage relationships. (The British however disrupted this tribal solidarity.)

The basic political unit in the Gonds is the village community. A village may have servant castes living along side as those of ahir, agaria, dhulia, pradhan, etc. or it may be a mixed village with people of other communities also living there. Tribal societies are traditionally dependent on word of mouth and are community oriented. Sharma: (1978). Traditionally tribal village and caste panchayats regulated the religious life of the Gonds and acted as intermediaries between them and the state and also exercised criminal and civil jurisdiction. Each group and community had its own traditional tribal council known as the panchayats. These councils are headed by a mukhia with a few members to assist him. Which usually are village headman, priest, watchman, and elders. As long as they perform their duties effectively, fresh elections do not take place. These councils maintain peace and harmony and uphold Gond customs Singh: (1991). Traditions are maintained from memory and consensually interpreted. Purification is demanded of an individual who commits a serious breach of custom. In order to deal with internal dispute or dispute with co-villagers they depend on traditional method of conflict resolution. According to Chaudhary and Singh: (2006) conflict resolution is done by organizing a meeting of villagers and village elders on hearing both sides usually take undisputed and usually accepted decision. This system however was been replaced by a protracted legal system, by the British and further strengthen in independent India, which has proven quite unfortunate from the Gond perspective looking at the fact that it is alien, not understood, rigid, distant, expensive, corrupt, long drawn, its officials are often feared, etc. Commenting on the system Grigson: (1938) notes that government officials on duty in the village would expect free hospitality and more from already burdened tribals. Also they would interfere and increase rifts by arbitration " ... tahsildar would entertain complaint under the section of Indian Penal Code punishing adultery from a husband dissatisfied with the panchayats decision and thereby undermine yet further the traditional system and authority of the panchayats."

Thus the tribal council which used to be all powerful in directing the behavior of its members are now weakened for the administration has abrogated the rights of tribal council. Doshi; (1972). Statutory panchayats too have come into existence in every village with elected officials. Panchayati Raj however has pushed some to political leadership positions, these new elites however function as non-tribal elite .

Very little is found in literature about gender relations among the tribals along the gender perspective until much recently. No statements can be made about the status of Gond women as such except along certain statistical variables, theoretically also, on the other hand the concept itself has involved more contradictions than consensus. The tribal society being generally

heterogeneous. The gender problem assumes a different dimension. In this society women are very hardworking and contribute in a major way to the tribal economy. Banu: (2001) points out that women work harder than men, yet they are vulnerable to male chauvinism, are beaten and treated badly. They work all through their lives on land and have no right in the entitlement of land. However there is not much marked division of labour and society is basically equalitarian in the gender sense of labour, it seems more tilted on age. The use of the term 'tribe' should not conjure up images of egalitarian societies based on collective land ownership. Land is privately owned and worked upon. Land ownership is not equal but highly unequal. However, given the fact that the land is unproductive and usually bears one crop in two years or so, both ownership of land and unequal ownership of land retain only a limited significance. Subhramaniam. (1992). Dowry is mostly absent, divorce is simple and has no stigma attached, also widowhood too is not stigmatized. Purdha is not practiced in a limiting sense as in other communities, no special value is attached to virginity and remarriage, child marriages are rare and no religious ideology upholds and justifies the subordination of women. Metha: (1999) states that women work harder than men. Sons have no great religious importance, though we find tribal women following men in religion, and having no separate identity but identify with men. Banu:(2001). In some tribes women do bear the stigma of witch and suffer thereof but this is not practiced in the Gonds. While commenting on the position of women in the Marias for example Grigson: (1938) concedes that the Maria women's position vis-à-vis her husband is far freer than that of a Hindu wife although on the whole women are a kind of property or valuable adjunct to the household and family. She is a taboo when menstruating and also suffers some other taboos as well. On the whole they have a larger participation in economic activities and a more decisive role in family management than their counter parts else where. Also Singh, Vyas and Mann: (1988). Likewise migration for labour is done in large kin groups for mutual protection and better bargaining power. This too reinforces the tribal character.

Added to this essential compulsion for a collective life are the long-standing tribal traditions, which ensure greater independence for women and children, greater collective sharing of resources (frequent communal feasts held in rotation in different settlements), sharing of labour during peak seasons and in labour intensive operations like house-building and well-digging and mutual assistance in times of trouble. These features of tribal life are reinforced by aspects of culture like collective singing, dancing, worship, forms of marriage etc. Likewise migration for labour is done in large kin groups for mutual protection and better bargaining power. This too reinforces the tribal character.

Analysis: The last fifty years or so have seen a shift in the interest and perception on tribal studies and our approach towards it for a number of reasons. The tribal autonomy, which, was a main cause for their homogeneity, was relatively broken by the British rulers, non tribal zamindar and money lenders etc. (Sharma, 1991) and subsequently by wider political and socio-economic changes. The Indian Government has a commitment to planned tribal development unlike previous rulers and its intervention has broken their physical and social isolation. The social order that kept the tribes away from interference has given way before the rapid growth of power, roads and communications.

(Chakravarthy, 1996.) The historic isolation and its consequent buffering is now no longer there for tribes. Pamecha: (1985). However development being not an equalizing process, its cost is often paid by the socio- economically weaker groups while the benefits are reaped by the dominant groups. So we have witnessed the development of tribal lands while tribals themselves remain underdeveloped and also increasingly deprived and further marginalized. Clearly the issues which faces the tribal society most prominently are the loss of traditional customary rights over land, forest and water of the tribal's and its consequent loss of complete tribal lifestyles and its inherent social, economic, cultural and political deprivation. This has been a reason for migration out from tribal areas, and most tribal's find themselves as laborers and living in slums.

Jeta Bai along with her husband had moved to urban setting, leaving their ancestral land in the care of her sons, children of her previous marriage. Remarriage is still widely practiced and no stigma is associated with widowhood. Women play important role in managing everyday lives. Jeta Bai and her second husband accumulated some land holding in town. Her second husband's children from previous marriage were grown up and settled (son and two daughters whom she helped in marrying off.). Jeta Bai ran a small ration shop in the front area of her two room kuccha house in a slum of Hoshangabad . Her husband had a job with nagar nigam through some relatives, which was the main reason for their moving to Hoshangabad from Dindori. Social linkages form the basis of economic linkages as well, and the wider kinship group was seen to form the basis of their urban settlement. They continued to live by their traditional value system and their own kinship and tribal community there was their reference group. On the death of her first husband she was married again by her village elders in keeping with the budhayana system. Her second husband became an alcoholic and lost his job in the nigam as he was any way not permanent. He did no work but depended on Jeta Bai's income from the shop. Falling short of money they decided to rent out a part of their house to another emigrant from their village. Studies have shown tribals to be burdened with debts and habits of conspicuous consumption thus thrusting them into market economy and depriving them of their land. Chakravarty: (1996). The tenant could hardly pay the rent and was constantly indebted. Thus starting a pattern of bickering and complaints to elders by either party. Finding the neighborhood tribal group in favour of landlord, the tenant tried to influence others through non tribal's of the community including a local political worker. Seeing which, Jeta Bai approached the police thana to have her room vacated. Here too she was not successful for a number of reasons. Foremost of which was that not knowing the required formalities it took her a long time even to get to speak to the thanadar which she did after having spoken to a whole series of people over three days. From there she was directed to the S.C./S.T. thana. Notably all this she did without the active support of her husband, but found support in her kinship group. Her husband found all the tension too much and therefore found another reason to beat his wife for pressurizing him. Violence against women is often socially sanctioned to some extent; Kudchedkar and Al-Issa;(1998) how ever tribal society had different ways of coping with such situation some of which have been mentioned earlier but in urban setting they aren't effective. Some other kin's felt that Jeta bai should not take the matter outside the community despite the beating, causing strain in her relations with them, while her shop suffered too. The shop the property of her first husband was also a source of dispute. Also the whole process required money.

Dube:(1992) observes that ... “the tribal situation in India cannot be viewed in isolation from the wider context of the themes and the strategies operating in the national life.” Looking at the peculiarities of the tribal situation, he observes, a part of the problem is in the process of planning it self. “ ...there was little consonance between the modernization objectives as formulated by the elite and their acceptance by the masses...the result was ambiguity, confusion and contradiction in the formulation of the goals of change. Such formulations were often an uneasy and untenable compromise between tradition and modernity.” *ibid.* Jeta bai’s value system and social expectations clearly demonstrates this hiatus.

Mean while the local tribal Gond community got divided over its support on the issues. Some felt it was important to maintain brother-hood and support each other. Sharing and not profit making was the traditional norm. The tenant should be allowed to pay as and when and however possible. Also because of the support of outsiders some of the elders felt it best not to intervene. Some others along with Jeta Bai herself, felt that as a landlord Jeta Bai’s rights were being violated and the matter should be taken up in the village panchayats back home or resolved in her favour within the local community.

At the level of self government the Gonds of M.P. are easily out numbered by non-tribal, consequently the socio-economic power concentration remains in the hands of non- tribal even in local bodies. Men are more likely to have linkages outside the kinship group rather than women due to traditional role division between the sexes. Democracy has undermined the old authority structure without replacing it with a viable alternative. Chakravarthy; (1996). The local kinship group couldn’t uphold its traditional pattern nor were they able to successfully resolve dispute. One of the reasons for which has been noted as... the frequent misuse of power by the Government functionary has eroded the mediatory status and credibility of the headman making the village multi factional and creating new patron- client relationship with petty functionaries and the tribal elites themselves become partner in the exploitation of his own men. Yorke; (1982). Also the Gond emigrant community in the city has different affiliations within and outside their community as well as are at different levels of acculturation and assimilation in urban culture. Conflict and strain are the natural partners in the situation.

It is the new and alien legal system which has become the instrument of trauma for most of the tribal people because of their unfamiliarity with its working. Besides it has also become an instrument of exploitation in the hands of non tribals for cheating and robbing so much so that... “even the protective and ameliorative legislation has proved to be loaded against them.” Chakravarthy; (1996). In this case the matter being a dispute between two tribal’s it was allocated to the special thana. The thana’s function according to the modern legal system which is known to be formally distant, expensive, withdrawn from the society, time consuming etc. It is in murder and grievous hurts that tribal motives are least understood by courts. Seemingly violence is part of tribal life and legal taboos are not recognized by tribal society *Ibid.*

During her trial Jeta Bai was represented by the government lawyer. She was held guilty of murder, while she herself maintains that it was an accident. Probably with more family support and better understanding of legal procedures she would have been able to better represent and pursue her case. The trial was long drawn and settled against her. Jeta Bai when asked about legal

procedures could only say “...wakil sahib bole diekhe ge, ab kya hotahai kya maloom”. Clearly demonstrating her ignorance of legal procedures beyond the need of a lawyer.

Jail is perceived as the last solution of all modern day society to formally control crime and deviance. It is a culture specific phenomenon. According to Emile Durkheim the nature of law has been essentially repressive and jails are responsible to actualize the negative sanctions imposed by law now it is expected to be reformatory and function in a manner to rehabilitate the individuals faith in society and therefore help the individuals become better citizens . Recent studies on the subject reflect the various social process which have influenced the system and which do not prescribe to the view of it being reformatory as idealized. Infact it is a very harsh experience for women for a lot of reasons. For one jail means moving away from their families, which is often a first experience for most women. Women more than men live their entire lives in and around their families. Therefore their entire conception of self is rooted in their family roles. Not only do jails physically and emotionally distance them but affect their very self conception and the stigma erodes their social acceptance and social security. No wonder then rehabilitation for women is a more problematic than for men and more women inmates are depression prone and mentally disturbed. Besides, most Indian families being patriarchal, find women easy to replace, the husband often remarries and the women is left with no home unless her own family takes her back. The tribal situation is a little better in this regard since women are important economic contributors. But how it will respond to an old women who is not in her prime remains to be seen. Besides urban setting has redefined socio-economic relations mostly to the disadvantage of women.

Prisons on the other hand suffer from overcrowding outdated procedures and professional skills, low maintenance, are ill-equipped to face growing judicial activism and press vigilance and most of all are required to balance human rights and system goals and security needs. Status paper on prisons in India, B.P.R.D. GOI.(2000). These limitations obviously reflect on prisoners. Besides it also comes as a further cultural shock to the tribal who is not only used to more autonomy but also is alien to patriarchy and well defined hierarchy amongst other socio-cultural patterns. The mentioned case is another example in support of this thesis.

Conclusion

Tribes in Madhya Pradesh have been synonymous with forest. Betul district is known for its forest cover and the tribes there even when practicing agriculture continue to maintain a primary relationship of inter dependence with the forest which is impossible in urban situations. They also tend to depend on more than one source of livelihood and often supplement their income and food basket with forest produces and game. Tribes in rural areas continue to follow their traditional pattern of socio-cultural governance to a greater extent than those living in urban areas, but it is an increasingly difficult life. The changed economic, legal and administrative setup is not supportive to their traditional socio-cultural fabric. Due to this there is confusion in individual perception and responses, and the social security net has been adversely impacted. Making it more difficult for the weaker sections specially women. The changed scenario forces them to seek new lifestyles without the support of congruent structures, these tendencies have influenced the Gond society and made it diverse, multidimensional, open and moving in time and space. No doubt some individuals have done well in this and climbed the tribe caste continuum. However most have lost the little that they had.

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Co-operative Movement in Jammu and Kashmir

Ranjeet Kumar Sharma

Abstract

This paper is an attempt to study the Co-operative movement in J&K and also focuses on the success stories of the state. The credit of introduction and development of Co-operatives in Jammu and Kashmir State goes to Maharaja Partap Singh when in 1912-13 he prepared a plan for the development of the co-operatives. During the 1913-14, 93 agricultural Cooperative Societies were organized in different parts of the state. The Co-operative movement in J & K developed to help the agriculturalist and, therefore, more emphasis was laid on the development of agricultural Co-operatives to advance loan to the farmers. The State of Jammu and Kashmir followed the principles of Rochdale Pioneers that included primary principles like open membership, democratic control, dividend in proportion to patronage, and limited return on Share capital; and secondary principles like cash transactions, political and religious neutrality and encouragement to Co-operative education and Co-operative expansion.

Keywords: Co-operatives, Co-operative Movement and Development.

Co-operatives had always been a way of life of the people of Jammu and Kashmir. Co-operation and mutual help remained an integral part of cultural, social and many of the agricultural activities like sowing, transplanting paddy, harvesting, threshing of crops, cutting of hay and cleaning of *Khuls* (irrigation rivulets). It is significant to mention that the credit introduction and development of Co-operatives in Jammu and Kashmir State goes back to the reign of Maharaja Partap Singh. In 1912-13 Maharaja Partap Singh, the then ruler of the state, prepared plan for the development of the co-operatives. During 1913-14, 93 agricultural co-operatives Societies were organized in different parts of the state. The salient features of the Co-operative Societies formed in Jammu and Kashmir State in the beginning were as follows:

1. Few persons (not less than ten) living in the same village or town or belonging to the same class or tribe, get a co-operative credit society registered for the encouragement of and self help themselves.
2. The main objectives of the society were to raise funds by deposits from members and loans from the government and distribute the money thus obtained as loans to members.
3. The organization and control of Co-operative Credit Societies was put under the charge of government officials.

4. The accounts of the Societies were audited free of charge by officer-in-charge or by the assistant inspector.
5. There was no restriction on acquiring membership of the society, provided a person is not disqualified in accordance with the bye-laws of the society.
6. The liability of the members of the Society was unlimited except with special permission of the officer-in-charge.
7. No dividends were paid from the profit of a society. The profits were carried to the reserve fund, although a bonus was allowed to be distributed in case the funds had grown beyond a certain limit fixed under the law.
8. Loans were allowed only to members.
9. The Societies were exempted from fees payable under the stamp, registration and income tax.

The State of Jammu and Kashmir followed the principles of Rochdale Pioneer like;

Primary Principles

1. Open Membership;
2. Democratic control;
3. Dividend in proportion to patronage; and
4. Limited return on Share capital.

Secondary Principles

1. Cash transactions;
2. Political and religious neutrality and
3. Encouragement to Co-operative education and Co-operative expansion.

Position of Co-operative Movement Before 1947

The Co-operative movement was developing in the state to help the agriculturalist and, therefore, more emphasis was laid on the development of agricultural Co-operatives to advance loan to the farmers. The number of Agricultural Co-operative Societies increased from 93 in 1912-13 to 328 in 1915-16 with a working capital of Rs. 246,487. Out of these Societies, 122 Societies were established in Jammu region. The total working capital of the Societies including a bank working under Co-operative sector viz Central Bank, was Rs. 301,311 during 1915-16. In 1917-18, 422 new Societies were organized. The village Societies witnessed an increase in their working capital to the tune of Rs. 6,62,391.

In 1918-19, the number of Societies increased by 15 making the total number of Societies to 648. For the first time three industrial Co-operative Societies were set up during this year. With this, the extension from agricultural to industrial sector was set in motion. It may be stated that before 1947, the Co-operative movement played a pertinent role in extending finance to agriculturalists. However, before 1947, the Co-operative movement was predominantly a credit movement. It was facing competition with the moneylenders who were not only providing credit to agriculturalists but also running shops in the villages, providing agricultural wherewithal and goods of daily necessities of life.

Thus, it was easy for them to keep the cultivators under their influence. On the other hand, the Co-operative credit Societies provided only partial credit needs and left the peasants at the

mercy of the local money lenders-cum-traders to meet their requirements. In short, the Societies failed to protect the money-lenders from the exploitation of the money-lenders. To keep pace with time, in addition to credit Societies many non-credit Societies particularly Consumer Co-operative Societies and Co-operatives consolidation of holding Societies were set up during this period.

Co-operative Movement after Independence

Consequent upon the invasion of the state by Pakistan in 1947, some areas of the state went under the illegal occupation of Pakistan, and the co-operative movement received a severe setback. Many members of the Societies working in the areas adjacent to the actual line of control discontinued their business activities. In wake of hostilities many people migrated to Pakistan without clearing the dues of Co-operative Societies. This caused loss of capital and membership to the Credit Societies and accumulation of overdue. In order to revitalize the Co-operative movement several measures were adopted. As a first step Co-operative Council was constituted by the elected representatives from amongst the Co-operators of each Revenue district, pending finalization of election rules. The leading Co-operators were nominated by the government on the interim Co-operative Councils. The registrar was the ex-officio Chairman of the council. The second step was setting up of the Consumer's stores in the state as temporary measure. This helped in ensuring the steady supply of goods at stabilized prices. Later on the stores came into existence under the centrally sponsored scheme of Consumers Co-operation.

Another important development during this period was organization of the Industrial Co-operatives to develop the cottage industries and help in the economic development in the state. Through co-operative Societies for Carpet weaving, Pashmina weaving and embroidery, chain stitch, tapestry, wood carving and Gabbah production the Government rehabilitated unemployed artisans. It was also realized during this period that agricultural development is a prerequisite for the economic prosperity of the state. As the farmers were poor and ill equipped, they needed an organization to guide and help them. The small and scattered holding of the cultivators also defied the application of technological improvement and the extension of other modern methods of cultivation, reorganization of this sector called for the establishment of the Co-operative Farming Societies.

In the state of Jammu and Kashmir Co-operative farming is considered as an effective organization to modernize and commercialize agriculture, as through its social and economic merits it can affect a breakthrough in the agricultural field. A beginning was made in this direction when the first Co-operative Farming Society was established in 1948 at Gopalpura, about 7 miles from Srinagar. Another Farming Society was established in Agra Chak. Later on, a Co-operative farming Society was started in Gagrial in Jammu District raising the total number of Societies to three.

It was in 1950-1951 i.e. during the regime of Sheikh Abdullah, the then Prime Minister of J&K that the tehsil level Co-operatives were established with the help of recognized Co-operative department. Virtually Mirza Mohmad Afzal Beg (Revenue Minister) established tehsil Co-operative stores having retail shops throughout the rural areas to provide relief to farmers and other weaker sections in concerned areas.

During the green revolution (1967-1968), the Co-operative Movement of J&K further got unexpected impetus, when distribution of chemical fertilizers, seeds of high yielding varieties of

rice and wheat, pesticides was assigned to this movement. To make green revolution more speedy, modern kind of implements were also provided to farmers by the Co-operative societies. Thus, barring few areas the Co-operative movement spread like wildfire to all the remote areas of the state. This movement was also made applicable to horticulture, dairy, handloom etc. As a result production of farm and other sectors enhanced largely. To dispose of the farm produce, the necessity of marketing was felt, here too Co-operative movement came to farmer's rescue.

In order to eliminate the vested interests in the Co-operative Movement, amendments to the Co-operative Laws were made during 1972 to limit the term of members of managing committees. Representation of Backward Classes was also provided for and restrictions were imposed as regards the number of Societies in respect of which one person would be an office bearer. In order to remove the administrative weaknesses in the Co-operative movement it was decided to form common cadre of Accountants and a beginning was made in 1973-74. Similarly a common cadre of management for the Co-operative Banks was formed in 1973-74.

The Co-operative movement made a steady progress from 1950-51 to 1975-76. During these 25 years, the membership of Co-operative Societies increased from 1.49 lakhs to 4.23 lakhs. The progress was little slow in the 50's but picked up in 1960-61. Between 1960-61 to 1965-66, the membership increased from 2.71 lakhs to 3.12 lakhs. It went up further to 3.72 lakhs in 1970-71 and finally to 4.23 lakhs in 1975-76.

Although from 1950 to 1975 the Co-operative movement in J&K did a great service to the farmers not only in providing of fertilizers/other inputs but also arranged long/short term loan, it started to fall from its grace. It suffered many major setbacks in 1990-1999 to 1999-2000 due to militancy and involvement of politics in the movement. As a result, out of 562 Co-operative societies, 204 became defunct. The Co-operative movement in Jammu & Kashmir was first institutionalized in 1913. The legal framework was further updated in 1936, 1960, 1989 and 1999. In conformity with the National Policy, the state government has introduced reforms both legal and structural in the Co-operative movement from time to time. To encourage the Co-operative movement is a promise under the constitution of the state. "The Co-operative movement in the state has received due attention of the successive governments.

In view of the potential of the Co-operative movement as an effective agency for socio economic transformation of the society, the Co-operative institutions have been termed as the institutions of economic emancipations while Panchayats as the institutions for political independence. Despite the peculiar topography of the state, difficult terrain and hostile climatic conditions, the Co-operative Movement has played a yeomen's role in the service of its members in particular and the people in general. The state of J&K is one of the front runner states to enact the liberalized piece of Legislation on Co-operatives based on the recommendations of Chaudhary Bhrm Prakash -The Act known as J&K Self Reliant Co-operative Act of 1999, conceives of a Self Reliant, Democratic, Vibrant Co-operative Movement in the state.

The state government has initiated pragmatic steps to revive the Co-operative movement, besides, diversifying the business port folio of the Co-operative institutions. The silver lining has definitely made us optimistic that in the days to come Co-operative movement shall be playing a vital role in the economy of the state, besides offering greater employment avenues.

Co-operative Structure in J&K

A Co-operative Society/Co-operative is essentially a business venture, which derives sanction to operate from two Legislative Acts - J&K Co-operative Societies Act 1989 and J&K Self Reliant Act, 1999. While the former aims at creating and nurturing Co-operative entities with the direct support of the State Government., the latter allows Co-operatives to grow on their own once these are registered by the competent authority. However, in case of the latter also, the amendment stands made to enable Co-operatives to receive Government aid through a Memorandum of Understanding (MOU).

During 2001-02 to 2006-07, a record number of 1329 new Co-operatives registered all over the State, particularly in poultry, dairy, and specialized areas like Engineers Co-operative, Floriculture Co-operative etc. The Cooperatives have a membership of 24,000 individuals. This includes formation of Agriculture Graduates and Engineering cooperatives as well. Discipline-wise registration of Co-operatives under J&K Self Reliant Act 1999 is given hereunder:

Table: 1

Year-wise/Discipline wise registration of Co-operatives under J&K Self Reliant Co-operative Act

Year	Agriculture	Housing	Poultry	Dairy	Floriculture	Others	Total
2001-02	14	9	1	1	-	21	46
2002-03	32	2	1	1	2	40	78
2003-04	92	11	290	77	4	50	524
2004-05	63	7	106	108	2	37	323
2005-06	134	15	8	104	4	21	286
2006-07	36	6	4	20	-	6	72
Total	371	50	410	311	12	175	1329

Source: Office of the Registrar Co-operative Societies, Jammu

At the state Level the Apex Level Co-operative Institutions are- J&K State Co-operative Bank, J&K Co-operative Union, JAKFED, J&K Co-operative Housing Corporation, J&K Co-operative Consumer Federation Ltd., J&K co-operative Land Development Bank, and Central Co-operative Bank.

Success Stories of Co-operatives in Jammu and Kashmir

1. District Ex.-Serviceman Co-operative Consumer Store Limited Udhampur

The Store was registered in 1985 .The Share Capital of the Store consists of Rs.11300/- from 111 individual members and 120000 from the Govt. The Store is in profit for the last many years and the profit during the year 2003-04 was Rs. 394246.44 /- Its annual sales are round about 30 lakhs a year. It has only two retail counters, one in Chinar complex (Army area) and one medicine shop in Distt. Hospital. The Society has started an educational school at Tikri, Block Udhampur.The Society paid dividend of Rs 12,000/-to the Govt.. The affairs of the Society are being

run by an elected board and the General Body Meetings are being held every year. The Society is functioning in smooth manner without any embezzlement or audit objection. The Society has been selected for the Co-operative Excellence Award of NCDC for the year 2004. The award was given by Hon'ble Prime Minister in a special function on 18-11-2004.³⁴

2. The Bami-Duniya Co-operative Consumer Store Leh

The name and title of Leh District Co-operative Consumer Store is, "The Bami Dunya Co-operative Consumer Store Ltd. Leh (Ladakh) " Bami Dunya in Persian means the roof of the world. This Co-operative was registered in the year 1958 It is a federation of 46 Co-operative Societies and is run by an elected managing committee. This store is the distributor of Gujarat Co-operative Milk Marketing Federation Ltd, Mother Dairy Food Processing Ltd., Seminis Vegetable Seeds India Ltd. ,Philips India Ltd. for institutional sale of Compact Florescent Lamps (CFL).

The store stocks most essential commodities for the six long winter months and regulate their sale so that there is no scarcity of any item and the market price line is also kept in check. The total capital of the store comprises of Rs. 7.29 lacs as individual share capital and its accumulated profit is Rs. 34.54 lacs. For year 2003-04, the total sale, profit earned and cost of establishment were Rs. 410.75 lacs , 17.48 lacs and Rs. 1.11 lacs respectively. It has two retail counters in Leh town and the rest of the business is done purely on wholesale basis to Co-operative Societies and private retailers. This Co-operative was awarded National Excellence Award for the year 2002 instituted by National Co-operative Development Cooperation Govt. of India.

3. Jammu and Kashmir Milk Producers' Co-operative

Jammu and Kashmir Milk Producers' Co-operative has been registered involving 5538 farmers of the State. This Co-operative has taken over the defunct Milk Plants at Chashma Shahi and Satwari and transformed them into modernized units with the technical, financial and managerial support of Gujarat Co-operative Milk Marketing Federation (GCMMF) popularly known as AMUL. At present 50,000 liters of milk is handled collectively by both the Plants.

4. The Tulumulla Ganderbal Milk Producers and Dairy Co-operatives Society Ltd

The Society was registered in the year 1982 with the main objective to eliminate the middleman between poor producers and consumers and to provide feed of good quality at reasonable rates. The Society has Share Capital of RS. 312150/- and a membership of 282 individuals and the Govt. The Society procures 2500 Lts, to 3000 Lts. of Milk per day from Srinagar District and transports it to the concerned sale outlets in the out skirts of Srinagar City with the help of the two vehicles owned by it. The assets of the Society include chilling Plant, godown and husking Mill. The Society has earned net profit of Rs. 4195/- during the year 2003- The Society has disbursed an amount of Rs. 425970/-Its business turnover during the year 2001-02 is 35.19.

5. State Engineers Co-operative Limited, Hyderpora, Srinagar

This was set up in 2003 by 12 members all of whom are Engineers. Its area of operation is the entire state of Jammu & Kashmir. The Co-operative is using its expertise in soil investigations and surveys for Railways (IRCON INTERNATIONAL LTD.) in Srinagar. The Co-operative has so far received a remuneration of Rs 45 lac for the works done and after accounting for its expenses, has

earned a net profit of Rs 9 lac. The Co-operative is expected to take up another project for Rs 2 cr. with Power Grid Corporation of India and another project from Rites Ltd. for Rs 60 lac in Udhampur District.

6. Kashmir Co-operative Printing Press being Modernized

Kashmir Co-operative Printing Press has been serving the Co-operative Institutions of the state and was earlier named as Mazdoor Co-operative Printing Press. Efforts are on to install a modern offset printing press and fully automatic Desktop Publishing System. The Press shall be meeting the requirements of the Co-operative Institutions of the state by way of offering quality service on affordable rates.

To conclude, it can be said that Co-operative development in J&K has a long history. It has begun with the initiative of the Maharaja of Jammu and Kashmir in 1912-1913 when different agricultural Societies were formed in different parts of the State. They operated largely as credit Societies with the main objective of collecting deposits from different sources, including loans from the government, and providing loan to the members. The state followed the principle of Rochdale Pioneers with emphasis on open membership, democratic control, dividend in proportion to patronage, limited return on share capital, as well as cash transactions, political and religious neutrality, and encouragement to co-operative education and expansion. Therefore, before the independence of the country focus of Co-operatives in J&K was on the development of agricultural co-operatives to advance the loan to the farmers. There was a phenomenal growth in the number of these Societies as well as a move from industrial to agricultural to industrial sector. After the independence, the industrial Co-operatives developed and entered to other industries like cottage, carpet making, wood carving etc. mainly to rehabilitate artisans. However, development in agriculture sector continued. Around 1948 Co-operative farming Societies were formed. They spread to different rural areas and several laws were formulated.

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