

**PROSTITUTION, TRAFFIC IN WOMEN AND THE
POLITICS OF DOGRA RAJ: THE CASE OF KASHMIR
VALLEY (1846-1947)**

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(Abstract)

'Prostitution' describes sexual intercourse in exchange for remuneration. While society attempts to normalize prostitution on a variety of levels, prostituted women are subjected to violence and abuse at the hands of paying 'clients'. For the vast majority of prostituted women, 'prostitution is the experience of being hunted, dominated, harassed, assaulted and battered' (Farley & Kelly 2000: 29). The global forces that 'choose' women for prostitution include, among others, gender discrimination, race discrimination, poverty, abandonment, debilitating sexual and verbal abuse, poor or no education, and a job that does not pay a living wage (Farley, 2006:102-03). Prostitution as the subject of historical concern has received surprisingly little attention from modern historians working on Kashmir. Surprisingly, political historians have seen little connection between prostitution, traffic in women and the business of politics and governance. The present paper seeks to study the lives of 'prostitutes' in relation to the social and political developments in the beautiful valley of Kashmir under Dogra autocracy (1846-1947).

Keywords: Politics; Prostitution; Women Trafficking; Dogras

Summary

The class of prostitutes, known from early times in India, formed a distinct social unit in Kashmir (Krishna, 1981: 236) references to which are also found in the ancient literary works of Kashmir.* Among the classes of people who visited the prostitutes during ancient Kashmir included saffron merchants, cooks, flower-sellers, the temple care-takers (*prasadapalas*), the Damaras, the cavaliers,

* Literary works such as *Kuttanmatam*, *Samayamatrika*, *Desopodesa* and the *Kalavilasa* deal with the class of prostitutes present in ancient Kashmir and these works were composed in the 8th and 11th century A. D.

the writers (*diviras*), the sons of officers and those of the ministers. It is interesting to mention here that an important companion of the prostitutes was the *kuttani* or procuress, who taught her the tricks of the trade and assisted her in entrapping young men (ibid. 237). This practice which was in vogue in ancient Kashmir seems to have prevalent throughout the medieval period also, particularly during the Mughal (1586-1752 A.D.) and Pathan (1752-1819 A.D.) regimes (Bamzai, 1973: 203.). Naming Kashmir as *Baag-i-khas* or the special garden, Mughals used the beautiful Kashmir Valley as a pleasure garden to entertain their guests in the Mughal gardens. After the Mughal conquest of Kashmir Valley in 1586, 'the beautiful girls' of Kashmir remained 'objects of attraction and possession' (ibid). And it was the lure for Kashmiri women that brought into existence a regular traffic in Kashmiri women, particularly after 1586 when the valley of Kashmir's long history as a 'kingdom in its own right' came to an end forever. The Afghan period in Kashmir was the worst period in this regard, when the Kashmiri slaves, both women and men were exported to Kabul. The situation remained same during the Sikh period (1819-1849 A. D.) too. Those people who were engaged in the women trade received lucrative sum in lieu of Kashmiri girls being sold to their customers in the markets in Punjab or in British India. In Punjab, Lahore and Ludhiana were the two main centers of this immoral trade (Sharma, 1983: 64-5).

The evil flourished openly and avowedly also during the reign of ascendancy of the Dogra maharajas. The Jammu and Kashmir was the only state in British India where prostitution was officially permitted, encouraged and was not a punishable offence. According to Robert Thorp, a British Army Officer who visited the Kashmir Valley during the reign of Maharaja Ranbir Singh, 'the license granting permission for the purchase of a girl for this purpose cost about one hundred *chilki* rupees revenue to the government' (Thorp, 1870: 55). At Tashwan (Srinagar) and Maisuma (Srinagar), the two main centers of prostitution, Kashmiri girls used to stay at windows well-decorated to attract the people (Sofi, 2003: 38). The other most disreputable places in Srinagar where prostitution was carried on in

a big way were the floating houseboats, the 'floating houses of ill-fame'; which were mostly visited by foreign visitors, especially the bachelors. During the early phase of Dogra regime, these visitors had become so great a nuisance to those were opposed to such a way of life that the state government passed a Regulation whereby it was made a criminal offence for anyone to travel along with a prostitute in a boat (Sorabjeen & N. Wadia, 1921: 151-52).

Like *shawl-bafs* of the Kashmir Valley, these unfortunate women were legally prohibited to return to normal life and thus, weren't allowed to 'stop their trade, marry or change residence'. On one occasion during Maharaja Ranbir Singh's time (1857-1885), a woman who entreated the officers to be allowed to marry and lead a virtuous life was refused permission to do so. Though she attempted to flee with a man she wished to marry, but was prevented or brought back from doing so and was forced to remain in prostitution (Thorp, 1870:56).

The infamous sale of young girls in the Kashmir Valley to the established brothels at Srinagar came to the notice of the British Government after the devastating famine of 1877-78. According to official British report, 'Maharaja Ranbir Singh used to collect 15 to 25 per cent of the whole revenue of the state from the gains of the licensed prostitutes, who were for this reason provided licenses by the state'. In 1880, there were in the Kashmir territory, 18,715 'registered prostitutes', who paid over to the Government Inspectors a fixed proportion of their disreputable 'income' in the form of taxes and that was unfortunately allowed by the Government of India (Hanvey, 1883). The registered prostitutes predominantly belonged to the lower sections of society, and a significant number of them actually came from the low and degraded classes, such as the *wattal* (shoe-makers), *bhungies* (scavengers) and *hanjis* (fishermen) (ibid). But being fair in complexion and attractive were represented as belonging to higher castes and sold at higher prices. An official British record also informs us that the prostitutes in the Kashmir Valley were sold usually at a tender age by their parents to brothel-keepers for 100 to 200 rupees. The children promoted for prostitution were usually wheeled into believing that they would be

married off. For most of the parents, marriage was not an option as the tax imposed on marriage by Dogra regime was usually very high and thus beyond the reach of the poor classes (Lawrence 1928: 134). During the time of Maharaja Gulab Singh, tax exacted from marriage was one rupee (50 cents, 11 day's wages) (Ireland, 1859: 397) which was later on increased by Maharaja Ranbir Singh up to 3 to 8 rupees, where as tax for the sale of a child for prostitution was *chilki* rupees 400 (Company's rupees 250) (Hanvey, 1883). The estimated number of prostitutes acquired in this way for Srinagar alone was 250 or 300 (ibid). A usurer named Soneh Buhru who was a Kashmiri Pandit, had collected prostitutes from every nook and cranny of the Kashmir Valley in order to promote his business of trafficking in women. He ran brothels at Tashwan and Maisuma. Maisuma prostitutes used to row the boats of the Maharaja in official capacity, and were engaged in the illicit business of venery: of course, with the connivance of the officials (Akhter, 1985: 64-65).

F. Henvey, Officer on Special Duty in Kashmir in 1880, writes that young English residents were involved in helping prostitution to flourish, and the authorities made no efforts to suppress it, since it was a source of revenue for the state. In an interesting case of the same period, a procuress approached the local court to prevent one of her victims from leaving Kashmir, on the ostensible ground that the young girl was in debt, but, as F. Henvey pointed out, in reality the owner was merely asserting her title to the girl. In a rare departure, the court ruled against the plaintiff, but, Henvey believes, this was owing to the pressure of the British authorities (Hanvey, 1883).

The prostitutes of the Kashmir Valley were divided into three classes according to, what the records term as their 'gratifications', which, of course, included contemplation of age, income, looks and cast of prostitutes and were accordingly taxed:

1 st class	Company's Rs. 40 per annum
2nd class	Company's Rs. 20 per annum
3rd class	Company's Rs. 10 per annum

Source: *Mr. F. Henvey's Revised Note on the Famine in Kashmir (1877-80)*, NAI, Foreign Department, Secret-E, March 1883, No. 86.

The sale of young girls and the traffic in women has been very sadly described by Arthur Brickman, a European missionary who visited the valley of Kashmir in 1866 and the author of *The Wrongs of Kashmir* (1868), in the following words:

One considerable item of this chieftain's revenue is derived from a traffic which most countries endeavour to conceal but which flourishes openly and avowedly in Cashmere. The classes engaged in it [prostitution] are owned as slaves by others who were formerly in their position. The authority of the latter is backed by the whole power of the Maharaja, to whom reverts at their death all the wealth gathered by the prostitutes, during their infamous life. Should one of their bondwoman or dancing girl attempted to leave her degrading profession; she is driven back with the lash and the rod into her mistress's power. These facts are certain. (Brinckman, 1973: 31-32)

The prostitutes were also used as spies by the Dogra rulers for they were licensed to move 'freely' for flesh trade. Called as the 'regrettable women of improper character' who 'were allowed to visit freely to the English visitors,' (ibid: 17) these women faced tremendous risk of being caught as 'Dogra agents' apart from being violated sexually to which effect they paid heavy tax to Dogra Maharaja. Quoting the authority of Malik Kutab-ub-din, the source, tells us that prostitutes were used by Maharaja Ranbir Singh as spies on English visitors (Henvey, 1883). Expressing his anguish, E. J. Sandys, a missionary visitor to Kashmir wrote to the British Resident in Kashmir on 18th June, 1916: 'In returning my pass for travelling in Kashmir, may I be allowed to say that our pleasure in the beauties of Kashmir would have been far greater had we not had so many evidences of the abominable custom of procuration of women, who were freely offered to visitors to Kashmir' (JKA, 1916). He also expressed hope that the state government would put an end to it.

The distress of famine of 1877-78 seriously affected the trade in prostitution as well as other trades; and the number of brothels in Kashmir decreased to just 30, and the registered prostitutes were reduced to 70-80 in Srinagar; but on the other hand, promiscuous intercourse increased, and the non-registered prostitutes was

counted by thousands. Accordingly, the tax on the prostitutes was also decreased or even remitted. In March 1880, it was rupees 2 per woman per month, or rupees 24 per annum (ibid.). The prostitution, however, was not just regional, but had by the twentieth century spread to other parts of colonial India. Kashmiri girls were found in the brothels of other parts of India especially, Bombay, Quetta, Peshawar, Lahore, Delhi, Lucknow and Calcutta (NIA, 1921:03). According to the census of 1921, out of the 2995 prostitutes in the brothels of Bombay, 41 were natives of the oppressed Kashmir Valley (ibid: 12).

The sad plight of these prostitute women is heart touching. Dogra rulers, who showed gigantic hunger for money and as such permitted anything that fetched revenue regardless of its social repercussions, paid no attention towards the prostitute's health. The tax collected from prostitution was not spent for the benefit of the women. There was scarcely any hospital in Kashmir where sick prostitutes, who were affected by diseases like syphilitic, could receive proper treatment. In 1877-79, the total numbers of 12977 patients were admitted for treatment at the Srinagar Mission Hospital. Among them, 2516 patients were suffering from 'venereal diseases', most of them prostitutes (Hanvey, 1883). After the death of a prostitute, her property was taken by the Dogra government (Qadri, 1988: 02).

There were no rules or laws in force to prevent prostitution in the Kashmir Valley till 1917 except those which were issued by Municipal Committees in 1897 restricting abode of prostitutes to particular localities and the Governor of Kashmir in 1912, according to which the prostitutes could approach the visitors only through the *lambardars* and that also only between sunset and sunrise. It was, however, in 1917 that the Home Minister impelled to initiate certain measures to reduce the evil. He also proposed to issue a notification which was to regulate the activities both for the prostitutes and their agents in the Kashmir Valley (HMM, 1917). The notification that the Home Minister desired to promulgate to restrain the activities of the prostitutes and their agents provided that 'if anyone in the Kashmir Valley loiters for the purpose of prostitutes or importunes

any person to the commission of sexual immortality shall be punished with fine which may extent to fifty rupees'. The right to lodge a complaint under this notification was to be vested in the person importuned (ibid.).

Maharaja Pratap Singh issued the notification after bringing in an alteration whereby loitering was not to be regarded as offence unless it was accompanied by solicitation. However, this notification was to be applied in specified areas in order to concentrate attention on particular areas and to facilitate the introduction of the measure in other places of the Kashmir Valley if necessity arose (JKG, 1918). As a result, Srinagar and Baramulla were declared as specified areas within which all public prostitutes were to be dully registered.

To legalize the institution, Maharaja Pratap Singh finally authorized 'The Public Prostitutes Regulation Rules of 1921', whereby a prostitute before starting or carrying on or continuing business was required to have her name entered in the register and to obtain a 'certificate of Registration' after paying rupees five as fee for registration. However, according to the clauses of rules issued by the Dogra autocracy, 'Prostitutes acting in contravention of the rules on conviction before a judicial magistrate were liable to be sentenced to a fine not exceeding Rs 100 or simple imprisonment not exceeding a period of one month' (JKL, 2002: 629-30).

If the Registering officer considered the business by a registered public prostitute objectionable on grounds of public policy, he was empowered to remove her name from his register whereupon she could not carry on her business (PRRR, 1921). Thus, according to 'The Public Prostitution Rules of 1921', a prostitute could carry on trade legally if she registered herself with the District Magistrate. The rules also permit for the role of a brothel keeper and define him or her as 'the occupier of any house, room, tent, boat, or place resorted to by person of both sexes for the purpose of prostitution'. However, the brothel keeper has to ensure that he/she does not keep the prostitutes who are not registered with the Government (PLJK, 2006). Sanctioned by the Darbar of the then Maharaja Partap Singh vide Chief Minister's letter No. 17197, dated February 12, 1921, these rules were first published in Government Gazette of the same

year. Maharaja Hari Singh who ascended the throne in 1925 and was highly emancipated and modern, introduced some reforms in taxation but did not abolish the prostitution tax and as such flesh trade thrived as usual in the early years of his reign (Biscoe, 2003: 238).

The political awakening ushered in after 1931 upheaval resulted in the emergence of the Kashmiri Muslims in the every sphere of its society. This awakening resulted in the resurgence of several political leaders in the state. However, no one even the religious reformists and political freedom fighters did raise any voice against the houses of ill-fame and immoral traffic of women. However, a gallant barber of Maisuma (Srinagar) named as Muhammad Subhan Hajam rose against the many ill-fame houses situated in Maisuma, Gawakadal and Tashwan. In 1924, at the age of 14 years, he published a pamphlet against the flesh-trade and went from door-to-door and appraised the people about the happenings. He along with a Biscoe boy named Master Mohammad Sidiq watched at the gates of the prostitution centers and requested the people not to go in. In his bid to close down the brothels, Subhan Naid would stand in front of them with his *dholak* (drum), sing songs and recite self-composed poems in Urdu and Kashmiri (which he himself carved out), urging people to refrain from visiting them. He wrote that these prostitutes are the main source of disturbing martial relations as well waste of money (Din, 2007: 140).

The activity of Subhan Naid was strongly ostracized by the police, government and the goons who enjoyed the vulnerability of the prostitutes and the influential people involved in the trade. This social reformer was manhandled several times by the goons but the mission continued unabated. In order to suppress his voice, several false cases were instituted against him in the courts of Srinagar. But all these intimidating attacks could not succeed to bow down the crusader, who had now succeeded in winning the hearts of all sections of the society – Muslims, Pandits and Sikhs. He even received open support from the Church Mission Society and Rev Tyndale Biscoe, the doyen of education in Kashmir (Biscoe, 2003: 38). After that Subhan never looked back and published number of

pamphlets in Urdu and Kashmiri against prostitution, which was eating the vitals of the society. In his verses, he hurled insults and taunts on the pimps and prostitutes. Commenting on spread of prostitution in one of his pamphlets, titled *Hajam Ki Fariyaad*, Subhan Naid says that the Government was not co-operating with him and vested interests were creating problems all around (Din, 2007: 139). Due to his persuasion, seven hundred people from all the sections of the society supported him and submitted a memorandum seeking a ban on prostitution to the then district magistrate, Srinagar.

In his memorandum, Subhan suggested for framing a list of the prostitutes, who according to him, were to a great extent responsible for the spread of the menace. Subhan wrote, 'A big and strong group is always associated with the prostitutes. We call them *Dalay* (Pimps). They are criminals involved in serious offences. If a list of the pimps is framed and called for questioning at regular intervals, the crime rate will also come down' (ibid: 141). These people marry women and then sell them for a hefty amount in big cities like Lahore, Kolkata, Peshawar, Mumbai, Karachi and Delhi. He also suggested ban on the use of Burqa (veil) by the prostitutes who mistreat it for their dirty interests. When this memorandum was submitted, the government exonerated the singers (female) from tax. Subhan Hajam strongly resented it and said that it would encourage prostitution as most of the female singers worked as sex workers in hotels and houseboats (ibid).

The altruistic efforts of the valiant Subhan Hajam over the years ultimately bore fruit, when, in 1934 A. D., the State Assembly passed a Regulation known as 'The Suppressing Immoral Traffic in Women Regulation XI of 1991 (1934 A. D.)' (Biscoe, 2003: 238). The act led to the closure of all brothels, officially in the Kashmir Valley. Moreover, the Act also provided penalties for persons who kept, managed or allowed the use of any place as a brothel, or procured women or girls for prostitution, or lived upon the earnings of prostitutes or traffic in women and children. Those who solicited in public places, encouraged or abetted seduction or prostitution of minor girls were also made subject to penalty (JKI, 1947: 10-11).

The *Suppression Immortal Traffic Act* of 1934 had an appalling consequence on a very large number of prostitutes, bringing many of them to destitution. It became complicated for them to eke out their livelihood. While some prostitutes made good their escape to India, there were many who took the *charkha* (spinning wheel) on Subhan Hajam's advice. It is also remarkable to reveal that many prostitutes earned a decent living by working in the Government Silk Factory, Srinagar (Khan, 1978: 113). Unfortunately, all the efforts put in by the Dogra autocracy through various agencies failed to eradicate completely the institutions of prostitutions and traffic in women. This is evident from the administrative report of the Jammu and Kashmir state for the year 1945-46 as it still reported at least 14 cases involving traffic in women and prostitution (Thorpe, 1870: 56). However, after the partition of British India and accession of Maharaja Hari Singh with Indian Dominion, the prostitution rules stood in place, but since 1947 no prostitute actually registered herself. And clearly then, the state no longer derived resources by taxing prostitution.

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GLOBALIZATION AND ITS IMPACT ON CULTURE

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(Abstract)

Globalization is as fascinating a term these days as modernization, development and change have been for the 20th century. To think of the world as a global village was once a day dreamer's delight. Not any more except the end of the 20th century will be remembered for bringing the dream of globalization to reality. On the one side, several outcomes of this transformation are within the reach of a large number of human beings, availability of Fax machines and internet facility are its examples. Who could have thought of its widespread availability in India three decades ago? Globalization as a trend would create its impact on each area of human activity. On the other side, the process of globalization has generated universal disenchantment. Those who applaud its arrival are fewer. Disenchantment prevails not only in the developing but also in the developed world. It needs to be analyzed as to what lies at the root of such disenchantment. In this context, the present paper will examine first historical perspective of globalization. Second, it will examine the notions or concepts of globalization and localization and how this can be conceptualized as well as its relationships between the global and the local. Third, it will look at the theories of globalization. Finally it will examine the implications of looking at the impact of globalization on culture.

Keywords: Globalization; Culture; Localization

Globalization- historical perspective

Globalization is an outcome of the universal logic of modernity. Giddens assumes that globalization is the corollary of modernity. The implication of the modernity/globalization view is that the history of globalization begins with the history of west. But it is not precisely the point of globalization as a perspective that globalization begins with world history. However, the time frame of some of the perspectives is as follows:

Time of Globalization

Thus, globalization is an objective, all embracing historical process which began with the breakthrough of capitalism in some countries of Western Europe, notably England, in the early decades of the 19th century. From almost its inception, it developed along with colonialism and later in the century, blossomed fully as imperialism.

The globalization process of that period aggravated inequality through exploiting the socio-technical inferiority of the pre-capitalist systems prevalent in the larger part of the world.

Author	Time period	Perspective
Marx	1500s	Modern capitalism
Wallerstein	1500s	Modern world system
Robertson	1870 – 1920s	Multidimensional
Giddens	1900s	Modernity
Tomilson	1960s	Cultural Pluralization

Source: Nederveen Pieterse, J.P. (1995). 'Globalization as Hybridization' in M. Featherstone et al., Global Modernity.

An important part of that exploitation was the literal ruination of the productive forces of the countries which were its objects, including the direct producers. It was against such globalization that the national revolutions of the colonial, semi-colonial and 'dependent countries was directed. Even before the victory of these revolutions, the globalists had to beat a retreat and effect compromises.

The Myth of Globalization:

Allen and Massey (1995:3) have demonstrated that images of globalization are often compelling and suggestive, emphasizing certain aspects while neglecting or underplaying others; they are, in effect, distorted.

[T]here appears to be a number of globalization, a number of worlds, taking shape. There is the globalization of telecommunication, the globalization of finance, the globalization of culture... the globalization of environmental concerns, and that of the struggles of indigenous peoples. Moreover, the networks of connections that each lays down do not map one to the other, some parts of the world are densely highlighted in some accounts, but not in others.

Allen (1995:110-17) discusses the following types of globalization: *The 'story' of economic globalization focuses on the global market where borders are crossed and distances traveled with minimal effort by firms, currencies and commodities.*

The rhetoric of political globalization is that of the continuing erosion of the nation-state's powers and abilities to control or regulate an increasingly volatile and uncertain global world in the face of many changes, for instance, environmental risks or the rise of transnational organizations on the world stage.

Cultural globalization refers to the homogenization and hybridization of worldwide culture. The basis for this is supposedly the new technologies of communication. These are said to unsettle and loosen more traditional cultural ties, influences and established lifestyle codes, thereby exposing localities to different consumer styles, with the message that to consume is to be a part of one (western) world. Demand is produced by the global marketing of cultural styles and symbols and is met by global standardization of products. But such a homogenizing view of a global culture is false in two main ways. First, it is presented in a monolithic manner: we do not understand and value consumer products or American entertainment in the same way (Allen, 1995:117). Second, rather than eroding local differences, global consumerism has to work through them, exploring local differences in order to market them on a wider scale. Additionally, a global culture based on the consumption of western styles and symbols is one that has to be bought into, which for a substantial part of the world's population is not possible. Such a view also under-explores the influence of migration on culture and the creation of multicultural societies.

Globalization

Globally, globalization, globalism – these are all ambiguous words that have come into common usage since 1980s, but have only part of the social science vocabulary since the early 1980s. Despite the relative newness of this language, it abounds in the literature on the international relations, sociology and human geography and is creeping into the lexicon of social scientists studying the nature of global environmental change.

Globalization refers to various multidimensional socio-economic and political processes by which the people of the world are incorporated into a single world society, a global village. It tends to homogenize the cultures as well as popularize even unknown cultures of the world. It acts as heterogenizer with a possibility of pluralism. Globalization strives to make the world as its market where all the people are being brought as buyer and seller on unequal terms.

Globalization refers to the multiplicity of linkages and interconnectedness that transcend the nation-state and by implications the societies which make up the modern world system. It reflects a process through which events, decisions and activities in one part of the world would have significant consequences for individuals and communities of quite distant parts of the globe. However, for Giddens, globalization embraces much more than a notion of simple interconnectedness. For him, “globalization concerns the intersection of the presence and absence, the interlocking of social events and social relations at a distance with local contextualities.

It may be understood as a dialectical phenomenon in which events at one pole having distant relation often produce divergent or even contrary occurrence at another. While communication and information are increasingly diffused on a global scale, the individuals locally appropriate these, inherently in contextual and hermeneutic way. Thus globalization becomes glocalization.

Globalization and localization

Tim O’Riordan and Chris Church (2001) discuss the perspective of globalization and localization. Globalization and localization unite at all spatial scales. In the text that follows, we distinguish between globalization and localization, and globalism and localism. *Globalization and localization* are processes of change that impact on economies, cultures and environments in ways that are both global and local. Such changes may take place at any scale and at any level of social organization. Globalism and localism are socially and politically framed interpretations of these changes that have meaning through processes of personal experience, patterns of trust, connectivities of reciprocity, and social networks of interest and bias. These two discourses entwine to form social identity, the basis for self actualization and the bedrock of any transition to sustainability. Globalism and localism are processes of responsiveness and adaptability that are mediated and defined by various institutional arrangements and swirling patterns of expectations.

Theories of Globalization

Theoretically, there are many precursors to the concept of globalization. Three of the main approaches are: world-systems theory, globalization is an outcome of modernity and globalization as a dual process which centres on culture.

World systems theories

Globalization from the perspective of a world system is associated largely with the work of Immanuel Wallerstein. His world-systems theory is involved principally with the global capitalist economy and combines a sociological and historical look at its development and maintenance, arguing that it is created by a single 'division of labour' – more complex, extensive, detailed and cohesive than ever before. This body of work posits that the world system consists of three worlds: a centre or core, a semi periphery and a periphery. There are many criticisms of this approach but the most pertinent is that it represents only a mono-causal explanation of globalization.

Modernization and globalization:

In a general way, the concept of globalization is best understood as expressing fundamental aspects of time-space distinction [namely, the condition under which time and space are organized]. Globalization concerns the intersection of presence and absence, the interacting of social events and social relations 'at distance' with local contextualities. We should grasp the global spread of modernity in terms of an ongoing relation between distancing and the chronic mutability of local circumstances and local engagements ... globalization has to be understood as a dialectical phenomenon (Giddens, 1991: 22-23).

Globalization can thus be defined as the intensification of world-wide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa... Local transformation is as much a part of globalization as the lateral extension of social connections across time and space (Giddens, 1990:64).

Giddens (1990: 7) puts social relations at the centre of his analysis, which comprises four areas: the world capitalist economy; the

nation-state system; the world military order and the international division of labour.

These relate to his four institutional dimensions of modernity within which the processes of globalization take place: Capitalism; surveillance; military power and Industrialism.

Giddens (1990, 55-56) sees capitalism and industrialism as two different dimensions. Capitalism relates owners to capital wage labour; industrialism applies to the link between people and the natural world, including the environment. In this analysis, it is modern institutions, such as money, that are globalizing as they dissembled mechanisms, lifting relations out of local contexts and enabling them to take place across the globe in a manner that was previously regarded as inconceivable.

Criticism of this approach centres on the complexity of this multidimensionality, as well as its failure to provide any specific implications that arise from these globalizing processes, rendering it a 'descriptive, nominalistic definition approach to global-level phenomenon'. For Robertson (1992:145), globalization is not just an outcome of the western project of modernity as Giddens claims. Giddens is also criticized for not taking cultural matters seriously enough.

Culture and dual processes:

Milton (1966: 215) has examined the theoretical approaches from the perspective of culture, defined as 'consisting of everything we know, think and feel about the world'. She distinguishes between those who refer to globalization as the way world is seen or imagined, defined as cultural phenomenon, and those who refer to events going on in the world, which although dialectically related to culture are not part of it. The two approaches already discussed are the latter, where Robertson (1992: 8) treats globalization as occurring both outside and inside culture: 'Globalization as a concept refers both to the compression of the world and the intensification of consciousness of the world as a whole.' In this sense globalization is a dual arrangement, not just events taking place in the world, but also through cultural transformations.

The Global Transformation of culture:

The increased frequency of communications across the globe has been a recurrent theme of the 20th century. Empirically, globalization has broken down cultural boundaries through the wide availability of air travel, the accessibility of telecommunications and the promotion of the mass tourism. The term 'global culture' now implies both the development of a cultural cosmopolitanism spanning the globe and the redeployment of cultural consciousness for accentuating specific identities in global conflicts.

In the first instance, the worldwide dissemination of modern values and practices has taken its toll on the traditionalisms of many non-Western societies. In the second instance, globalization has reinforced boundaries through the politicization of specific group interests.

In the contemporary West there is a growing sense that culture, as traditionally understood, has lost its anchors. There are at least two senses to this crisis. *The commodity form* that Eagleton (1992: 33) speaks of refers in the first place of the global spread of Western capitalism and the consequences of its cultural hegemony. An irony of this development is that the relentless drive of Western capitalist interest around the world has not only left a trail of territorial conquests and exploitation, but also an indelible imprint of Western culture in many foreign lands. For example, English and its cultural expressions are no longer the exclusive property of the British; their variations are found in those parts of the world once under British imperial rule.

In the second sense, imperialist cultural becomes an agent of its own leveling. It falls victim to the commodity form that spearheads the marketing of modernity. It is this form that belittles cultural referents, even swallowing them up to the extent that culture can only exist as sign in reference to other signs, a simulacrum without origin (Baudrillard: 1983). We see this in the cultural experiences engendered by the spread of fast food chains and amusement theme parks around the world. Ritzer (1983):100) calls it the McDonaldization of society which 'encompasses such disparate phenomena as fast food restaurants, TV dinners, packaged tours,

industrial robots, plea bargaining and open heart surgery on an assembly-line basis'. This type of consciousness is becoming more widespread with the development of mass tourism.

Global consciousness:

Global consciousness has begun to dawn on the world community. People are getting more and more familiar with others staying in different parts of the globe. In larger countries, they now know more about their fellow citizens, their customs, traditions, cultures etc. they are getting familiar with different heritages, trends, practices and also faiths and beliefs. People world over are more becoming conscious of their rights. They are familiar with situations where human rights are respected. They also know where these are being violated and by whom. With more and more getting educated, even those who have suffered for ages on social and economic or cultural fronts would not take these violations lying down. Communications do not keep quiet when human rights are violated in different situations. More than preserving one's own rights, one has to ensure that the rights of others are not treaded upon.

Global consciousness would imply respect for others. One has every right to consider one's community, religion, and culture as 'numero uno'. At the same time one must concede that others also have a familiar right. Each culture and each religion has a basic right to treat itself as the very best. Such an approach should not lead to conflicting situations, if the approach is reasonable and considerate. We all know that there are difficulties in following such an approach in actual practice. With the gradual internalization of global consciousness these would hopefully, vanish in near future.

Globalization has given rise to apprehension of various types. There are cultures which are trying to remain insulated from the information, superhighways and media explosion. There are instances where TV sets have been thrown out of the windows to prevent the young and impressionable from getting corrupted by the evil influence of alien cultures. How far that would succeed is debatable. It is, however, clear that global consciousness would never favour single culture, one religion or a unitarily way of life.

Life would be really pretty dull and colourless if this ‘unimaginable’ unification actually takes place at any stage. Human beings need to see the full spectrum of all cultures, traditions and religions. Each one of these should have its distinct place and identity. Only that would make this globe a fascinating place.

Globalization and its impact on culture

There are multi-levels, theoretically, at which the relationship between the process of globalization and the responses of the local cultures can be analyzed. In the post modern era, the new approach focuses on local, particularistic and reflexive dimensions of culture (see Lytord: 1987; Dilthy: 1988; Ernst, G.:1992).

The system of communication has affected or surpassed the boundaries of nation-state at the same time they have affected local culture and social forms such as family, neighbourhood and community, and created forms of social anomie. The system of the folk culture and folk societies due to *marketization of economy* and *commodification of production* in agriculture convert ‘peasants into ‘farmers’ eroding the traditional cultural patterns.

Globalization and India: The Indian Perspective

Globalization, competitiveness and liberalization came to India as a booster and through the backdoor of ‘economic reforms’. The sanctity of economic reforms had been derived from it. It was argued that the progress is taking place through globalization and economic reforms.

Globalization, as a phenomenon, involves access to two different entities: finance capital through MNCs, and New technologies such as computers and telecommunications.

It was viewed that the growth and internationalization of finance capital is good and desirable for projects because it promotes growth of technology. Globalization provides a useful means to develop technologies, which are necessary for the production of goods and services that improve our well-being.

We are becoming Netizens making our friendship with unknown persons across the world neglecting our next door neighbor. Globalizing panic like AIDS has affected our psyche. A hybridized,

culture without any root, is reshaping us to fit into the globalization process. We want or not, the powerful globalization process has been encircling us.

In political sphere, an international managerial bourgeoisie or transnational capital class, often referred as 'comprador', has been solidifying the power of consumerist culture. They are the cohorts of the MNCs. Coca-colization or McDonalization has brought in their world market.

The communication media has fuelled a growing awareness of the interconnectedness and interdependency. It is nourishing a sense of responsibility, however, fragile for a humanity that is commonly shared.

The process of globalization and its impact on culture, both local and national, give it a new urgency. In most studies of cultural change in India, the significance of locality and local culture and its relationship with the nation –state and the national culture has been widely recognized.

When the process of economic development and social development has been extended, the importance of local culture and the particularistic expression of ideology and sentiments have been taken note of in formulation of the public policies as well as in the analysis of nation – state'.

The new institutional innovates that globalization may bring about in society are: Market, trade and finance; Communication and media; Science and technology; and Migration and inter-cultural transactions.

These are related issues of tourism, migration of professionals, and the emergence of diasporic sub-culture.

In structural terms, globalization is a historical process of transition from agrarian to industrial, post industrial and finally the stage of information society (Dissananyake:1988). Globalization strives to make the world as its market where all the people are being brought as buyers and sellers in unequal terms.

(1) The impact of global Trade and Market on culture:

The scope of trade and market which was accelerated by the processes of globalization poses formidable cultural problems in

developed and developing societies. In India, which traditionally had quite a developed base of trade and market, the impact of the changing role of these institutions has been gradual. The market and trade relations continue to be located in local cultures even today (Ostor: 1980). The economic policy of India up to 1980s has also been that of import-substitution and protectionism in trade and market.

The full momentum of globalization started in 1990s onwards, but many checks and balances continue to persist. Globalization brought changes which altered the traditional mode of cultural expression, usage of language and communication, media at the local, regional and national levels.

These have also created new sub-culture in urban areas. The rise of popular culture is a new phenomenon with linkages both in rural and urban centres. Most of these changes have long been in the process of emergence and crystallization. The forces of industrialization and developments in agriculture had impact on the consumption style of people.

Green revolution during 1970s gave spurt to changes in the consumption style of villagers. The NSS data shows noticeable decline in consumption of cereals both by rich and poor. The shift is towards consumption of milk, poultry and meat products. The electrification in the villages has changed the energy pattern. The use of kerosene oil is widespread. *Gobar* gas plant and solar energy is also making dent into villages. The expansion of road networks and means of communication has brought about some homogenization in tastes and consumption patterns, such as increased popularity of tea, coffee, egg, meat and fish.

A remarkable change in the styles and pattern of women's wear has taken place. It is marked by a shift from *Saries* to *Salwar-Kameez*. Culturally speaking, the new changes may not have deeply subversive effect upon the core traditional values or the world-view of the people.

Yet, one witnesses periodic incidence of consumer resistance against multinationals promoting new consumer goods or agro-products, e.g. sporadic movements against products like

McDonald's hamburger and Kentucky fried chickens. Farmers are resisting the penetration of agro-multinationals in production of seeds, herb's new cereals, etc.

The average number of occupations per community stands at 5.3, of which 1.8 in traditional and 3.5 in the newly acquired occupation (Singh: 1992). Economists have also observed substantial rise in non-agricultural occupations in the country side. Market and vital mechanisms through which globalization extends its reach.

Globalization is, however, just in a state of beginning in India. Some of its effects upon the local cultures, for example, globalization of markets have led to conversion of traditional objects or art and aesthetic having mostly ritual use in the local communities into marketable commodities.

This has not only rapidly disrupted the autonomy of folk-culture, but also destabilized the life of the artisans by creating new networks of competition and price-war and a new class of exploitative middle-class. In other areas, such as access of local communities to forest resources, land and rivers, hills and lakes, all of which were bounded together in a long enduring cultural ecology of rituals and customs, the penetration of market for profit has started a rapid subversion of ecology.

It has disrupted the balance in cultural, social, economic life of tribals, artisans, traditional cultural performers, etc. Being in minority and economically vulnerable, these communities suffer loss of their cultural identity, the most in the process of globalization.

(2) Globalization of Communication, Media and Culture:

The electronic media and communication such as radio, television, computer network via satellites, paging services, telephony, electronic mail and internet web, etc. are modes of communication which are revolutionizing the banking, trade and management practices, uses of culture and leisure, and most other modes of inter-cultural and inter-group communicative actions.

Most of these media transcend the territorial national cultural boundaries. They may function beyond the sovereignty of the

nation-state, and offer individuals enormous amount of choices and freedom in matters of cultural and ideological performances.

The notion of time, space and symbolism of culture undergo new transformation of meanings under the impact of these new telecommunication technologies. Its impact on cultures _ local, regional and national is multifaceted and can be integrative as well as disruptive.

(3) Science and Technology:

We are being encircled by some visible and invisible powerful global forces day by day. Its hegemony is empowered with hyper-technology and enormous economic resources. From alpines to computer chips, we are using many global products produced by MNCs. In this context, a pervasive global culture as the ideology of consumerism has been knocking every moment on our door. It has occupied a substantial space in our society. A powerful media has been trying to negate our identity to hallow or alter our daily life pattern.

(4) Migration and inter-cultural transactions.

Globalization also accelerates the process of migration, tourism and travel. Its cultural and social homogenizing effects process along with creation of pluralism and cultural diversity. Tourism in India is oriented more to religious pilgrimages combined with sight-seeing and for leisure. Over a period of time, it has strengthened the festive and celebrative activities of various religious groups and communities. And its diffusion effect has been strong.

Globalization and change: Polity, Integration and identity

The process of globalization has triggered off forces of change which have set people's rethinking about the political institutions such as state, the democracy and civil society. In their functioning, the role of cultural pluralism and protection of local cultures is now particularly recognized both in towns of institutional mechanism and as an element of political morality or value system. New thinking is taking place about the changing role of nation-state, its sovereignty and the role of political party, etc. under the growing forces of globalization (Kothari:1995; Apter:1941; etc.)

Global culture:

Appadurai (1990) explains three things for the understanding of global culture. (i) ethnoscope, (ii) technoscope and (iii) mediascope.

- Appadurai talks about *ethnoscope* which is *landscape* of persons whom constitute the shifting world in which we live. For example, tourists, immigrants, refugees, exiles and other moving groups and persons.
- Appadurai also talks about *technoscope*. *Technoscope* is the global configuration of technology that moves at high speed across various kinds of boundaries.
- And finally he talks about mediascope. *Mediascope* refers to the distribution of the electronic capabilities to produce and disseminate information which are now available throughout the world.
- Appadurai says that the combination of *ethnoscope*, *technoscope* and *mediascope* lead to the globalization of culture.

Oommen (1998) refers to the birth of a New World society by the impact of globalization on culture. He posits that the consequences of globalization could be discerned through four interrelated and interacting processes – *homogenization*, *pluralization*, *tradionalization* and *hybridization*.

1. **Homogenization:** The more visible aspect of homogenization is that cultural context which manifests in evolving a common lifestyle and consumption pattern i.e. dress (e.g. Jeans), food (McDonalds), music (Michael Jackson). These are confined to urban population living in metropolitan cities. However, homogenization is more popular in the certain other contexts of nuclear family, monogamous marriages, parliamentary democracy, private property and western technology. These institutional arrangements were initiated in colonial era but got momentum in the process of globalization. The homogenization process is characterized by *displacement syndrome* that is movement towards homogenization is taking place through the process of displacement. For example, south Indians are wearing *pyjama* instead of *lungi*.

2. **Pluralization:** Pluralization is accompanied by *accretion syndrome*. Pluralization concedes and commends the co-existence of a variety of consumption and institutional patterns. For example, alongwith McDonalds, other modern variety of junk food and alongwith Michel Jackson's music other recent styles of pop music came too accommodated. This partial change and partial persistence gives birth to pluralization.
3. **Traditionalization:** The *hegemonizing* tendency of globalization gives birth to a loss of meaning and an erosion of identity to the non-west. This leads to the resurrection of roots, a search for identity which reflects a process of traditionalization accompanied by *revivalistic syndrome*. However, this tendency is not confined to the non-west. *Americanization* is resisted even by Europeans particularly the French. Sometimes, the response for modernity takes the form of cultural revival. This also results in the reinvention of tradition. This emerges not only the religious fundamentalism but also religious freedom.
4. **Hybridization:** The process of hybridization refers to the *mutation syndrome*. The crossbreeding of traditional and modern, the local and the global give birth to hybridization. Hybridization creates new cultural elements and social patterns which are neither traditional nor global. Hybridization is different from pluralization in which it is neither co-existence nor elaboration. It is an effort to innovate to breakout of cultural and social dead ends. It is simultaneous engagement with both the tradition and modernity and the local and global. This is the evident of contemporary institutional arrangements and consumption pattern. The mutation between the local and the global leads to hybridization as is evident in music, art forms and good items; for example, vegetarian hamburger, Indian rap music, European curry, Japanese pasta, and numerous other examples suggest the relentless march of hybridization. But affluent and dominate polities dominate over the weak and small cultural sections.

Challenges of globalization: Singh (2004) discusses two types of challenges: First, Challenges of Economic Development, and Second, Challenges of Identity.

(i) Challenges of economic development: the tensions and anxieties on account of globalization are primarily economic which spill over to the anxieties about culture and identity.

Economic development in a balanced manner holds the key to our ability to meet the challenges of globalization and accommodate the upsurge of identities.

(ii) Challenges of Identity: Globalization almost everywhere has given rise to a newer and sharper self-consciousness of identity. Such consciousness tends to be pervasive; it is not confined to the cultural minorities, local cultures, ethnic groups, tribes or weaker sections.

For reasons of history, pluralistic social structure and culture and the democratic path of development that we have adopted, we enjoy tremendous resilience to meet the challenges of globalization.

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**TOWARDS DALTON EDUCATION – A REPORT OF THE
RESEARCH CARRIED OUT IN POLISH EDUCATIONAL
INSTITUTIONS**

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(Abstract)

My scientific research focuses on educational institutions that involve pre-school children, early school children (grades I-III) and school children (grades IV-VI) attending primary schools on five continents including Europe, Africa, North America, South America and Asia. The research also engaged teachers, pupils' parents, bodies responsible for running educational institutions and pedagogy supervision authorities. First research procedures were conducted in Polish educational institutions. Then, some pre-school and school institutions in the United States, India and China followed. Another cycle of research was performed within the Comenius programme in the following European countries: Spain, Great Britain, Finland, France, Germany, Hungary and Italy. Participation in different programmes organized within Erasmus allowed for realization of the scheduled research in Norway and the Czech Republic. The last cycle of the research involved South America including Venezuela, Brazil and Colombia. Since 2012 the research was conducted in Africa (Kenya and Tanzania). The methodological concept provides for quantitative and qualitative research supported by diagnostics and verification. Significance of the differences observed will be verified by means of statistical methods. The research employed several research methods that allowed for the most optimal scientific collection, examination and verification of the pedagogical reality I am interested in. The methods employed were adequate to intended results and allowed for verifying hypotheses set. They included empirical research methods of collecting and storing information, pedagogical experiments, pedagogical tests, observations, diagnostic surveys, interviews, statistical methods. The major research problem is how are elements of the Dalton Plan used in the educational and didactic processes involving pupils of pre-school and school institutions on five continents? As soon as after a couple of months of implementing the Dalton Plan in Polish educational institutions, teachers and parents were surprised to notice changes in behaviours of children who became more responsible and independent. Willingness of achieving educational targets resulted from their external motivation. Being able to experience cooperation with peers, children acquired some sense of responsibility for and care of common good.

Keywords: The Dalton Plan; Pre-school institution; early school education, Information technologies, Teacher

Introduction

In contemporary pedagogical tendencies all over the world, postulates of the New Education pedagogical movement are more and more frequently returned to. In Europe, including Poland, a traditional model of school that is characterised by 'hierarchical, authoritative power and directive steering of the education process' (Śliwerski 2011:7) receives some pedagogues' criticism in communities of both scientists and practitioners.

Why do contemporary pedagogues return, in the so intensely changing reality, to concepts that were created at the beginning of the 20th century? That is probably because in our pedagogical efforts we have again reached the starting point. School education has been influenced by political, market oriented or socio-economic usefulness for centuries. School education is subject to permanent reforms, transformations and improvements. However, it does not meet expectations of any entities involved. Creators of the New Education concept were brave enough to introduce practical solutions that were not supposed to lead to another systemic evolution but to the revolution of the whole system. Actions undertaken by creators of humanistic pedagogy did not improve their educational system but they were aimed at demolishing its structure (Śliwerski, 2001: 7-8).

New Education was believed to be a movement that strongly criticised traditional schools based on Herbart's pedagogy and all previous philosophical and pedagogical systems (Sztobryn, 2006: 278). This criticism stemmed from some sense of crisis of culture, from some chaos and from being lost in the world *ibid*, 279). As a pedagogical concept, New Education opposed a traditional model of schools where teachers were attributed superior roles in the process of education. All activities undertaken at school were supposed to result from individual needs, likes and capacities of children (Sztobryn, 2006: 278). Freedom of actions and creative expression was postulated, which contradicted strict schemes of thinking about education observed at schools then (Sztobryn, 2006: 279).

According to *Śliwerski*, the contemporary world with its dynamic development of communications that results in openness to countless sources of knowledge requires education to be reformed. However, communication technologies simultaneously provide politicians with tools to be used while manipulating, indoctrinating or imposing schemes of world cognition (Śliwerski, 2011: 7).

Today, we again face the same challenge. We again ask ourselves the same universal question: what should be done to make sure that humans do not serve the system but the education system serves learning generations? Simply, how to make sure that education is meaningful?

Enterprises and organisations that function on the contemporary market must be subject to ongoing transformations. They have to face enormous competition, thus being able to adjust to ongoing economic, technological and social transformations. Labour market is mainly based on services and intellectual work. Therefore, individuals who look for jobs are required to be creative. They also have to demonstrate flexibility in finding innovative solutions. Despite numerous individuals wishing to take up work, employers find it difficult to attract personnel who would be characterised by the already mentioned personality traits (Robinson, 2012: 12). What is more, many adults believe that they cannot be creative. Their poor self-assessment in this respect also leads to perceiving themselves as individuals who are characterised by low levels of intelligence. A majority of people had hundreds of interesting ideas when they were children, they were curiosity driven and they acted spontaneously. When they grew older, their skills of creative thinking and acting decreased. For many years pedagogues have been trying to identify the very essence of this problem (Robinson, 2012: 12–13). Although some reforms are undertaken and some solutions are implemented, they are not successful because nobody remembers that the actual reasons for the phenomenon in question have not been identified yet (Robinson, 2012: 12).

In the Robinson's opinion the problem stems from its very source, i.e. from the process of education whose task is to develop natural abilities of each human. A couple of years ago, it was enough for

people to adjust their actions and skills to educational requirements and that way they obtained qualifications required to find good employment. At present the situation has changed. Today many people receive academic qualifications. However, they do not have key competencies that are desired on their labour markets. They experience difficulties while communicating with others effectively, they find it extremely difficult to work in teams and they are not able to think creatively (Robinson, 2012: 14). Hence, in organisation of contemporary education there is some permanent necessity for reflection and radical changes that would all make young people get some opportunity to exploit their own resources to maximum (Robinson, 2012: 15) in the reality subject to ongoing changes and in the future that is impossible to be anticipated.

Today, education that is performed according to the Dalton Plan is one of the concepts that raise hopes for eventual positive changes. This concept is characterised by its wide range of possibilities to adjust educational activities to actual needs of subject involved. In spite of being created many years ago, the concept is still up-to-date because it perfectly corresponds with the world and offers totally new skills and non-school experiences of the cyber-generation (Śliwerski, 2011: 17-18).

Genesis of the Dalton Plan Concept

The Dalton Plan was developed by an American Teacher (Wołoszyn, 2006: 172) Helen Parkhurst (1887-1973) who commenced her educational work 1904 in small countryside school in Waterville. Then she intended to face a great educational and organisational challenge, i.e. she wanted to organise classes for 40 pupils of different age (from first to eighth grade). What is more, those classes were supposed to be organised for all pupils simultaneously and in one schoolroom. Parkhurst decided to conduct some experiment. She divided pupils into a few smaller groups that were asked to work in some specific place of the room doing different tasks representing different subjects. As a result of such organisation children got voluntarily involved in performing delegated tasks and were focused while working (Śliwerski, 2011: 8).

Parkhurst found numerous inspirations for her further quests. After she had read 'Mind in Making - A Study in Mental Development' by Edgar James Swift, she paid her attention to the role of appropriate organisation of educational space at school. The space in question should provide some friendly environment for those who wish to undertake independent actions. When she graduated from pedagogical studies in Wisconsin, together with M. V. O'Shea, the author of 'Dynamic Factors of Education' she ran five experimental classes for children aged 8-12 at Edison School in Tacoma. Those classes took place in subject-oriented laboratories and in 1913 she decided to name her concept 'a laboratory plan'. In 1914-1915 H. Parkhurst cooperated with Maria Montessori. After a year stay at Montessori's school in Rome and joint travels all over the USA, she established her own school – 'Children's University School' – in which she implemented elements of Montessori's pedagogy. In 1919 she introduced her 'laboratory plan' and launched some other laboratory classes that were named 'Berkshire Cripple School'. These classes were aimed at disabled children who attended Public High School in Dalton (Śliwerski, 2011: 8-9).

Parkhurst's model of education quickly was appreciated by many enthusiastic teachers who wanted to use it in their teaching repertoire. In 1922, soon after she had started her own independent pedagogical work, H. Parkhurst published her book "Education on the Dalton Plan" (Röhner, 2009: 4).

In twenties of the last century in Streadham in England the first school that organised classes in form of a laboratory plan was established. Streadham attracted teachers who wanted to introduce and develop the concept created by Parkhurst. She visited this institution in 1924, which inspired her to name her concept 'the Dalton School'. Dalton Plan was introduced not only in England and the USA but also by schools of South Africa, India and Australia. Holland turned out to be, and still is, an energetic centre of Dalton Plan implementation (Śliwerski, 2011: 9).

According to Röhner, in 1985 in Holland institutions of pre-school education and elementary schools were integrated. In the Dutch education system eight years schools were introduced then to teach

children aged 4-12. Initially, school education seemed to be subordinated to and dependent on organisation of schools that decided to absorb pre-school institutions. With time, output of pre-school education and its methods found some appreciation. The methods in question were focused on children's developmental needs, which resulted in introduction of numerous valuable elements of pre-school education that were implemented to school education (Röhner, 2009:4). Reforms of the education system in Holland were not easy to implement. However, for many schools they turned out to be some inspiration and launch pad for considerable and positive changes in education of children. In numerous educational institutions, Dalton Plan was introduced and developed also in case of the youngest children (Röhner, 2009:28).

Theoretical Assumptions of the Dalton Education

The Dalton Plan concept should not be understood as a set of rigid principles that have to be followed in everyday educational efforts. The Dalton Plan is rather some way of thinking about education that cannot be deprived of permanent reflection that is used for permanent transformation. *Parkhurst* never formulated fundamental principles of the Dalton Plan, thus providing practitioners with opportunities for their own quests and interpretations. In the background of Dutch interpretations and Dalton Plan practices, three major areas were identified. Today they provide some guidelines to be used while realising the Plan. However, they are quite general (Röhner, 2011: 34). The guidelines include the following: freedom/responsibility, independence along with dependability and co-operation. There are not any defined rules that could be used while implementing the Dalton Plan. Each educational institution develops its own methods and forms of organising its work in compliance with its individual nature and students' or teachers' needs (Röhner, 2011: 33).

The first principle of freedom / responsibility results from some need for respect to children's needs and capacities. Freedom understood this way enables children to make their own choices and to influence their own processes of learning. What is more, children who enjoy some sense of freedom usually adopt attitudes of

responsibility for the course and effects of the very process. The principle of independence provides children with opportunities for actual experiencing, i.e. real learning and not only being taught by someone. Children, as such, can execute their tasks on their own without teachers' assistance and they gain some sense of achievement. They also find real joy in succeeding independently, which significantly raises their sense of own value. The principle of cooperation allows for shaping children's important personality traits like ability to communicate and cooperate, and sense of co-responsibility for results of joint actions (Szumilas & Lewandowska 2010: 10).

Evaluation of and reflection on effects of actions undertaken and the very course of realisation are important elements of Dalton education. Even in case of the youngest groups, children know organisational structure of their classes and they set their objectives on their own, thus shaping their responsibility for what they learn (Dryjas & Wróbel, 2012: 8).

In the process of shaping competencies in the scope of self-dependability the following stages may be distinguished: performing tasks that are delegated by a teacher, tasks performed independently, self-learning and taking responsibility for own learning (Szumilas & Lewandowska, 2010: 10).

One can be afraid that realisation of the objectives mentioned above would not be easy. To make sure that each child succeeds, it is required to individualise educational processes remarkably so that tasks would be adjusted to actual capacities of children. The principle of individualisation, although commonly postulated and believed to be a necessary feature of contemporary education, is often an illusion in school practice. Teachers frequently believe that this principle is impossible to implement in groups of many children of diversified capacities and needs. However, both the creator and supporters of the concept highlight that thanks to organisation of classes that use the Dalton Plan it is possible to individualise the classes in question. Pankhurst claimed that she had identified necessity to find a method to be used while determining individual needs of pupils. That way, she elaborated a system of models that

verified realisation of tasks. Thanks to those models it was possible to simplify organisation and to improve interconnections between different levels (Röhner & Wenke, 2011: 112).

An objective of Parkhurst's education model, according to Röhner, is to find equilibrium between talents of each child and needs of the society. In order to meet that objective, it is necessary to adjust curricula to needs, predispositions and interests demonstrated by a child. It is also necessary to teach children independency while simultaneously showing them trust to others and developing their social skills and sense of responsibility (Röhner, 2009: 4).

Outline of the research methodology

My scientific research focuses on educational institutions that involve pre-school children, early school children (grades I-III) and school children (grades IV-VI) attending primary schools on five continents including Europe, Africa, North America, South America and Asia. The research also engaged teachers, pupils' parents, bodies responsible for running educational institutions and pedagogy supervision authorities. First research procedures were conducted in Polish educational institutions. Then, some pre-school and school institutions in the United States, India and China followed. Another cycle of research was performed within the Comenius programme in the following European countries (Watoła 2012, 199): Spain, Great Britain, Finland, France, Germany, Hungary and Italy. Participation in different programmes organised within Erasmus allowed for realisation of the scheduled research in Norway and the Czech Republic. Since 2012 the research has been conducted in Africa - Kenya and Tanzania (Watoła, 2013: 449). The last cycle of the research involved South America including Venezuela, Brazil and Colombia.

While carrying out the research, the following research techniques were planned: observation, conversation, interview, questionnaire, analysis of documents, analysis of action results and pedagogical tests (Łobocki, 2000: 141).

The following major research problem is formulated:

How are elements of the Dalton Plan used in the educational and didactic processes involving pupils of pre-school and school institutions of five continents?

Several details of problems are also identified. Some of them refer to application of information technologies in school and non- school environments while realising tasks adopted within assumptions of the Dalton Plan.

With reference to this article, results of the research conducted in Polish educational institutions are presented. Selected detailed problems include the following:

- What is the level of equipping educational institutions with accessories that are used while educating children in the Dalton Plan environment?
- How are elements of the Dalton Plan introduced by teachers in groups of younger children?
- What are teachers' opinions on results of educational and didactic work employing assumptions of the Dalton Plan?
- Which areas of teaching that involve the Dalton Plan are supported by information technologies?

The research was conducted in institutions of pre-school education and in first two grades of elementary schools. Table 1 presents data concerning the research population.

Table 1
Population subject to this research

S. No.	Type of an institution	Age of children	A number of children	A number of groups/ grades	A number of teachers
1	Nursery school	5 years old	22	1	2
2	Nursery school	6 years old	46	2	5
3	Primary school 1 st grade	6 and 7 years old	16	1	1
4	Primary school 2 nd grade	7 and 8 years old	22	1	1
5	Total		106	5	9

All institutions subject to this research are equipped with Dalton wall clocks that illustrate passing time, signalling devices that help identify forms of work, boards that are used to schedule tasks, boards of duties and boards of co-operation. In case of groups

comprising of younger children, apart from clocks there are also attendance boards. Other accessories belong to equipment that is used by older children.

Board of tasks

At the beginning of each week, classes start with children being provided with information about a thematic scope of their classes and targets they wish to meet. Then, illustrations that symbolise particular tasks are placed on the board. The board refers to independent tasks. After a short presentation of tasks to be completed, each child plans his / her work placing a relevant colour magnet in a relevant box. Each day has a different colour: Monday – red magnets, Tuesday – blue magnets, Wednesday – orange magnets, Thursday – green magnets, Friday – yellow magnets. At the end of each day children present their work and shortly describe their tasks completed. Recapitulation of the whole week work is performed on the carpet during afternoon classes before 2 p.m. Then, each child is allowed to speak in public and the best moments of the whole week are discussed.

In everyday work of the children duties are taken into consideration. There are some illustrations that symbolise children's tasks on special sheets of cardboard. Duties to be undertaken may refer to keeping rooms tidy (putting away dolls, teddy bears, toy cars or bricks), making sure tables are clean, sorting out stationery (segregating and storing all equipment in designated places), helping in food preparation (laying tables), helping in cleaning after meals (cleaning tables or putting away small plates), keeping tidy while washing hands or assisting teachers during classes of music (distributing instruments, collecting them after classes and storing them in designated places). Duties are assigned at the very beginning of the day – in the morning. A teacher places cards upside down so that children could not see illustrations and then the cards are shuffled. Each child draws one card and places it on the board under his/her name. A particular illustration means that a child is going to be responsible for the illustrated task for all the day. Since groups of children are large and diversified, cards are doubled and that is why children work in pairs.

Each day children choose new duties. If they want to perform different tasks, they may swap duties with other children provided both parties agree.

Dalton clock - is used during classes that require proper timing. The clock is divided into four parts whose colours correspond with particular time values. Red means 5 minutes. Green means 10 minutes. Blue means 15 minutes. Yellow means 30 minutes. In case of a task that has to be performed in 10 minutes, a clock hand has to indicate green. In case of younger children, the clock may be used when children relax or when teacher reads them fairy tales.

Figure 1
The Dalton clock



Introducing elements of the Dalton Plan in groups of younger children is usually started with introducing the simplest elements. A teacher adjusts pace and scope of introduced aids and principles depending on psychophysical capacities of children that function in a particular group. On the basis of the diagnoses made to identify children's development, teachers themselves determine a type of activity that children can deal with and the time required. Firstly, children get acquainted with a board of attendance, a board of duties and a signalling device used when, e.g. they wish to go to toilet. Then, teachers introduce the Dalton clock that may be used to control different activities. A majority of teachers who participated in this research subsequently introduced a week-calendar (a sliding panel). Then children learn sequence of days of the week and colours that are attributed to particular days. A signalling device is another part of equipment to be acquainted with. It informs of the very nature of particular activities. Teachers decided that red meant work in silence, yellow meant quiet communication and green meant unlimited communication. Some teachers additionally introduced other arrangements: green meant start of work, yellow meant half way through and red meant finish. Another stage involves the board of co-operation. The board shows pairs of

children that cooperate while performing their tasks. The last stage involves using the board of weekly scheduling of tasks. Children use magnets to show which tasks are scheduled for particular days. Teachers express positive opinions on results of educational and didactic work that is performed in compliance with the Dalton Plan. According to teachers subject to this research, initially new rules of work are difficult because it is necessary to focus not only on tasks but also on rules that are identified to perform almost all scheduled activities. This poses some difficulties for teachers and children and requires much self-discipline, patience and consequent implementation of the rules involved. However, when the rules in question are acquainted with, children find them comfortable and natural. Children are able to sort out their everyday routines. Work under the Dalton Plan provides children with opportunities of acting independently. Implementation of the Dalton Plan requires teachers to work really hard. However, this brings nice results, i.e. changes in the way children function. Children become more independent in many different areas, they enjoy a wide range of acting and decision-making, which gives them a sense of freedom and almost automatically triggers a sense of responsibility and some need for mutual understanding. Children learn how to fight prejudice and they improve their skills of focusing on tasks. They start to realise what passing time is and they get more efficient while scheduling their tasks rationally. The Dalton Plan offers much individualisation because it allows for selecting diversified tasks and for adjusting time required to individual needs. Fixed rules of the Dalton Plan along with duties performed by children offer them much joy resulting from undertaken actions and independent organisation of life in their educational institution. Teachers somehow leave their command centres and become partners instead of observers only. Their roles theoretically diminish but in reality such attitude of teachers helps children to think independently and raises their self-confidence.

Realisation of this research allows for concluding that almost areas of education are supported by information technologies.

Software that supports skills and knowledge in the scope of initial learning to read and write, basic mathematics, arts, music, learning foreign languages or speech-language therapy along with applications that generally support all developmental areas of pre-school children enjoy the highest popularity. In institutions subject to this research author programmes and innovations that support processes of shaping school readiness and fighting different developmental disorders or disharmonies by means of information technologies are implemented and used. Computers equipped with relevant educational software have already become useful in any educational and didactic work – both in case of talented children and those who require special and individual methods or forms of teaching – learning. (Nowicka, 2005: 50).

Conclusions

Willingness to act using their own initiative and wishing to be responsible results from natural needs of the children. Intensity of such needs is different and it depends on children's age or rather on their intellectual development. Dalton education does not create those needs but rather intensifies them and uses them in a conscious and scheduled manner (Röhner, 2009: 4). In this concept of education we undoubtedly deal with some philosophy of life that concentrates on the following values: responsibility, independence and cooperation. Therefore, it is quite clear that the very concept combines human capital that is so important in contemporary societies and that focuses on autonomy of young people entering their adulthood with social capital that constructs societies due to abilities of humans to cooperate and to trust (Śliwerski, 2001: 18). Only after a couple of months of implementing the Dalton Plan in Polish educational institutions, teachers and parents were surprised to notice changes in behaviours of children who became more responsible and independent. Willingness of achieving educational targets resulted from their external motivation. Being able to experience cooperation with peers, children acquired some sense of responsibility for and care of common good (Kurak & Dryjas, 2011: 8).

In case of the Dalton Plan, it is necessary to realise what subjectivity of both a child and a teacher is all about. Such an approach requires recognition of the very fact that it is not only a teacher who is responsible for education of children. Children also have to take this responsibility. The sooner we understand this and teach children that, the greater motivation to learn is observed. Then, children simply succeed faster (Dryjas & Wrobel, 2012: 8). Moreover, observing growing children, it seems that it is enough to let children succeed on their own.

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**FREEDOM OR ENSLAVEMENT IN EDUCATION USING
DIGITAL MEDIA?**

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(Abstract)

Globalization becomes a cause for introducing deep changes in daily life and professional work. On the one hand, there is the development of technologies which, in conjunction with changes in the behavior of media users (social media, the blogosphere, online platforms enabling to co-create and distribute information: verbal, visual, audio, multimedia) forces the need to adapt to the new reality. On the other hand, education in learning society is subordinated to social and professional demands of the market. This also leads to the attempts to find program and organizational solutions that prefer creative and critical attitudes. These challenges relate to the adaptation and change in individual areas of learning, because of the commitment to their recipients, especially the young, immature people, who are not prepared for the widening unlimited use of their resources. This article attempts to synthesize theoretical and practical knowledge that can help to identify the possibilities and limitations of the use of digital media in relation to understanding of freedom of their users. The diagnosis of bipolarity use of digital media is a hint for those for whom it is important to improve the education process. Unlimited access to sources of information in digital form makes learning possible at any time and in any situation. As a consequence, it is associated with increased individual responsibility for the quality of education and acquired competencies. This article begins with the explanation of freedom in relation to the users of digital media. It presents the advantage of critical and emancipative trend over adaptive philosophy. The change and time co-exist with the potential to make decisions. Therefore, this paper draws attention to the role of student and teacher when learning using digital media. Considerations are summed up with pointing to the way of digital media-assisted education with regard to free to and free from the use of resources.

Keywords: Freedom; Slavery; Education; Digital Media

Introduction

The period of transformation in education is a time of decision-making. On the one hand, we observe the increase in the availability of technology and information resources, on the other hand, the

phenomenon of *the digital divide*[†], which is becoming an increasing problem of high-tech community, divided into the elite having access to information and the *information proletariat*. Eco goes further in identifying society through the prism of a computer. They are: proletarians, Petite bourgeoisie and nomenclature[‡] (Eco, 2002: 539-540). Due to evolving technologies inequality, fragmentation of society, economic stratification, or even discrimination seem to increasingly enlarge the division between: informationally poor *versus* informationally rich, information educated *versus* information illiterates, which are new social categories. The system of universal education, apparently egalitarian, is not sufficient to prevent this phenomenon. New technological capabilities can direct people to the different routes, not all of which provide survival and development. An important issue for the changes arising from the introduction of digital media to everyday life, especially to school, is freedom, especially freedom from and/or freedom to something. Within the meaning of man's inner thoughts, freedom to something is subject to absolute protection (Gromkowska et al, 2005: 322). It is a positive freedom, expressing willingness to make one's own, autonomous choices (C Roger)[§]. Freedom of thought is defined as inner freedom, which is freedom to something and it is not compulsory, because its essence is all sorts of manifestations of biological and social life. Freedom belongs by nature to every human being. Freedom of thought is absolute and unconditional because it involves internal issues, the insight which is limited or not completely possible. At this level it does not cause problems as it remains invisible, not hurting in visible ways (Falski, 2008: 57).

[†] In the discussion on the issue of the digital divide it is worth paying attention to two issues, i.e. unequal access and the inability to use the global network. While the first issue is widely discussed in the literature as the famous *digital divide*, then an issue of inability to use the benefits of civilization information is rather marginalized.

[‡] According to U.Eco, society is divided into three classes: *proletarians* – with no access to computers and books, audiovisual (TV) addicts; *Petite bourgeoisie* - capable of using computer passively, and *nomenclature*, knowing the possibilities and being capable of using computer to perform the analyzes, able to distinguish valuable information from invaluable information.

[§] With regard to these considerations about the issues of freedom in education is the work by C. Rogers *Freedom to learn*.

Freedom from something is understood as freedom related to the lack of external pressure, e.g.: freedom from persecution, particularly severe due to digital communication tools.

The challenge for education is to become responsible for the operations carried out widely with information when using digital tools. The concepts of *freedom to digital media* and *freedom from digital media* do not reflect involved issues in full. The strict sense of freedom coexists with other types of freedom in the digital environment. It is reflected in the various forms of digital activities of its users. Particularly interesting from the cognitive perspective is the freedom to manifest one's own thoughts (opinions, information) of the digital content in the form, which is possible to receive (understand) expressed in a process of interaction (communication, mutual information). As a means and source of learning digital media enables, at the same time, information and communication, which is reflected in relationship between a sender and recipient. The free flow of information, freedom of its search, organization, acquisition and transfer, form the basis of life in the digital world. Therefore, can we accept general or specific rules for education in relation to freedom in the use of digital media? What education in a digital environment is possible: free or enslaving?

“Freedom” and “Enslavement” in the context of emancipatory pedagogy

When characterizing society using the technological development, until recently, scientists of different specialties have used the following terms: postmodern society (Etzioni), a global village (McLuhan), third-wave society (Toffler). In describing the current stage of socio-economic changes, the network society (Castells) becomes a challenge for the free-market system, which in turn determines the purpose of education and lifelong learning. In addition to traditional schools, there develop educational trends that promote e.g. online learning, distance education and remote education. Therefore, due to the diversity of approaches to the issue of freedom to digital media and from the digital media in education, of significant importance become the social contexts of freedom.

The basics of learning in the use of digital media can be supported by many orientations, ranging from behavioral, through humanistic, cognitive, until constructivist orientation. This paper refers to the critical - emancipatory concept. It assumes that education aims to liberate man and his abilities and prepares for the reconstruction of reality through the development of creative attitudes. The school as a social, formal and innovative institution, and as a learning organization, should be focused on the change and development tailored to the needs of modern society. Implementation of the emancipatory concept is the realization of the idea of school innovation, treated as a long-term action program aimed at improving school model and meeting the diverse social and individual needs of children and young people.

In the emancipatory pedagogy, the essence of freedom of thought and action means to treat this notion as instrumental value (skill), which is the basis of subjective interaction taking place through negotiations. From this perspective an interesting aspect is the importance of freedom in the context of education, presented by Szkudlarek (2001: 225). He defined three levels of thinking about freedom: 1) freedom understood as the development of the autonomy of young people, growing persons; 2) freedom understood as the choice of tasks that provide development potential of the individual, and 3) freedom understood as a natural and inalienable right of the child to self-determination. While the concept of freedom of thought can be considered as the private sphere, the concept of freedom of action affects public sphere. And education is this kind of sphere. In philosophical considerations, the *linking between the concept of individual actor with the concept of the social system is a key element in defining modern actor* (Nowak, 2011: 17). As a result, digital education is to create conditions to expand the fields of inner freedom (freedom of thought) and external freedom (freedom of action). There should be mentioned the essence of the importance of freedom on the basis of emancipatory pedagogy in the context of feeling oppressed and pressured as a result of changes in education (Nowak, 2011: 17). Oppression has a fairly broad conceptual meaning, which includes

recognized inconvenience and limitations. An important source of pressure may be wrong law regarding the use of digital media in school. The essence of the emancipatory pedagogy is integrated thinking criticizing various forms of oppression and actions that allow to develop individual awareness of changes in one's own self and society. The individual freedom is realized through intellect (mind), emotions (will) and action (agency) (Czerepaniak - Walczak, 2006: 17). This paper takes into account the positive logic of emancipation, the source of which is to respect the freedom of members of the digital society and the exercise of freedom in the digital world in a responsible manner.

The following part of this paper presents changes on the individual components of the educational system, which could weigh on directing the evolution of the system on one of the two paths: to prepare them for active participation in the open digital society or to instill in him restrictions that - beneficial from the point of view of some powerful interest groups - will serve to build an incapacitated society devoid of opportunities and the ability to use digital information resources.

Emancipatory pedagogy is linked to human activity in social structures, and its supporters naturally prefer a change and commitment. They understand emancipation *as a process of conscious rejection of stereotypes and myths, overcoming obstacles caused by human activity and the forces of nature* (Czerepaniak – Walczak, 2006: 28). From the educational perspective, the existence of this concept in digital education is legitimate, because it respects the assumption that the emancipatory projects may depend on the social context. On the one hand, emancipatory effort is directed towards the transformation of an individual person and class-lesson system, which means the involvement in democratization. On the other hand, it results from opportunities to expand dialogue, as it is difficult to question the processes of emancipation consisting of agreeing to respect democratic rules, which are used to make changes. The essence of the emancipation project is transition to higher levels of awareness. Although *Freire* is the representative of the South American emancipatory pedagogy, including elements of

liberation theology quite popular in this region of the world, however, it cannot be ignored that he created the foundations for emancipatory pedagogy known as liberation pedagogy (through education). In addition, *Freire* has a great contribution to promoting a different style of teaching, based on individual treatment of each student, taken from humanistic education. And how current today the question is: *why not discuss with the students and pupils a particular reality, which is related to the taught content - taught subject?* (Freire, 2008: 31) In the liberation pedagogy, the emancipation of literacy is seen in the development of base competencies that in addition to comprehensive reading include today: computer literacy, acquisition and processing of reliable information and the ability to communicate online.

Student and teacher towards “free” digital resources

Students and teachers are a part of the digital society, which significantly contributes to social change, including in the near future. Important aspects are proposed criteria for descriptions of society (Castels, Tapscott) regarding developing information and communication technologies. *Tapscott* proposes the division of society into Generation 1946-1964, which is called baby boom generation (only for USA), Generation X, born in the years 1965-1976, Net generation born in the years 1977-1997 (called Generation Y) and a new generation born after 1998 (Generation Z) (Tapscott 2010: 58-59). Demographic analysis is all the more important in light of educational changes, as long as it is important for intergenerational cooperation. In the preface to the Polish edition, *Fatyga* comments that in Poland the 1946-1964 generation can be called a *generation of consumers of regained freedom*, Generation X is the generation of *children of political transformation* (2010: 19). Therefore, it is worth considering the differences in the perception of technology in various generations, because the school community is intergenerational. For the first time in the history the youth can make a significant contribution to the learning of the older generation. Children of Generation Z become students of lower secondary schools, who are taught mostly by Generation X teachers (because of the demographic decline the

employment of young teachers decreased significantly). The rate of adoption of new technologies is significant enough that it is worth to know the essence of the debate on the inevitability of educational changes. One, which is noticeable, is the phenomenon of diffusion of parental authority, which is transferred also to the school. Tapscott (2010: 76) believes that *the balance of power between students and teachers will never be the same.*

The school, which includes students of Generation Z and teachers of baby boom and Generation X cannot be free from tensions. Tensions do not have to be destructive, they can be creative, as long as the school opens to the need for educational changes.

What characterizes the student of Generation Y and Z? He treats freedom as a non-negotiable priority, belonging to every human being. He wants to have the freedom to choose his friends, access to information and communication services. He does not want to accept the existing hierarchical structures that attempt to unduly interfere with that freedom. Students of Generations Y and Z force changes in the education system towards promoting cooperation between student and teacher. Students want to have the freedom to express themselves. They are accustomed to the multithreading and multitasking. They accept time sharing into the various tasks, just like computer processor divides time into different processes. This is evident when observing the students with computers, on which they like to run multiple applications and perform tasks in those applications, not necessarily related to teaching process planned by the teacher. There is no doubt that they will engage in various social, economic or political undertakings, mainly through social networking websites. The question arises about the qualities that distinguish today's students from baby boom generation students. Apart from the natural treatment of freedom, without which they cannot imagine life, *Tapscott* distinguishes the following features: adjustment of devices, programs and services to their needs, careful orientation, credibility, cooperation, entertainment, fast pace and innovation (2010: 140). Even a not very careful observation of the students enables to notice some of these features. Students like to personalize their work environment, configure desktop, use different

programs within the possibilities provided by the teachers. Students are surrounded by a huge amount of information coming from the Internet, including spam, false alerts, thousands of opinions, which enabled them to learn to carefully observe and make information selection. However, this is not the same as the ability of critical thinking.

Baron-Polańczyk (2006: 176-182) showed how students have changed and why it is worth to consider working methods used in the classroom with the use of digital media. He notes inter alia, significant difficulties in coping in direct talks and lack of inhibitions in online communication. What is more, *they feel totally safe, unpunished and anonymous online, which allows them to manifest any chosen personality* (ibid: 148). A very interesting aspect is the analysis of the impact of alternate ways of communicating made on the basis of the use of acronym^{**} and emoticons^{††}, which gradually expand the range of interpersonal communication. This results in a mix of *Internet-slang* of national languages. The scale of this phenomenon is so significant that it is necessary for the school to talk about these phenomena.

Teachers, because of their age, lived in a different technological environment. They have been identified as *digital immigrants* analyzing the problems of school that teaches generation of students known as *digital natives*, and in this sense it is a factual approach. Reflection on inevitable tension between students and teachers on the basis of literature sources is presented in Table 1 below, which includes selected features and preferences typical for these two generations.

Attentions is being drawn to the digital natives who have problems, among others, with an understanding of long and complex texts, by giving higher priority to picture and sound, preferring short-term learning, experimentation, multitasking and the expectation of quick results. In addition, they prefer hypertext access to information that

** Acronyms are letter statements of English-language phrases which form computer slang e.g. 4U (for you), Ibid, p. 178.

†† Emoticons are a substitute for non-verbal communication. They consist of a string of characters composed of letters and other signs expressing emotion, mood or appearance. Emoticons often have their graphic equivalents, Ibid, p. 179.

makes it difficult to make serial processing of information, preferred by digital immigrants. There is also a different way of treating new technologies: students expect news and accept them rather uncritically, while teachers are distrustful to new products offered and use standard features.

Table 1
Summary of selected features and preferences typical for two generations

DIGITAL IMMIGRANTS Teachers	DIGITAL NATIVES Students
They have difficulty with understanding a virtual image on the mobile digital screen	They are able to imagine and understand virtual image on mobile digital screen
They are able to imagine and understand the contents of a long, linear text read from the book.	They have difficulty with understanding a long and complicated text.
They understand printed text	They can read from the small screen successfully.
They prefer the text over the image and sound.	They prefer image and sound over text.
They prefer linear thinking and serial processing of information.	They prefer free (hypertext and hypermedia) access and parallel processing of information.
They prefer patience, regularity and the expectation of cumulative deferred results.	They prefer accidental, short-term learning, experimentation, multitasking; they expect quick results.
They use basic, standard features of mobile devices similarly to traditional ones. They treat new technologies with distrust.	They uncover all the functions of devices, invent their new applications. They treat new technologies creatively, confidently. They treat mobile devices as very personal items.

Source: Based on M. Prensky, 2002, I. Jukes, 2006, L. Hojnacki, 2006.

At this point, it is worth to point out that in pedagogical sciences trends noticing the increasing pace of social change have emerged far earlier, which also has been strengthened by the development of information and communication technologies. There has emerged a concept of prefigurative culture, which assumed a reversal of the classical model for the transmission of patterns of the older generation to the younger one (Szkudlarek & Śliwerski, 2010: 70). Technological changes, difficulties in their use, loss of trust in the old belief systems and the success of new beliefs, can only serve as a partial explanation of specific forms of activity in the digital environment.

In the light of modern research, it is impossible to divide the fields of freedom in relation to culture and civilization. Freedom in this configuration is understood as a process of continuous enlargement, enrichment and differentiation of its understanding. The complementary view of freedom allows for its global and detailed recognition. The first shows the limitations in reaching the truth and generalization by shortness or trivialization, while the second allows for the multiplication of meanings and interpretations. Civilization, in a broader sense, is understood at a certain stage of cultural development, as an industrial and urban civilization or scientific and technological civilization. The concept of the wider culture - a global culture - includes various forms of patterns of action and techniques, different types of tools and creations: consumer and durable ones, belief systems and ideals, sets of rules and values, and patterns of behavior and attitudes. Both these concepts - culture and civilization - do not have to be mutually exclusive, similarly to the notion of freedom and a sense of freedom. In the face of common knowledge and common threats, we can talk about internalized digital education. In order to explain the essence of the sense of freedom, I shall use the theory of the fields of freedom formulated by Borkowski (Borkowski, 1987: 60-70). The author distinguishes inner freedom, the meaning of which is explained with the sentence: *I can, because I want and I know what and how*, and external freedom, determined in turn by: *I can, because I do, was not prohibited to do so*. This division coincides with the Hegelian distinction of freedom to and freedom from. Therefore, this analysis has made a circle, as it considers *freedom to digital media* and *freedom from digital media*. It is supported by two pillars. Teachers – pioneers, who are trying to work out a way of talking about the digital world in which they live together with students. And both of them are not able to share their insights about this world. Why does it happen?

Two ways of digital media-assisted education

On the one hand, there are activities for openness and confirmation that the openness and freedom of access to digital information is a key condition for effective action in the world of advanced

technology (Stallman, 2002). On the other hand, there are unprecedented actions and pressures to limit the right to freedom of access and use of information, such as the idea of DRM (Digital Rights Management), patents of knowledge and conceptual solutions (e.g. software) or introduced in the European Union policy of persistent data and records management (data retention). In my view, it is neither intentional nor possible to discover and make a detailed analysis of the fields of openness, readiness and oppression in a way that can be objectively regarded as exhaustive. An additional difficulty is that not all fields are easy to discover without considering the source literature. There can be specified, among others, restrictions that are based in the class-lesson system. It is much more difficult to diagnose the fields experienced in everyday activities, sometimes simulated in digital education. These actions are exposed by Dudzikowa, specifying sources of apparent actions in organizational and decision-making mechanisms *closely linked to the axiological and supposedly pragmatic mechanism, and consequently with the mechanism of compulsory execution of regulations contradictive to the human nature* (Dudzikowa, Knasiecka-Falbierska, 2003: 51). The relevance of this observation is confirmed by my research experience, gained at the Polish, Russian, Norwegian, Italian or Indian schools, within the framework of the project 7th Framework Programme Marie Curie Action called Stimulators and Inhibitors of Culture of Trust in Educational Interactions Assisted by Modern Information and Communication Technology (Reports, www.sitproject.eu). It turns out that teachers and other school staff show strong tendencies to create oppressive conditions for the use of digital media (prohibition to use mobile phones, tablets not only in class, but also during breaks, lack of access to digital information sources or the use of Internet websites exactly in accordance with the teacher's guidelines). As a result, in education teachers create complex procedures that paradoxically become a cause of effective appeals against their creators. This example perfectly shows how strong are the tendencies to reproduce the processes of assimilation and application of usage patterns of digital media.

A change to the digital education system is made by partial modification of its individual components, e.g. educational innovations, involving the implementation of new, original theoretical and practical solutions. These innovations may relate to the content, methods, forms and teaching aids. (Bereźnicki, 2004: 460).

It should be noted that these ingredients (properties) of the education system remain in close relationship with each other. The range of conditions can also include teacher characteristics, student characteristics and properties of digital media. Therefore, this paper proposes an integrated theory of learning of digital society taking into account the conditions of the fields of freedom in education (Perzycka, 2008). If there is assumed the social definition of the field of freedom by Borkowski, it is possible to distinguish three types: absolute, potential and external. The absolute field of freedom is unlimited - transcendental. User of digital media uses a wide range of behavior choices. It is, however, limited by a personal and instrumental layer. The potential field of freedom is determined by internalized value system and ethical standards of education participants, which is a personal layer. External field of freedom made up of social factors (traditions, customs, norms...) and material (instrumental) factors is limited to social and material layer. The most significant relevance here is not the size of the potential field of freedom, but the harmony between them. In the case of disturbances, we can talk about excess or deficiency of freedom. Each situation of discrepancies will be understood as enslavement. Both ways to digital education can lead to frustration, which means the pursuit of digital media user to change by coming to terms with the scarcity of freedom, reducing the potential field of freedom to the size of the corresponding potential field of freedom, and the pursuit of absolute or extension of external field of freedom by including behaviors previously considered as unacceptable, contrary to the accepted hierarchy of values. Awareness of the limitations is enough for the digital media user to feel the loss of freedom, which leads to enslavement. Freedom in relation to digital media relies on acceptance of the proposed/existing rules or principles, as long as

they represent a real value in the process of adopted education, or on the development, or even fighting for, new rules. Enslavement is potentially personal and leads to the assessment of one's own behavior in the context of the fields of freedom. Freedom in the use of digital media in education is possible only with the acceptance of oneself in all its authenticity, which means accepting personal responsibility, ensuring synchronization of one's own desires with the privileges of other users of digital media, orientation to changes resulting from the need to constantly set new goals and reach over defense mechanisms (Obuchowski, 1993: 116, 131). Achieving inner freedom, understood as emancipation ability to make responsible choices, allows digital media users to look at reality from a different perspective, become distanced from existing workflows, reject conservatism in thinking, unbeaten paths of the proceedings or to give them new meaning and re-evaluate their role. Adoption of an attitude of one's own emancipation from digital media requires greater flexibility in accepting alternative way of educational participation and, consequently, professional one. It can, however, affect the reality (real and digital) and changes occurring in such a reality. A new approach to education cannot be introduced from the outside, without taking into account the realities and needs of its participants. And whether and to what extent teachers and contemporary schools are prepared for such an approach?

Conclusion

Presented views and analysis of the concepts are merely coexisting or clarifying the concept of freedom, the field of freedom or slavery. However, given the current state of knowledge about the process of education and state of the art supporting this process, any of these changes can be more specific for a particular level – there is the opportunity for the practical solution, and even many supplementary or complementary solutions. This paper does not claim the right to close the analysis and discussion or regard it as being exhausted. This is a contribution to reflection and discussion with observation that the freedom of digital media users defines the digital education. The paper aims to identify possible route of the evolution of the educational system, assuming that it is possible to maintain

openness/freedom to change. With the change of generation the approach to education changes as well. The ability to use digital media in the learning process can be seen as emancipation of learners, becoming released from the constraints, and the desire for independence. Therefore, the task of emancipatory pedagogy shall be to recognize the enslaving (restricting) factors, as well as mitigating the resulting oppression.

The processes of emancipation in education mean that students and teachers, who go beyond the prevailing norms, find it easier to bear any consequences of their own transgression. Turning to the paradigm of information can mean the creation of an alternative to traditional forms of learning and designing one's own careers in the global, transnational and transcultural dimension.

The increase in expenditures and public interest is rather impossible to calculate. And these are institutional activities that shall determine whether it will become a general view to close opportunities for improvement motivated with the protection of vested interests.

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**SILENT MISERY OF THE UNWANTED: INTOLERANCE,
ISLAMOPHOBIA AND LABELING AGAINST MUSLIMS**

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(Abstract)

Needless to say that Islam is a significant faith today with 1.6 billion followers and a considerable section of them living as a minority community in many countries thereby battling the issues of discrimination, stereotypes and identity crisis. With the rise of Islamophobic brigades across Europe, Islamophobia as a psycho-social phenomenon gained momentum across the western world and the waves of hatred even crossed to Africa and Asia. Further the consistent political instability, bloodshed and rise of terrorism in Muslim dominated regions increased the labeling against Muslims and the escalation of religious violence and emergence of radical brigades like the new group ISIS, Taliban, Al-Qaida and scores of other small groups Islam encountered scores of labels especially in the west. People began fearing Islam without even knowing about the faith as mass media, social media, academia, intelligentsia, hate mongers, rumour mills, etc, played a big role in aggravating the problem of Islamophobia. People and people's unlawful and violent actions began to be directly linked to their faith resulting in Islamophobia. Such a massive perception got further strengthened by the socio-political instability in most of the Muslim dominated countries like Pakistan, Yemen, Iraq, Afghanistan, etc. The Arab spring proved the last nail in the coffin. This paper is a conceptual overview of the burden that Muslims face in the form of labels and stereotypes across the world. The paper is mainly based on secondary sources besides personal experiences, observation and conversations with people on the theme.

Key Words: Muslims; Islamophobia; Violence; Stereotypes

Introduction: The Burden of Muslims

Chased to death in Iraq by new violent brigade (ISIS) after NATO, jeopardized in Iran, destroyed aerially and starved in Palestine, in search of identity in India, alienated in Australia, secularized in Turkey, stereotyped in America, segregated in Britain, restricted in France, bombed and impoverished in Afghanistan, killed unaccounted in Nigeria, estranged, disturbed and confused in Egypt, oppressed in Tunisia and Bangladesh, communalized and in identity crisis in Sri Lanka, radicalized and sensitized in Pakistan,

Syria and Egypt and massacred in Myanmar, every Muslim on the globe is witnessing an existential challenge besides a plethora of socio-political and security issues in the contemporary times. Apart from these challenges there are even more grave challenges from the community within like acute conservatism, identity politics and victimization of vulnerable Muslims like women, emerging new violent youth cultures, extremist ideologies, acute sectarianism, economic crisis and allied issues of poverty, lack of quality education, access to good health care, housing, etc. Such a situation has led to a huge chaos and lead to universality of Muslims' feeling of being insecure and ignored .This feel insecure psyche has led to the phenomenon of Ghettoization in many parts of the world where Muslims feel safer to live in their own dense clusters which has shaped up a sense of polarization, a feeling of 'we' and 'them' and a sense of hatred for the other. The cluster formation/ghettoization has also occurred because of the discrimination against Muslim minorities in many countries of the globe.

Muslims: Suffering Minority Battling Stereotypes

The plight of being a Minority has been more consciously realized by the members of this community especially due to the repercussions of many factors including biased media coverage, misrepresentation and misinterpretation in literature and cinema, exaggeration of gender violence and other shameful issues among Muslims by writers and academics, the wrath of Islamophobia, characterized by a general understanding of extremism and intolerant nature of Muslims especially in European and American belts. Also the novel enigmas of interpreting Islam even at the intellectual level, the nuisance of stereotypes ingrained in non-Muslim cultures and communities pertaining Muslims as separated, segregated, extremist, violent etc., the problem of comparison and relativity often by non-Muslims while reading or unfolding on Islam in text books and at once turning relational and comparative of their own cultures, believing and concluding that Islam is the religion of nomads and desert wonderers or warriors, hence developing a negative perception and multiplying the same while teaching or preaching to young generations, being one of the heinous stumbles

Islam has been facing in contemporary era. Also as discussed by many scholars, especially in Europe employ the word ‘new’ to introduce the origin story of monotheistic religions, especially Islam. Every now and then, we come across an array of new and hostile description of Islam and painting of religions chiefly Islam in diabolic colors of radicalism and barbarism. Even the white collars of western society have added new words and names like Islamism, Islamicate, extremism and concepts like Islamophobia and Islamic fundamentalism to their common lexicon to express their indifferent attitude towards Islam. Aversely these words have gained much adoption far and wide particularly among research and academic circles, some defending it, while others trying to look for perspectives from nowhere and new ventures to go with the theme and proliferate it in different aspects. It seems Islam is being more and more subjected to destructive criticism without any regard to its tenets and without imbibing the total perception of its principles.

Maligning Muslims: The Propaganda politics

Some of the common perceptions that strengthen Islamophobia even in Asian Societies are that Muslims are naturally violent, killers, terrorists, inhuman, fundamentalist unhygienic, and even immoral. Their veil reflects their orthodoxy and backwardness. Muslims produce more children for Jihad and violence; therefore remain educationally backward, etc. Such stereotypes later culminate into more identity consciousness of Muslims for their being as minorities. People’s perception of the Muslims remains unchanged amid the continuing religious violence like the violent Islamic State (ISIS) killing thousands in the name of Islam^{††}. Ghannoushi (2014) while discussing the contemporary Muslim scenario and Islamophobia writes, “In spite of the deluge of images and narratives of Islam that has flooded the public space since September 11th, knowledge and understanding of the subject has remained limited” (Ghannoushi, 2014). On Islam being one of the most misunderstood rather misinterpreted religions of the world, a scholar Ilyas Ba-Yunus in his paper, ‘Ideological Dimensions of

^{††} Focus group interview with friends, Jamia Millia Islamia Campus, December 17, 2014.

Islam-A Critical Paradigm' (Donnan, 2002), argues, "*Islam has become all things to all people, many non-Muslims don't seem to know it by its real name, it has been called Mohammedianism, Mohamadism, Islamism, Moslemism or the Muslim religion and many relate it with esoteric Sufi thought*". Some scholars like Susan Douglas and Ross Dunn (2003) writing on 'Islam In American Text Books (Douglass, 2003)' argue that "*In chapters devoted to 20th century Islam figures mainly in connection with the themes of world war, modernization, oil politics, women's roles, and Islamic resurgence. New generations are given an abhorable portrait of Islam as anti western, often as merely militant and extremist (Shah, 2013)*". They further write, "*The pity is the majority of the non-Muslim writers on Islam fail to paint a consistent or thoroughly accurate picture of the faith or its adherents history as there has always been a widespread flow and confusion and bias in western scholarships in their reflections about non-western cultures especially beliefs and faiths (ibid)*". Edward Said on the inherent bias of the western scholars on Islam argues "*the representation of Islam in western scholarly writings is deeply implicated in the power relations between researchers and researched and is partly constructed not so much by independent observations and evidences as by the pre-existing biases of the scholars themselves*" (Orientalism, 1978). A plethora of preconceived notions and self constructed false dogmas of Muslims have got carved out in non-Muslim minds, which again is a big burden on Muslims because their religion is solely taken and understood as the criteria of their actions and social behavior. Also the hateful outlook and violence against Muslims has started against all the three identities of being a Muslim, be it Islam or being Muslim as ascribed identity; as chosen identity; or as declared identity and all the three are ridiculed and looked hatefully especially by western eyes which is termed as White Man's Burden in sociological lexicon. The increasing hostility against Muslims is witnessed and observed in two aspects, some confrontations and activities are carried out against Muslims as direct targets be it ridicule and eve-teasing of veiled Muslim ladies, use of slurs, abusive language against Muslims, or even

violent attacks. The another aspect is carrying out of hateful activities directly against Islam and in this category false writings against Islam, anti-Islam websites, the Terry Jones' Qur'an burning threats, blasphemies, Denmark cartoons, etc., also presentation of a distorted but treated authentic opinions on seeing Islam and the political violence among Muslim communities correlative or political instability in Muslim countries solely to be described and theorized as Islamic violence or Islamism has been quite a growing trend. Like the use of lone prism by scholars and writers to see the internal chaos and political instability in Pakistan as mere Islamic terrorism or violence because the country is a Muslim state, etc, seeing the growing radical transformation of non-Muslim views against Muslims and has even infecting a section of Muslims who are not aware about Islam and therefore like themselves to be called as secular Muslims. Understanding the rationality and dynamics of terrorism, from violent attacks to suicide terrorism every time, the first speculation and unproved blame is thrown upon Muslims which rationalizes and routinizes Islamophobia among non-Muslims especially western ones. Also the media has been highly glorifying the killings of 9/11 victims and its over repetition has made masses to treat it as the massacre ever happened on the globe and a journalistic style of discussing civilian killings either in Iraq, Afghanistan, etc, is maintained again to make people deem the events rightful, something normal and a progress of war on terror. Those 19 suicide attackers are highlighted everywhere but the mayhem of open licensed killers in the guise of American troops in Iraq and Afghanistan are justified along with drone attacks on tribal villagers of and on. Routine Killings of Palestine civilians by Israel are given a different connotation and retaliation of Muslims for safeguarding their lives and dignity is labeled as terrorism. Hijacking of a westerner somewhere on earth is given a more hype than hijacking and grabbing of a whole nation of Iraq or Afghanistan or Libya or Tibet (Shah, 2011). It is simply conveyed that rich people's opinions, policies, propaganda and lives are more dignified, dearer and important than non-western voices, slogans for justice and poor killings because it is all justified with a vicious and

venomous but powerful and polite expression. Those who argue Muslim alienation round the world is a mere rhetoric need to have a rethink of the moral travesties against Muslims especially by western block. Debating Iran's nuclear programme and to impose bans and threats of attack (simply to gain supremacy in the region) is a great concern for America but being the world's largest pollutant is a sign of industrial development and debating its own nuclear programme is forbidden for all. It seems beyond cognition to understand why terrorism despite being a form of political violence and an offshoot of political instability is always labeled as Islamic and painted as militant Islam or pan-Islamic terrorism. It is, as per subjective perception to paint Islam as radical and indoctrinate those especially western masses who are converting to Islam as the political powers deem Islam's growth as a future threat. Also it is to impose acute suffering upon its followers, backed by Islam's core enemies be it Zionists or other communal elements. Muslims are now bearing the brunt of being Muslims as even 9/11 post born American Muslim kids are teased and called by their non-Muslim peers as terrorists because of the socialization at home and structure of curriculum and approach of portraying of Muslims history in text books. Also instead of looking into the background of violence or confrontation, non-Muslim psyche readily blames Muslims, not for anything but because they are Muslims. The burden upon Muslims for being Muslims is gaining intensity as the gulf between the multiculturalism, intercultural dialogue and pluralism is increasing mainly because of the western political discourses and the over repeated rhetoric of Muslims as intolerant, violent and threat to peace and the different interpretations of Islam in the west and speculated down to the rest of the globe. Is inter-faith dialogue a solution, I keep thinking.

Islamophobia: A Social Tsunami

Fear or hatred of Islam or of Muslims is now generally understood as Islamophobia. Its origin and causes may be debatable but particularly after 9/11, the phrase gained much popularity and proliferated across the globe with the trend of dislikeness toward Muslims, calculated discrimination, illicit labeling, negative

stereotyping, violence in the form of ban on veil (*Hijab*) in France, physical assault and passing of insulting remarks on Muslims in many other countries, apprehensive and distrustful outlook especially toward beard wearing Muslims as anti-social elements, increase in arrests, captivity and incarceration rates of Muslim youth, tortures and other physical and psychological violence and cinema of and on portraying Muslim cultural or religious features or demeanor like traditional dress patterns, beard wearing as terrorist symbols in films, serials, etc. Even now more often than not, terms like Islamic fundamentalism, militant Islam, radicalism, pan-Islamic terrorism, Talibanization (Shah, 2013), extremism, orthodoxy, etc., are used synonymously with Islam.

The anti-Muslim stance of the west for Islam being a growing trend in Europe and a big schema of communal hate mongers and their unswerving failure to keep masses away from embracing Islam or get influenced with it, like Tony Blaire's sister-in-law's accepting Islam and her statement of feeling more secure in *pardah*, after converting to Islam, etc. Their consistent but futile attempts of maligning it like Kurt Westergaard's blasphemous cartoons in *Jyllands-Posten* (Danish daily), Gujarat Massacre and series of anti-Muslim riots in India, Rohingya Muslim carnage in Myanmar (Khin, 2014), Terry Jones' Qur'an burning threats on 9/11 anniversary in Florida (forgetting that it will in turn magnetize more people to read and get influenced with the holy revelation) and America's speedy role and quick partaking of its cronies against war on Muslims, attacks on diverse Muslim ethnicities under the garb of so called 'war on terror' (Shah, 2013). The worst is that the countries of Europe are now even contending and competing among themselves on Islamophobia actions. Besides Western media's redefining Islam in the context of dividing Muslims into self formed groups like secularists, liberal Muslims, democracy loving Muslims, fundamentalists, pan-Islamists, Islamic militants, terrorists, good Muslims, bad Muslims, broad minded and free thinking, etc. simply to befool innocent Non-Muslims and simultaneously to create divisions and flourish hatred and abhorrence among Muslims of diverse backgrounds and regions across the globe.

The phobia in Islamophobia reduces the complex set of institutionalized discrimination against European Muslims to a psychological state in the minds of Christians and secular Europeans. Dictionary definitions refer to phobia as an intense, abnormal, or illogical fear. Yet Muslim relations with Christians in Europe involve much more than fear of the former by the latter. Recent research in the United Kingdom demonstrates that Muslim residents have the lowest levels of income and the highest levels of unemployment, receive the fewest health care services, do poorly in the school system, and have the worst living conditions (E. Ozyurek, 2005).

Way back in November, 2009, John Esposito, a professor of International Affairs at Georgetown University and a renowned writer on Islamic issues, wrote in his article, titled, '*Are Swiss Alps Threatened by Minarets?*' That Swiss people voted and urged to approve a move to ban the construction of new minarets in the country. He further argued, "Last year (2008) at a European meeting of intelligence officials from the US and Europe, a Swiss participant commented on this referendum on minarets. He was sure it would go nowhere since, as he said, Switzerland is a very pluralistic society, its Muslim population is relatively small (about 400000) and there were few mosques with minarets. However, this stunning Swiss vote (57 percent) approving a referendum to ban minarets, was really not all that surprising, considering the growing power of Islamophobia. In both Europe and America right-wing politicians, political commentators, media personalities and religious leaders continue to feed a growing suspicion of mainstream Muslims by fueling a fear that Islam, not just Muslim extremism, is a threat'.

The term Islamophobia has now become popular more or less everywhere particularly in Europe, where the Islamic threat is considered the enemy within, where as another nomenclature for it is, Islamic terrorism, which is on the rise in the United States, where the new enemy is perceived to be external. Defining and explaining political relations in terms of religious categories is the new trend. Similar to Islamic terrorism, Islamophobia also assumes a homogenous religion and culture. Furthermore, it conceals that real

people, rather than an abstract category of religion or culture, are being discriminated against. Matti Bunzl, a European anthropologist in his paper, '*Between anti-Semitism and Islamophobia: Some thoughts on the new Europe*', (American Ethnologist, Vol. 32, No. 4, November 2005) argues, 'anti-Semitism was invented in the late 19th century to police the ethnically pure nation-state. On the other hand, Islamophobia is a recent formation that seeks to make the supranational European Union a fortress against migrants. He goes further: traditional anti-Semitism has run its historical course with the end of the nation-state, and, consequently, Islamophobia is becoming the defining condition of the New Europe (Islam, 2006). This goes without saying that the relations of Muslims with others be that in west or anywhere else in the contemporary era are based primarily on fragile calm, false sense of mutual respect and silent distrust to the core. It is wrong to assume that non-Muslims are anti-Islamic or anti Muslim but the fact of the matter is that the idea of *Muslimness* has been wrongly portrayed and interpreted by the media, the repercussions of which are manifest in the ongoing anti-Islamic propaganda, blasphemies against Islam every now and then, stereotypes against Muslims as violent, terrorists, fundamentalists, etc. leading to the acute, polarization, marginalization and Ghettoization among them. Such a perpetual chaos has affected their psychology and sociology as well. Hallow and blind labeling against them amidst the issues of insecurity in minority belts has restricted them to their own communities, affected their social mobility, social demeanor, education, career prospects, women emancipation and empowerment, etc. Today they are the prisoners of their own consciousness and spatial restrictions and clustering has reduced them to nothing but a herd of species that purely goes together for they profess a common faith.

Islam means peace, but its enemies like Zionists and secular Europeans never let its actual meaning to flourish instead whole lot of world terror activities are labeled as Islamic and people who are not familiar to the Islamic ethos are made to believe that it is the religion of terror. Muslims need not to get provoked what Zionist's aspire for Esra Ozyurek writes in her article, '*The politics of*

cultural unification, secularism, and the place of Islam in the New Europe' (American Ethnologist, 32:4, 509-12). 'The post-Cold war understanding of Europeanness in cultural and religious terms transformed the cluster of exclusionary and oppressive practices directed toward the Muslim populations of Europe. Activists and intellectuals who wanted to attract attention to and fight against these practices coined the term Islamophobia. Although this neologism is gaining popularity in Europe, I believe that the term is itself indicative of the exclusionary place envisioned for Muslims in the New Europe. Hence, I want to problematize several assumptions underlying the choice of this term for a large set of interrelated practices. I suggest that the term reveals how people reduce complex relations of power between majorities and minorities to issues of culture and psychology. Particularly for this reason, use of the term Islamophobia limits the otherwise well-intended efforts of those fighting against racism, xenophobia and discrimination in Europe (Shah, 2013).

Academically speaking, several authors have emerged on Islamophobia like Asad Talal (Formations of the Secular: Christianity, Islam, Modernity, 2003), Balibar, Etienne (We, the People of Europe? Reflections on Transnational Citizenship, 2004) Mamdani, Mahmood (Good Muslim, Bad Muslim: America, the Cold War, and the Roots of Terror, 2004) Taylor, Charles (Modes of Secularism. In Secularism and Its Critics, 1998), Matti Bunzl (Anti-Semitism and Islamophobia: Hatreds Old and New in Europe. 2007), Gordon Conway (Commission on British Muslims and Islamophobia, 1997) and Islamophobia: Making Muslims the Enemy by Peter Gottschalk in 2007 and the most recent one, 'Islamophobia: The Ideological Campaign Against Muslims' by Stephen Sheehi, 2010, who have written on the theme by and large thereby unraveling some of the interesting socio-political realities strengthening Islamophobia in the contemporary era.

The need of the hour is to address the issue of the enlarged societal hostility towards Islam as a belief system and towards Muslims and the issue of Islamophobia, the fear of Islam along with the stereotypes, prejudices and intolerance that are building up against

Islam and its followers. In an era when many Americans wonder whether Islam and the West inherently must clash, Islamophobia explores how this view in part derives from centuries-old stereotypes of Muslims as violent, oppressive, and intolerant. America's casual demonizing and demeaning of Muslims and Islam is multiplying. Peter Gottschalk, the author of 'Islamophobia: Making Muslims the Enemy (2007), argues that Islamophobia-a racist like bias against Muslims based on stereotypes, is very real, manifesting in some cartoons that are obviously biased and others that appear on the surface to be more sympathetic. Cartoons, symbolic of wider feelings and fear about Islam, reflect misunderstandings and prejudice among Westerners and, like a self-fulfilling prophecy, often serve to widen cultural rifts particularly between Muslims and American Christians. Symbols and cartoons, like the veil, the mosque, scimitars and large-nosed profiles, can be misused or conflicting.

Epilogue

A fundamental misunderstanding of the Muslim world in general has led to a chaotic situation and the brand of Islamophobia has fostered a sense of insecurity among all people on the globe, for Muslims fear that they are Muslims and will be besieged by non-Muslims and non-Muslims scared of Muslims for they (Muslims) have a label of fundamentalists, hardliners, religious fanatics, non-secular, irrational, orthodox, old minded, undemocratic, pre-modern, backward, uncultured terrorists and finally violent in actions on them, across the globe which is a repeated lie and has turned to the understood truth among majority, creating panic among all and a clear connection between the fear and hate exhibited towards Muslims and Islam has contributed to unfriendly nature among people for each other. Also the way Muslims are represented in the media, though primarily in political cartoons, irreverent statements and cartoon pictures of the prophet Mohammad, offensive and hateful comments against Islam, etc., reinforces the common stereotypes for Muslims which often adds fuel to the fire simply breeding hatred, violence, chaos and confusion among each other.

Muslims undoubtedly are today living a life of chaos, dilemma and alienation. Where west has been showing increasing trends in Islamophobia, the east has impoverished and linked them to terrorism if not branded or attacked their faith directly. Massacres and carnages against them go unaccounted and unreported like the recent slaughter of Muslims in Rohingya of Myanmar. Today they are living the life with a burden of poverty, marginalization, spatial and security issues and what not. Right from the west and the horn of Africa to Arab block to South Asia and in all other zones of the globe, they are not without labels and issues living a life of apprehensions or poverty or insecurity or oppression. Muslim exclusion needs an immediate redress and United Nations must play a key role in this. Muslims need to be understood and the culture of blind stereotyping must go by delinking terror from religion. This alienated section of the world populace needs both opportunity and a sympathetic platform to express them. Islamophobia needs intellectual solution via debating Islam and the blind linkage of violence to it. Also implicating Muslim youth in heinous charges mostly of terrorism as a trend must come to an end. The representation and reality of Muslims round the globe has to be done for the sake of justice and human rights (Shah, 2013).

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**INDICATORS OF WOMEN EMPOWERMENT IN INDIA –
AN EVALUATION**

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(Abstract)

India is poised to emerge as one of the most developed nations by 2020, more literate, knowledgeable and economically at the forefront. No doubt, women will play a crucial role in the economic development of a nation. A woman can only empower herself; organizations (through logistic support) and, governments (through their gender just policies) can play a role in supporting the journey and providing an enabling environment. Empowerment enables women to take control over their lives and builds self-confidence and self-reliance. Empowerment of women is closely linked to the opportunities they have in education, health, employment and for political participation. Over the years, significant advancements have been made in India on many of these counts. The main objective of this paper is to analyze some indicators of women empowerment in India and evaluate it based on the secondary data. Data on literacy rates, enrolment and drop rates in primary education, life expectancy, infant mortality, maternal mortality rates, etc has shown a progressive trend. However, other parameters that reflect the status and position of women in society such as work participation rates, sex ratio in the age group of 0-6 years and gender based violence continue to be heavily skewed against women.

Key words: Women empowerment; India; literacy; work

Introduction

Women constitute almost half of the population in the world. But the hegemonic masculine ideology made them suffer a lot as they were denied equal opportunities in different parts of the world. In India also the same condition is prevailing as far as women are concerned. India is poised to emerge as one of the most developed nations by 2020, more literate, knowledgeable and economically at the forefront. No doubt, women will play a crucial role in the economic development of a nation. Though India could well become one of the largest economies in the world, it is being hindered due to a lack of women's participation. A woman can only empower herself; organizations (through logistic support) and, governments (through their gender just policies) can play a role in

supporting the journey and providing an enabling environment. Women are empowered when they become aware of the unfair power relations they face and are able to take the challenge to overcome inequality. Empowerment enables women to take control over their lives and builds self-confidence and self-reliance.

Empowerment of women is closely linked to the opportunities they have in education, health, employment and for political participation. Over the years, significant advancements have been made in India on many of these counts. Data on literacy rates, enrolment and drop rates in primary education, life expectancy, infant mortality, maternal mortality rates, etc has shown a progressive trend. However, other parameters that reflect the status and position of women in society such as work participation rates, sex ratio in the age group of 0-6 years and gender based violence continue to be heavily skewed against women. New challenges such as increased intra-country migration, changing labour markets requiring new skill sets and rapidly changing technology have also emerged. The main objective of this paper is to analyze some indicators of women empowerment in India and evaluate it.

Indicators of Women Empowerment in India

Equality in social systems is a necessary condition for empowerment of women. However, it is not sufficient for their development for which education is important; development and empowerment are also not synonymous. Development refers to progress of an individual country measured in GDP and per capita income. It did not include social, political, and cultural and gender development until the UN developed Human Development Index (HDI) and Gender Development Index (GDI) to capture these developments. Education is central to the process of sustainable development and is empowering, if its contents are geared towards it. Numerous studies in the last decade, in the international arena have shown, however, that educating the female population in a country helps economic growth, and yet there appears to be no correlation between education, improvement in economic conditions and empowerment of women, that women's status is elusive, multidimensional and hard to measure and it is important to look at

different aspects of women's status to understand these complex relationships. (Durant and Sathar).The Indian society is convinced about the empowering role of education, training and skill development for women at the individual level, and there is enormous expansion in the infrastructure for education in the public and the private sector, particularly in the urban areas.

Population and Vital Statistics

There are presently 29 states in India. The total population of the country is 1.21 billion presently. According to the State Census 2011, the most populated state in India is Uttar Pradesh with a population of 19.96 crores. The least populated state in the country is Sikkim with a population of 60, 7688. The census of Indian states 2011 reveals that Kerala is the highest literate state in the country with 93.91% of literacy rate. A female literacy rate has increased by seven times while that of males has increased by three and half times since 1951. Female enrollment per 100 boys has increased at all levels of formal education, indicating tremendous decline in dropout rates among girls closing the gender gap in retention of children from primary to the secondary levels. During 1970-71 to 1993-94 index of growth in enrolment of girls in general university and professional education was around 450 against 300 in total enrolment. There has been 400% increase in the proportion of female population with university education during the period Bihar is the least literate state with a literacy rate of 63.82%. The Indian census 2011 state wise shows that Kerala represents the highest sex ratio with 1084 females per 1000 males while Haryana features the lowest sex ratio in India with just 877 women per 1000 males. With 1176.74 million persons, India accounts for about 16% of world population in 2010. Seventy percent of the population lives in rural areas. Two important demographic goals of the National Population Policy (2000) are: achieving the population replacement level (Total Fertility Rate, TFR, 2.1) by 2010 and a stable population by 2045. TFR, which was 3.2 in 2000, has declined to 2.6 in 2008. Thus, India is moving towards its goal of replacement-level fertility of 2.1. Table I gives a gender profile of India on selected indicators.

The decadal growth of population during 1991-2001 was 21.5% which is projected to be 15.9% for 2001-2011. The average annual exponential growth rate for men during 1991-2001 was 1.92% as against 1.99% for women. The total annual exponential growth rate for 2006-10 has been estimated at 1.95%. The sex-ratio (number of women per 1000 men) was 933 in 2001 and is projected to be 932 in 2010. Preference for son varies according to social groups and regions in India. 20% men and 22.3% women prefer to have more sons than daughters (NFHS-III, 2005-06). An increasing trend in mean age at marriage is observed for females in India. It has gone up from 19.8 years in 2000 to 20.7 years in 2008. The Total Fertility Rate (TFR) is 2.6 for the year 2008, being 2.9 in the rural areas and 2.0 in the urban areas. The mortality rate among females across all ages is 6.8 and that among males is 8.0 for the year 2008. The female mortality rate in the age-group 0-4 years has declined to 16.1 in 2008 from 20.6 in 2000.

Table I
Gender Profile of India on Selected Indicators

Indicators	1971	1981	1991	2001	2011
Female population	21.3	26.4	33.1	48.26	48.46
Sex ratio	932	934	923	933	940
Literacy rate (general)	34.45	43.57	52.21	64.83	74.04
Literacy rate of Males	45.96	56.38	64.13	75.26	82.14
Literacy rate of Females	21.97	29.76	39.29	53.67	65.46
Infant mortality rate (per 1000 live births)	138	119	91	60	47
Expectation of life at birth of men (years)	46.4	54.1	60.6	64.10	62.6
Expectation of life at birth of women (years)	44.7	54.7	61.7	65.80	64.2

Source: Various Census Reports

Out of 150.18 million households in the rural areas in 2004-05, 16.67 million are Female Headed Households (11.10%). In the urban sector, out of the total of 56.97 million households, 4.85 million are Female Headed (10.9%). The percentage of never married females and married females across all the age-groups is 43.9 and 47.9, respectively, in 2008. The Widowed/ Divorced or Separated constitute 8.0% of the population in 2008.

Health and Well-Being

The majority of women go through their life in a state of nutritional stress they are anaemic and malnourished. Poverty, early marriage, malnutrition and lack of health care during pregnancy are the major reasons for both maternal and infant mortality. The average Indian woman bears her first child before she is 22 years old, and has little control over her own fertility and reproductive health. In rural India, almost 60 per cent of girls are married before they are 18. Nearly 60 per cent of married girls bear children before they are 19. Almost one third of all babies are born with low birth weight.

Infant Mortality Rate (IMR) has been decreasing over the years. The IMR for females in India is 55 compared to 52 for males in 2008. Life Expectancy at Birth (LEB) has increased more among women compared to men. It is observed that in 2002-06 LEB for males was 62.6 years compared to 64.2 years for females.

Delivery at a health facility is an indicator of programmatic effort for safe motherhood. It is observed that 47% deliveries took place at a health facility in India. (DLHS, 2007-08). Maternal Mortality in India during 2004-06 is 254 per 100,000 live births, being the highest in Assam (485) followed by Uttar Pradesh (440) and Rajasthan (388). The percentage distribution of deaths of expected mothers due to causes related with pregnancy and child birth shows that hemorrhage is the most common cause (38%). Other causes are sepsis (11%), abortion (8%) and obstructed labour (5%). 56% of the women in the age group 15-19 are anemic. The share of deliveries in hospitals, maternity/ nursing homes, health centers, etc. is 40.8% while the deliveries assisted by doctors, trained 'dais', trained midwives, trained nurses, etc. constitute another 48.8% (NFHS-III, 2005-06). Over 99% of married women know about any of the methods of contraception. The awareness about the female sterilization is very high in both urban and rural areas. The rural women are found to be less aware about the traditional methods (56.5%), though it has increased significantly over the last 7-8 year (ibid). Women also lead a differential life style. 32% women in India drink alcohol, 57% chew *paan masala* and 33% women smoke currently (ibid).

Literacy and Education

The provisional data of the census of India 2011 revealed that the total literacy rate is 74.04.out of which 65.46 constitutes female literacy and 82.14% constitutes male literacy rate. Kerala has the highest literacy rate of 93.91, out of which male constitutes 96.025 and female constitutes91.98%.The rural male literacy rate of Kerala in Census of India, 2001 indicates that only 54% women are literate as compared to 76% men (female literacy was 39% in Census 1991). Female literacy is highest in Kerala (88%) and lowest in Bihar (33%). The Adult Literacy rate of females (aged 15 yrs and above) is 48% in 2001 against 73.4% for adult males. However, 14.6% females and 17.4% males are literate without any formal education. Table (II) shows the sex wise and residence wise literacy rates in India.

Year 2007-08 indicates a trend reversal with the girls’ enrolment in the three levels of school education – primary, middle and secondary – being more than that of boys in the respective levels. Girls’ enrolment for the year 2007-08 in primary classes was 115.3% (age -group 6-11 yrs), 81.5% in middle school (age-group 11-14 yrs) and 49.4% in high/ higher secondary classes (age-group 14-18 years).

Table II
Literacy Rate in India by Sex and Residence (1961-2011)

Year	Rural		Urban	
	Male	Female	Male	Female
1961	37.49	11.00	70.77	43.75
1971	42.98	16.86	74.64	52.54
1981	48.26	21.35	78.56	58.07
1991	56.96	30.17	81.09	64.05
2001	70.69	46.12	86.27	72.86
2011	78.57	58.75	89.67	79.92

Source: Provisional Population Totals

The year 2007-08 records 24.4% as the dropout rate for the girls in the primary classes (class IV), 41.3% for elementary classes (Class I-VIII) and 57.3% for secondary (Class I-X) showing marginal decline in dropout rates as compared to 2006-07. The main reasons of females never attending school are ‘expensive cost of education’,

‘not interested in studies’, ‘education is not considered necessary’ and ‘required for household work’ (ibid.).

In 2007-08, the number of girls enrolled in primary classes was 91 per 100 boys and for middle classes it was 84 girls per 100 boys. In the secondary section, the ratio stands at 77 girls per 100 boys. In the year 2006-07, there were 76.9 females per 100 males enrolled in arts stream in university education. For science, it was 71.2 females per 100 males and in commerce, there were 60.9 females per 100 males. The engineering and technical education consisted of 35.8 females per 100 males and in medicine (which include dentistry, nursing, pharmacy, Ayurvedic and Unani) there were 89.5 females enrolled per 100 males. In 2007-08, at primary and middle school level, there were 80 and 67 female teachers respectively per 100 male teachers. At the secondary school level, it was 61 female teachers per 100 male teachers.

Participation in Economy

Women experience barriers in access and ownership of economic resources. They contribute three-quarters of the labor worldwide but own only a quarter of the economic resources. According to a time use survey in India (1998-99), 55% of the work-time was contributed by women and only 45% by men. However, women are at the margin of economic activities and are concentrated in unorganized, low skill and low paid jobs. Lack of control over economic resources by women is a well documented fact. The following table (III) shows the sex wise and residence wise work participation rates in India.

As per Census 2001, the number of workers in the urban areas is 92.28 million of which only 16.10 million are females. In rural areas, out of 310 million workers, 111 million are females. 42.95% of the rural female working population is involved as agricultural labour (not in cultivation). Women constitute 90 per cent of the total marginal workers of the country. As per NSS 64th Round, 2007-08, the workforce participation rate of females in rural sector was 28.9 while that for males was 54.8. In Urban sector, it was 13.8 for females and 55.4 for males. According to Quarterly Employment

Review, Ministry of Labour, the total employment of women in organized sector was 19.5% in 2007.

The Labor participation rate; female (% of female population ages 15+) in India was last reported at 29 in 2010, according to a World Bank report published in 2012. Labor force participation rate is the proportion of the population ages 15 and older that is economically active: all people who supply labor for the production of goods and services during a specified period.

Table III
Work participation Rates based on Sex and Residence

India			
Year	Total	Males	Females
1981	36.7	52.6	19.7
1991	37.5	51.6	22.3
2001	39.3	51.9	25.7
2011	38.23	55.1	21.35
Rural			
Year	Total	Males	Females
1981	38.8	53.8	23.1
1991	40	52.5	26.7
2001	42.0	52.4	31.0
2011	41.85	54.8	28.9
Urban			
Year	Total	Males	Females
1981	30.0	49.1	8.3
1991	30.2	48.9	9.2
2001	32.2	50.0	11.6
2011	34.6	55.4	13.8

Source: Various Census Reports

Women work longer hours than men, and carry the major share of household and community work that is unpaid and invisible. According to the pilot Time Use Survey conducted in 18,620 households spread over six selected States, namely, Haryana, Madhya Pradesh, Gujarat, Orissa, Tamil Nadu and Meghalaya during the period June 1998 to July 1999, women spent about 2.1 hours per day on cooking food and about 1.1 hours on cleaning the households and utensils. Men's participation in these activities was nominal. Taking care of children was one of the major responsibilities of women, as they spent about 3.16 hours per week on these activities as compared to only 0.32 hours by males. There were far fewer women in the paid workforce than there were men.

There were more unemployed women than there were unemployed men.

It has been estimated that women's wage rates are, on the average, 75% of men's wage rates and constitute only one fourth of the family income. In no State do women and men earn equal wages in agriculture. Also, women generally work in the informal sector where wages are lower and they are not covered by labour laws. Women workers are also engaged in piecework and subcontracting at exploitative rates.

Women's contribution to agriculture — whether it be subsistence farming or commercial agriculture — when measured in terms of the number of tasks performed and time spent, is greater than men. Most of the work that women do, such as collecting fuel, fodder and water, or growing vegetables, or keeping poultry for domestic consumption, goes unrecorded in the Census counts.

The Public Sector consists of highest number of women in community, social and personal services, whereas in private sector majority of employed women are in manufacturing industries. (DGET-2007) Department of Rural Development state that in 2008-09, 18.61 lakh Swarojgaris were employed out of which 64.80 percent were female beneficiaries. Percentage of women employed in NREGA has increased from 42.58 in 2007-08 to 47.88 in 2008-09.

The Basic Statistical Returns of Scheduled Commercial Banks in India, 2008 finds that in rural areas only 2.79 percent of female employees are officers, 7.04 percent are clerks and 5.19 percent are subordinates. In semi-urban areas, these figures are 7.01 percent, 16.7 percent and 9.22 percent, respectively, whereas in urban areas the officers, clerks and subordinates are 14.07 percent, 27.7 percent and 10.58 percent respectively. Also, 21 % bank accounts in commercial banks belong to females. The share (in terms of amounts deposited) of females in total deposited amount is 10.3 percent.

Although Indian women played a major role in the freedom movement, it did not translate into continued participation in public life in the post-independence era. On the contrary, many women

withdrew into their homes, secure in the belief that they had ushered in a democratic republic in which the dreams and aspirations of the mass of people would be achieved.

Political participation of Women

Women are under-represented in governance and decision-making positions. At present, women occupy less than 8% of the Cabinet positions, less than 9% of seats in High Courts and the Supreme Court, and less than 12% of administrators and managers are women. In June 2009, out of 40 Cabinet Ministers, there were only three female Cabinet Ministers. There were only 4 female Ministers of State (MOS), out of 38 MOS in 2009. As on June 2009, there was no Female Judge out of 24 Judges in the Supreme Court. In the High Courts, there were only 51 Female Judges among the total of 649 judges.

However, through the vehicle of the Panchayati Raj Institutions and Urban Local Bodies more than one million women have entered active political life in India, owing to one-third reservation in these bodies through the 73rd and 74th Amendments to the Constitution. These amendments have spearheaded an unprecedented social experiment, which is playing itself out in more than 500,000 villages that are home to more than 600 million people. Women are heading one-third of the panchayats and are gradually learning to use their new prerogatives, have transformed local governance by sensitizing the State to the issues of poverty, inequality and gender injustice. Since the creation of the quota system, local women—the vast majority of them being illiterate and poor – have come to occupy as much as 54% of the seats, spurring the election of increasing numbers of women at the district, provincial and national levels. Since the onset of PRI, the percentages of women in various levels of political activity have gone upto 36.7% in 2007. According to 2011 Census 10.8% of MPs in Lok Sabha represent women.

Participation in Decision making

According to National Family Health Survey –III (2005-06) in the rural sector currently married women take 26% decisions regarding obtaining health care for herself and 7.6% in case of purchasing

major household items. 10% decisions are taken by females in respect of visiting their family or relatives. For urban areas, these figures are 29.7 %, 10.4 % and 12.2 % respectively. In the age group of 15-19 years, 46% of women are not involved in any kind of decision making. In the rural sector, 23.4 % females are not involved in any decision- making while, in the urban sector, only 13.9 % of urban resident women are not involved in any decision making. It is found that 32.7% illiterate women, 21.6% employed women are not involved in any decision making. For the country as a whole, 59.6% have access to money.

Crimes against Women

Crimes against women have become universal reality for all societies. Among the crimes committed against women in 2008, torture shares the highest percentage (42%), followed by molestation (21%). 11.0% cases are that of rape, 11.7% of kidnapping and abduction, and 1.0% of Immoral Trafficking. It is also significant to note that 6.0% cases are of sexual harassment and 4.1% of Dowry deaths. 38. Out of a total 20771 victims, there were 617 victims who were less than 10 years of age, 1355 in the age-group 10-14 years, 3152 in the age-group 14-18 years, 11984 in the age-group 18-23 years, 3530 in the age-group of 30-50 years and 133 in the age-group greater than 50 years. In 2008, of the total Juvenile Delinquency, 5.0% were girls. Also, the rate of incidence of the crime per lakh population was 2.1.

Gender development in India- An Evaluation

The UNDP spearheaded the concept of human development and undertook gender oriented empirical adjustments to create a parallel index known as Gender-related Development Index (GDI) (HDR 1991). Further, in 1995 it also gave a methodology to compute a 'gender empowerment measure' (GEM). Measurement of Women Empowerment: The United Nations Development Programme (UNDP). The GEM uses a set of variables namely, (1) seats in parliament held by women (% of total), (2) female legislators, senior officials and managers (% of total), (3) female professional and technical workers (% of total), (4) estimated earned income of

women, and (5) women's share of population (Human Development Report, 2004). Thus GEM attempts to capture women's participation in higher political office (political empowerment), employment in high offices (economic empowerment), and macro-economic participation benchmarks for comparisons are taken. India ranks 134 in 2009 among 178 countries in terms of the UNDP Human Development Index and 114 in terms of Gender Development Index.

While women have no less contribution in social and national development as compared with men, their contribution hitherto remains inadequately measured. Policymakers and planners have long understood the need to engender the planning process and serious efforts are now being made in this direction. Gender statistics has a vital role to play in this process – facilitating the assessment of gender gaps in various aspects of development, understanding the present situation and charting the future course of action to achieve the decided milestones while having a concurrent assessment of the progress made. Educational attainment and economic participation are the key constituents in ensuring the empowerment of women. Empowerment is a multi-dimensional social process that helps people gain control over their own lives communities and in their society, by acting on issues that they define as important. Better achievements in the areas of education and health can lead to lesser degree of gender inequality and better prospects for women's economic participation. This in turn paves the way for greater gender development and better empowerment of women.

“If you educate a man you educate an individual, however, if you educate a woman you educate a whole family. Women empowered means mother India empowered”.

- Pandit Jawaharlal Nehru

Women's Reservation Bill, which promises 33% of Lok Sabha seats reserved for women, is put on hold. Although it was passed by Rajya Sabha, Lok Sabha is yet to table it. The bill, if passed, makes history in Indian politics and constitution. This bill certainly adds to

empowering of women. The key benefits that can be reaped out of the bill are - women's resistance to corruption, gender equality, and equal employment opportunities for men and women, sensible and legal politics, sincerity and eventually transparency in implementing the policies. A berth in Lok Sabha is an impetus for women to voice their views and take up the gauntlet to bring a revolution in the country. Women's entry into electoral politics through reservation has and will quicken the pace of their political empowerment. The one-third representation of women in local bodies, however, has come about not because of increase in education among women but due to the affirmative action for reservation of seats for them. Data on health show that in spite of rapid increase in literacy and formal education among women, while women have made good progress in some areas of health (e.g. in longevity of life and lowering of infant mortality rates both among girls and boys and lower fertility rates), but prejudice against the girl child continues, which can be seen in progressive decline in sex ratios, particularly among middle and high income states and districts. This makes us conclude that increase in income and education, does not remove discrimination against females.

Conclusion

Women cannot be empowered just by the formulation of laws or through economic independence. Equality in social system is also a necessary condition for the empowerment of women. Empowering women through education enhances their ability to influence changes and to create a better society. In India this is yet to meet the requirements despite reforms. Many development schemes like Kudumbasree, self employment programmes and employment assurance programmes like MGNREGP especially for women have also been launched for improving their fortune. Such measures have started giving positive outcomes relating to women's problems. But the position of women in our country still leaves much to be desired. Top priority should be given in our developmental plans for improving female literacy and creating skills and capability among women for enabling them to stand on their own feet. Even though we have attained some progress in women empowerment through

education and increasing the work participation rate of women we will have to go forward to a large extent in order to satisfy the provisions enshrined in our Constitution.

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NATIONAL FOOD SECURITY ACT, 2013: A BANE OR A BOON

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(Abstract)

Food is as essential for living as air is for breathing, water for drinking, but unlike air or water, food is available in abundance not hence needed for its protection. However, food security in a country can be ensured only when adequate food is available and people have the capacity to buy food of acceptable quality and there is no barrier to access to food. Food security means something more than getting two square meals; its availability, accessibility and affordability to all people at all times, forms the bedrock of national food security strategy. India has emerged as a surplus food producing country thanks to green revolution, but a large segment of the population is still without two-square meals. In fact, the real issue today is not the availability of food, but its affordability by the poor. Eradicating poverty and hunger are one of the goals under the Millennium Development Goals of United Nation. India has been conscious about her populace being unfed or underfed right from its Independence and as a result provided for directives under its constitution to ensure food for all. Our Constitution provides for an obligation on the state to raise the level of nutrition and standard of living of people and improvement of public health as its main responsibilities. Given this constitutional mandate coupled with International obligation, the Govt. Of India enacted the National Food Security Act, 2013. The present paper is an attempt to assess the salient features of this enactment in the background of India emerging as an economic power with the constitutional obligation to secure food for all at an affordable price and free from barriers and the need for its proper implementation and the resultant issues emanating thereunder.

Keywords: Food; Poverty; Public Distribution System; Annapurna Scheme

Introduction

India's journey of food security has been arduous. The famine in Bengal in 1943 led to the deaths of between 1.5 million to 4 million people (Tomlinson, 2013). After independence in 1947, India was

heavily dependent on importing food supplies to feed its population (Sherman 2103). In fact, in the 1960s, India was the largest recipient of US food aid under the PL 480, also known as the Food for Peace Program^{§§}. This bleak scenario changed significantly when India launched the “Green Revolution” by planting high yielding varieties of wheat, which soon led to a record harvest of 17 million metric tons in 1968 (Kumar & Garg, 2013). The introduction of fertilizers and pesticides also significantly improved crop yields, contributing to higher output and farm incomes. Since then, India has managed to grow food both to feed its population and to export abroad^{***}. Though the planned development increased the production of food in India but due to irregularity, corruption and mal-distribution of state-sponsored public distribution system (PDS), ‘food for all’ remained a distant dream for a sizable number of people (Gosh, 2013). Hence the need for securing minimum supply of food to all, various public campaigns were started to make it possible at the ground level. In this respect, in the post - liberalization era, the movement for the right to food started when the Rajasthan unit of the People’s Union for Civil Liberties filed a writ petition in the Supreme Court in April 2001 demanding that the country’s food stocks be used to alleviate hunger and malnutrition (Oehlke, 2013). The prolonged conflict between the PUCL and the Union of India led to many interventions”, like instituting food commissioners, to ensure Universalization of welfare schemes like midday meals for schoolchildren. Meanwhile, the UPA’s first stint had achieved two very important issues that propelled the right to food campaigners to push forward their agenda: The government had authorized the

^{§§} *The purpose of the Food for Peace Program (PL 480) is to promote the food security of developing countries. This is accomplished by the provision of food aid to save lives, to help people recover from crises and to support nutrition and development in impoverished countries. Since its inception in 1954, more than three billion people in 150 countries have benefited directly from U.S. food aid. Currently, in 44 countries worldwide, Food for Peace provides food and assistance for millions of individuals suffering from hunger and malnutrition. It was first signed into law by President Dwight D. Eisenhower in 1954. In 1961 President John F. Kennedy renamed it “Food for Peace,” stating, “Food is strength, and food is peace, and food is freedom, and food is a helping to people around the world whose good will and friendship we want.”*

^{***} *India [ranks second](#) worldwide in farm output. Agriculture and allied sectors like forestry, logging and fishing accounted for 17% of the GDP in 2012, employed 51% of the total workforce, and despite a steady decline of its share in the GDP, is still the largest economic sector and a significant piece of the overall socio-economic development of India [Economic Survey 2012](#).*

National Rural Employment Guarantee Act (now the MGNREGA) and ensured that India grew at over 9 percent for successive years. With the country riding at such a high, the activists had asked the UPA a simple question when it took over the second time in 2009: How can India be among the world's fastest growing economies and yet have hunger and malnutrition levels worse than that of Sub-Saharan Africa? (Robinson, 2013)

Food to All: Statutory and Constitutional Prerogatives

The food produced by the FCIs^{†††} is distributed through government regulated ration shops among the poorer section of the society. This is called the public distribution system (PDS) (Prabhakar & Raj, 2013). Ration shop is now present in most localities, villages, towns and cities (Jha, 2013). Ration shops also known as fair price shops keep a stock of food grains, sugar, Oil for cooking. These items are sold to people at the price lower than the market price. Any family with the ration card can buy a stipulated amount of these items (e.g, 35 kg of grains, 5 litres of k. Oil, 5 kg of sugar, etc.) every month from the nearby ration shop, though not without hassles (Suryanarayana, 2013).

Over the years, several new programs have been launched and some have been restructured with the growing experience of administering the programmes. At present, there are several Poverty Alleviation Programmes (PAPs), mostly in rural areas, which have an explicit food component also (Headey, 2013). While some of the programmes such as PDS, midday meals, etc. are exclusively food secure. Employment programmes greatly contribute to food security by increasing the income of the poor (Singh & Singh, 2013).

Public Distribution System (PDS) is the most important step taken by the Government of India towards ensuring food security. In the beginning the coverage of PDS was universal with no discrimination between the poor and non-poor. Over the years, the policy related to make it more efficient and targeted (Priya &

^{†††} *FCI came into existence By The Food Corporations Act, 1964 ACT NO. 37 OF 1964 [10th December, 1964.] - An Act to provide for the establishment of Food Corporations for the purpose of trading in foods grains and other foodstuffs and for matters connected therewith and incidental thereto*

Baboo, 2013). In 1992, Revamped Public Distribution System (RPDS) was introduced in 1,700 blocks in the nation. From June 1997, in a renewed attempt, targeted Public Distribution System (TPDS) was introduced to adopt the principle of targeting the poor in all countries (Mahadevan & Sandy, 2013). Further, in 2000, two special schemes were launched viz., Antyodaya Anna Yojana (AAY) and the Annapurna scheme (APS) with particular target groups of poorest of the poor and indigent senior citizens, respectively. The performance of these two schemes was linked with the existing network of the PDS (Roy & Doerr, 2013).

The PDS has proved to be the most efficient tool of government policy over the years in stabilizing prices and making food available to customers at affordable prices (Narayanan, 2014). It has been instrumental in averting widespread hunger and famine by supplying food from surplus regions of the country to the deficit ones (Choudhary, 2014). In addition, the prices have been under revision in favour of poor households in general. The system, including the minimum support price and procurement has contributed to an increase in food grain production and provided income security to farmers in certain regions (Lumpkin, 2013). However, the Public Distribution System has faced severe criticism on several grounds (White 2013). Instances of hunger are prevalent despite overflowing granaries (Roy & Doerr, 2013).

National Food Security Act, 2013: An Overview

The Food Security Act has a laudable objective of eradicating hunger and malnutrition from India at the shortest possible time. The Food Security Act is an unequalled piece of legislation covering 52 sections divided into 15 chapters and three schedules. The legislation marks a paradigm shift in addressing the problem of food security—from the current welfare approach to a rights based approach^{***}. It is therefore important to get it right, not merely in terms of making it a legal entitlement under the “right approach” but

^{***} *The entitlement of the food grain under the act is based on the right-based approach. This right based approach is about empowering people to recognize and claim their rights and enhancing the ability and accountability of individuals and institutions who are responsible for respecting, protecting and fulfilling rights. Thus as per Act, if state government fails to supply food grains which legislation mandates they must pay security allowances.*

making it a success on the ground. Food is the first among many basic human needs, and it is for this reason that “the human right to food” is recognized in various instruments under international law. In the last decade, a strong movement emerged in India – led by left political parties, academics and non-governmental organizations --- for establishing a universal right to food. It was this pressure that culminated in the drafting of the National Food Security Bill 2011, which was eventually passed by Parliament in September this year, becoming the National Food Security Act, 2013 (Narayanan, 2014). The Food Security Act is a first step in securing the universal right to food. The Food Security Act is not an idea that the government came up with overnight. It’s been argued over several years and across various platforms (Coles, 2013). The Food Security Act is an unequalled piece of legislation covering 52 sections divided into 15 chapters and three schedules. The legislation marks a paradigm shift in addressing the problem of food security-from the current welfare approach to a rights based approach (White, 2013). Its main features may be delineated asunder:

- Statutory acknowledgement of hunger and malnutrition and making the right to food a legal entitlement;
- Nearly doubling the people covered under PDS scheme 36% to 67% of the population;
- Strengthening and expansion of the PDS, from a situation of it being dismantled to the fair price shop and the ration system being there to stay;
- Although not universal, it is the first step towards moving away from the poverty line based divisions of APL and BPL;
- States who were buying huge quantum of APL grain like Tamil Nadu, Kerala and Andhra Pradesh will continue getting it at current APL prices, so at least there is no loss (Schedule IV of National Food Security Act 2013).
- The maternal entitlements will now be universal (ibid.);
- In schedule II, the deletion of notes 1, 2 and 6 have at least prevented the logic for the entry of contractors. Although the clauses asking for removal of commercial interest from all food

schemes and preference to local community, women's groups and Panchayats has not come in.

International Scenario of Food Security

Many countries have introduced the right to food in their constitution. In order to address the problem of food insecurity, Brazil had started its Fome Zero (Zero hunger) strategy in 2003. The scheme has helped to achieve substantial reductions in child mortality (dropped 73% since 2002), levels of malnutrition, and poverty since its inception. Under this strategy, various initiatives have been taken such as popular restaurants or food banks, cash transfer to poor families and national school feeding program (Barrett, 2013).

The institutionalization of programs that contribute to the implementation of the right to food have significantly contributed to their effectiveness and sustainability (Wheeler & Braun 2013). It has led to improvement in accountability of the organization responsible for implementation, particularly if the courts or other independent institutions are empowered to monitor implementation (Garg & Sundar, 2013). These programs ensured the participation of the masses in the formulation of recommendations to the government on food security issues. Nonetheless, there are concerns about the capability of these institutions to meet the objectives of the right to food program since these institutions are underfunded and are unable to adequately work towards their targets (Kneafsey Etal 2013). This does not only mean that they need only financial support, but there is also need to ensure that the local-level authorities have the required capacity to work towards the realisation of the right to food, which requires adequate preparation and monitoring (Lee, 2013).

Implementation of FSA in India: Challenges and Opportunities

The real challenge would be the effective implementation of a Food Security Act in India. There are divergent views about the prospect of it being implemented and administered at the desired level. Critics say the Act is a horrid piece of legislation that rest's on an already crumbling programme, the Public Distribution System

(PDS), which has failed to provide food security, despite being in place for five decades (Mahadevia, 2013). They maintain it is a populist move aimed primarily at grabbing votes in the next general election due in May 2014. It creates a lot of challenges for its efficient implementation which may be briefly enumerated as under:

- The Act is vague on how the new food system will overcome the massive corruption plaguing the existing system. Critics also wonder how the government will identify the beneficiaries. "Who are the poor? Does anyone know how to identify who deserves food subsidy and who doesn't, "Some 90 per cent of our workforce is in the unorganized sector (Sathe, 2013).
- There is a need to cover the whole population needing a guaranteed supply of food, but such an effort may be obfuscated due to lack of adequate technology at hand. It could be refurbished by the utilization of online authentication of beneficiaries. Plugging the existing leakages is a yet more formidable task. Under the PDS, a network of fair price shops sells subsidized grain at about five to seven rupees a kg to nearly 45 per cent of the population. However, studies have shown that only about half the allocated food-grain actually reaches those it is intended for. The Act extends that programme to 67 per cent - or nearly 800 million people - and provides the grain at even cheaper rates. "We are just muddling through" (Gulati, 2013)
- Food has been a contentious political issue in India for decades. It has always been at the heart of various central and state government-run welfare schemes - apart from the PDS, former Prime Minister Indira Gandhi thrived on her promise to provide Roti, Kapda aur Makaan (food, clothing and shelter) in the 1970s.
- There have also been judicial interventions. In 2011, the Supreme Court (Bench of Justices Dalveer Bhandari and Deepak Verma passed the order In People's Union for Civil Libertiesv/sUnion of India) directed the Centre to release five million tonnes of food-grains for distribution in 150 poverty-stricken districts and other poorer segments. Earlier, a 2009 study by the Justice Wadhwa Committee constituted by the Supreme Court urged the adoption of advanced technology such as smart cards, and said that

collusion between fair price shop dealers, transporters and politicians was responsible for the leaks. But there has never been a serious effort to reform the system.

- Some analysts say technology could reduce the leakages. One suggested way out is to link the scheme to the Aadhaar network, but even that is still lumbering along because of delays related to politics. The Nandan Nilekani-led Unique Identification Authority of India (UIDAI) submitted a report to the food Ministry on an information technology strategy for the PDS which recommended establishing a dedicated PDS network (or PDSN) as a national information utility company with a CEO and shareholders to operate the scheme's IT infrastructure (Kapoor, 2013).
- The Act does suggest computerization as a way to plug the leakages and proposes leveraging the Aadhaar data base to identify prospective beneficiaries (Srinivasan & Aditya, 2013). It also proposes full transparency of records, the introduction of cash transfers and diversification of trade goods. "Aadhaar can be used to remove ghosts and duplicates in the PDS. It can also be used for online authentication, so that the beneficiaries can receive their allocated quota of grain," But the Act does not spell out a time-frame in which to achieve these objectives. For effective implementation of the scheme of Aadhaar, a minimum period of two years may be required. He believes the new system cannot be implemented in the next six months to a year because several contentious issues such as cost-sharing between the centre and states, as well as identification of beneficiaries have yet to be resolved. He sums up the other hurdles.
- "The monetary value will increase. The present rate at which wheat and rice are being given (under the PDS) hovers between five and seven rupees a kilo. This will come down to two or three rupees per kilo. We don't have the proper storage capacity. We don't have enough capacity to carry it. Food keeps lying in the fields for years. At present the need will be 62 to 63 million metric tons of grain. *Where will you go on a year of scarcity,*

drought or famine in such a scenario?" (Ramaswami & Milind, 2013).

- Cash transfers, as the bill suggests and many experts concur, may solve some of the problems (Garg, 2013). But the government is likely to be hobbled by network and broadband issues as well as the fact that nearly 400,000 villages do not have access to banking. Moreover, the cost of assembling a technology framework, which some experts peg at a few thousand crore, outweighs the benefits. And the government can scarcely afford to fork out any more for a scheme that is already likely to expand the state exchequer.
- But the difficulties may not be insurmountable. The PDS has been successful in some states, such as Chhattisgarh and Tamil Nadu (Madhaiyan, 2014). In Chhattisgarh (Krishnamurthy 2013), about 75 percent of households receive 35 kg of rice at Rs 1 or Rs 2 a kg. In Tamil Nadu, the scheme is universal and relatively corruption free.

Conclusion and Suggestions

Food is the first among many basic human needs, and it is for this reason that “the human right to food” is recognized in various instruments under international law. A strong movement emerged in India – led by left political parties, academics and non-governmental organizations --- for establishing a universal right to food. It was this pressure that culminated in the drafting of the National Food Security Bill 2011, which was eventually passed by Parliament in September this year, becoming the National Food Security Act, 2013. The Food Security Act is a first step in securing the universal right to food. However, for smooth functioning of this Act following measures are proposed;

- The PDS needs to be restructured and there is a need to explore the possibility of introducing innovative ideas such as smart cards, food credit/debit cards, food stamps and decentralized procurement, to eliminate hunger and make food available to the poor, wherever they may be, in a cost-effective manner. Beside, leakages in the PDS system should be minimized, administrative reforms are needed at grassroots level and improvement in

distribution process should be monitored efficiently, keeping in view, other challenges prevailing in the current system.

- The Indian economy is under declining trend in recent years as GDP is growing at the rate of 4-5%; additional expenditure involved in implementation of NFSA would impose additional burden on the exchequer. Consequently, it is ideal to implement it in an efficient manner to prevent the fiscal imbalances in the economy. It also raises questions on sustainability of the Bill in the long term.
- Programs such as Right to Food cannot depend on food-grain imports. India will need to do its utmost to enhance its food-grain production. Regions where a change in incremental production of agriculture productivity is higher, viz. Bihar, West Bengal, Orissa, Assam and other Eastern States should be paid attention. Sustainability of food security could be fastened with huge public investment in these regions over irrigation, CAD and particularly flood control.
- The institutions that are set up as a part of a national scheme for the realization of the right to food should be sufficiently well resourced. The right to food will only be truly realized where victims have access to an independent judiciary or other complaints mechanisms to complain about violations of the right to food. Moreover, potential victims should be adequately informed about their rights. In that context, we have to learn from the experiences of Brazil, where the crisis of funds affected the efficiency of strategy to be implemented.

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RURAL DEVELOPMENT LITERATURE SURVEY IN INDIA

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(Abstract)

The present research study makes a survey of literature review and examines the facts, fallacies and contradictions in policy – making, policy - execution and social implications of rural development in India. Despite a wide range of rural development programmes in the past decades, the coverage of, access to, and quality of assistance provided to rural marginalized and poor is uneven. The paper aims to ascertain why beneficiaries are not accessing programmes and where gaps exist, despite the variety of rural development programmes. Using the objectives and goals of rural development as the basis for analysis, the paper reviews findings of some of the major rural development studies by considering their impact in the light of rural development policies. The cumulative appraisal of the literature shows that in most of the cases, the selection of the beneficiaries of rural development was wrong and biased. In identification, the involvement of the financing institutions was negligible and the household survey was not carried out for identification of the beneficiaries.

Keywords: India, Rural Development, Literature Review, Facts and Fallacies.

1. Introduction. Rural development meant overall development of rural areas. C. Subramanyam, the former Finance Minister of India, who put forward the thesis of rural development at the All-India Science Congress, Waltair in 1976, viewed it as a “systematic, scientific and integrated use of all our natural resources and as part of this process enabling every person to engage himself in a productive and socially useful occupation and earn an income that would meet at least the basic needs (Parthasarthy, 1984: 29).” In the light of above, it was necessary that there should be an application of science and technology in rural areas for the use of natural resources. First, natural resources should be socially useful and lead to full employment of rural People. Second, it should fulfil basic needs of society viz. food, clothing, shelter, employment, education, health and hygiene, pure drinking water etc. In the words of Robert Chambers, “Rural development was a strategy to enable a specific

group of people, poor, rural, women and men, to gain for themselves and their children more of what they want and need. It involved helping the poorest among those who sought a livelihood in the rural areas to demand and control more of the benefits of rural development. The group included small scale farmers, tenants and the landless” (Chambers, 1983: 147). In a broader sociological framework, rural development was a comprehensive strategy providing access to available natural and human resources, technologies, infrastructure facilities and institutions. It speeded up economic growth in rural areas, provided jobs and improved quality of life there. From this point of view, strategies, policies and programmes for the development of rural areas and the promotion of activities carried out in areas viz. agriculture, forestry, fishery, rural crafts and industries, the building of social and economic infrastructure with the ultimate aim of achieving a fuller utilization of available physical and human resources, and thus higher incomes and better living conditions for the rural population as a whole, particularly the rural poor, and effective participation of the latter in the development process.

Rural development covered the following major areas: improvement in the level of living, including employment, education, health, nutrition, housing and a variety of social services; decrease in inequality of rural incomes and rural-urban differences in income; and the capacity of the rural sector to sustain and accelerate the pace of improvement in rural areas. T. Mathew discussed the concept of Integrated Area Development in its twin aspects namely functional and spatial integration. These referred to the appropriate location of social and economic activities over a physical space for the balanced development of a region. A perusal of Parthasarthy’s study, entitled “Integrated Rural Development: Concept, Theoretical Base and Contradictions” in T. Mathew (ed.), “Rural Development in India” highlighted the following elements of rural development i.e. i) application of science and technology for better utilization of natural and physical resources of rural areas and modern means of science and technology for agriculture, forestry ,crafts and industries so that wastage of resources did not take place; ii) full employment of

poor people living in rural areas by providing them with income generating assets viz. loans, implements, training on subsidy basis provided for self-employment through the Scheme of Training of Rural Youth for Self Employment (TRYSEM); iii) fulfilment of basic needs viz. food, clothing, shelter, education, pure drinking water and health and hygiene and security, elimination of poverty, ignorance, diseases and inequality of opportunities and providing a better and higher quality of life were the basic premises upon which all the plans and blue prints of development were built; and iv) local participation of people in rural development programmes. In order to provide the rural people better prospects of economic development, there increased participation in rural development programmes was a must. Rural development stressed to improve the quality of life in rural areas in terms of per capita income, gainful employment, education, health and nutrition, housing, family size and so on. Stress was also laid on to develop agriculture and allied activities i.e. village and cottage industries, traditional crafts, socio-economic infrastructure and community services.

In India, rural development had received foremost attention both at national and state level and sizable funds had been invested under the programme. The main objective was to bring the poor families above poverty line on a lasting basis by assisting them through income generating assets and training. But in spite of the efforts made under the programme, the quality of rural life had not improved up to a satisfactory level. The increase in birth rate and decline in death rate had put heavy pressure over the economic resources and a serious threat to all developmental efforts made under the programme. The improvement in the basic necessities of life e.g. housing, pure drinking water, nutritious food, gainful employment, health and hygiene, education and so on had not kept pace with the needs of rural people.

2. Methodology.

2.1. Rationale of the Study. In the backdrop of analysing impact of rural development programmes the present study makes a survey of literature review and examines the facts, fallacies and contradictions in policy – making, policy - execution and social implications of

rural development in India. The study is carried out through a macro-sociological framework and the main focus is to see as to what extent beneficiaries in India has undergone social transformation and change as a result of rural development programme. This review gives a broad overview of the current rural development scene in India while providing a synthesis of recent debates and the observations of various authors as well as working groups in the Ministry of Agriculture and rural development.

2.2. Selection of Review Topics. A survey of relevant literature was carried out. The scholarly articles, books and other sources (e.g. dissertations, conference proceedings) relevant to the issue were selected on the basis of certain variables/themes viz., nature and magnitude of rural development, social implications of rural development, felt needs of beneficiaries and awareness and level of participation. In all 20 scholarly articles/books/dissertations were selected for review.

2.3. Objectives of the Study. In the light of above focus, the objectives of present study were as follows:

- To show where the research fits into the existing body of knowledge.
- To highlight flaws and gaps in previous research.
- To divide works under review into categories (e.g. those in support of a particular position, those against, and those offering alternative theses entirely)
- To explain how each work is similar to and how it varies from the others
- To place each work in the context of its contribution to the understanding of the subject under review

3. Analysis and Discussion

3.1. Bhandari (1984) observed that there was no involvement of financing agencies in the process of identification and selection of rural development beneficiaries. The number of applications rejected by the cooperative banks was comparatively lower than the commercial banks. The DRDA did not prefer to sponsor loan

applications to District Co-Operative Banks due to cumbersome loaning procedure, unfavourable terms and conditions, stipulation regarding share capital distribution, security, and wide network of rural branches of commercial bank. The quality of lending was much below the standard in as much as that in financing milk animals, no proper care was taken regarding their milk yield, availability of fodder, etc. Loans were given for single purpose which in turn did not help the small farmers to meet their consumption needs. There was biased selection of rural development beneficiaries. Pressure was brought upon the official's right from the process of identification of beneficiaries. Majority of the beneficiaries approached some officials or other after the household survey was done for becoming a beneficiary under rural development. In more than 50 percent of the beneficiaries, village *Sarpanch* was instrumental in getting them selected.

3.2. Singh (1991) identified that big farmers derived more benefit from the banks than medium and small farmers and agricultural labourers. The family income of the big farmers was about 3 times more than that of the small farmers and about 6 times more than that of the agricultural labourers. Rural development helped the small and marginal farmers to raise their income and employment but it was not up to the target. The annual income of 23 percent beneficiaries of the Minor Irrigation Scheme was more than Rs. 3500 and 33 percent beneficiaries under the Minor Irrigation had more than five acres of cultivable land, which was against the existing norms. The proportion of applications rejected by banks was as low as 4.75 percent and banks took one month for scrutinizing the applications and sanctioning loans. There was bias in the identification and selection of the rural development beneficiaries, which resulted in wrong selection of the beneficiaries to a great extent. The selection was through the approach of some influential people, rich farmers, middlemen etc. Proper survey was not conducted and many persons who were Above Poverty Line (APL) were chosen as beneficiaries.

3.3. George (1984) found a significant increase in income and employment of the beneficiaries under rural development. The contribution of diary to total family income increased from 5.12 percent in pre-implementation to 36.58 percent in post – implementation period. 70% of the total beneficiaries crossed the poverty line. There were some of the limitations of programme. Majority of the beneficiaries (55%) argued about inadequate veterinary facilities, demand for illegal gratification by the veterinarians, poor milk procurement and marketing arrangements, non-availability of feed and fodder, inadequate loans and subsidies, procedural difficulties in insurance coverage and missing component of training to the beneficiaries as the major drawbacks of the programme.

3.4. Government of India (1985), Planning Evaluation Organization revealed that 26 % of the beneficiaries were already above the poverty line in terms of the norms of annual income of Rs. 3500 of a family of five and, strictly speaking, did not qualify for provision of benefit under the programme. The study indicated that only 29% of the families were selected in the meeting of *Gram Saba* and the remaining 71% by the BDO. Problem of coordination at district level was being experienced in spite of the Governing Body and the District Development Committees set-up by the state governments. About 88 % of beneficiaries increased their income; 12% reported no material change. Again 77% revealed an increase in their consumption level and 23% in the family assets. Further 65% of beneficiaries felt that their overall status in the village society has been elevated and 35% said that their overall status has not been elevated. 49.4% of the selected beneficiaries crossed the poverty line by rising up to the annual income level of Rs. 3500. The majority of the beneficiaries (62%) were not able to cross the poverty line due to inadequate assistance provided under the programme. There was delay in granting loans because the banks demanded guarantee. This delay created many other types of problems for the beneficiaries.

3.5. Department of Rural Development (1987) conducted concurrent evaluation on rural development and reported that 56 % beneficiaries were selected in the meetings of *Gram Saba*, 39% by officials and 5% by others (MP/ MLA/ Landlord/ Employer and fellow villager). It was observed that the assets generated incremental income of more than Rs.2000/-in 27% cases, between Rs.1001 to Rs.2000/-in 24% cases, between Rs.501 to Rs.1000 in 17% cases and up to Rs. 500 in 10 % cases.48 % of old beneficiaries belonging to destitute and very poor group crossed the poverty line of Rs. 3500 and 5 percent families of the same group crossed the revised poverty line of Rs. 6400. The concurrent evaluation of rural development showed that the national average of block delay, bank delay and the delay in grounding the asset was 331,77 and 38 days respectively. The study revealed that working capital was required in 60 % cases but was not provided in 32% cases to the beneficiaries. The repayment period was less than 3 years in 26% cases and just 3 years in 36% cases.

3.6. Krishnan (1984) reported that the selection of beneficiary families was not proper, as only 16 out of 80 sample households were really eligible for assistance under rural development. Out of these, only 3 crossed the poverty line. There was no significant impact of rural development on income generation. Largely, the better off section got the benefits. Many schemes sanctioned were not capable of generating sufficient income because of large financing needed and also of limited market potential. There was no planned procedure to inform the beneficiaries about the sanction of loan. Quite a long time was taken by the bankers to sanction the loan and beneficiaries had to waste their time, money and energy in getting the necessary certificates.

3.7. Thaha et.al. (1984) observed that due to faulty identification, half of the identified families were already above the poverty line and were ineligible for getting assistance under the programme. The amount of credit sanctioned under different schemes by banks in many cases was lower than the amount recommended by the DRDA. The loan amount sanctioned to different beneficiaries also

varied from person to person. There was acute coordination problem between the financing institutions, DRDA, Block Authorities, Lead Bank and Sectorial Offices that provided infrastructure and technical support for implementation of rural development. The majority of the beneficiaries expressed that they were not allowed to choose the dealer and were supplied with substandard assets. The author further reported that majority of the beneficiaries indicated that the procedure used for sanctioning the loan was cumbersome, time consuming and they had to waste time, money and energy in getting necessary certificates and completing other formalities.

3.8. Chand (1986) revealed that a majority (90%) of the beneficiaries indicated that their identification was done through village survey. Only 20 percent of the beneficiaries crossed the poverty line of Rs. 3500 per annum and the remaining showed improvement in their income but the incremental income was very much short of the poverty line. The block office forwarded 80% of the applications to the concerned banks within a month, but it could clear only 43% of those in a month's time, another 40% were cleared between 2-6 months. Due to pressure from the banks to repay the loan, 57% of the beneficiaries sold their assets to repay the loan. Higher maintenance cost of the assets as compared to the returns also forced some of the beneficiaries to sell their assets. There was lack of coordination between the DRDA and the block level officials and the various government/quasi-government organizations like Department of Agriculture, Animal Husbandry and Electricity Boards, etc.

3.9. Dhillon (1991) revealed that more than 80 % of the beneficiaries were below 51 years of age, 60.33% beneficiaries illiterate, 76.33% were landless. In majority of the cases, the household survey was not carried out to identify the poorest of the poor beneficiaries. They were selected by the officials and the list of selected beneficiaries was not display at a common place in the village. The milk animals provided under rural development added to the income and social status of the beneficiaries but only 53.00 % (out of eligible beneficiaries) could cross the poverty line of Rs.

3500. In 63.00 % cases, the assets were found to be intact while in the remaining 37 % cases, they were missing. Also, in 97.00 % cases, the assets were insured but in none of these cases, a copy of the insurance policy was given to the beneficiary with the result that they had to face hardships in getting the insurance claim. Dhillon concluded that, in 50 % of the cases, the assistance provided to the beneficiaries was inadequate and in none of the cases working capital was provided and in 92.00 percent cases, the loan for the second milk animal was not advanced even after six months of the first animal although the beneficiary was not a defaulter. They were not informed about the sanction of loan and their repayment capacity was not taken into consideration while fixing the repayment instalments. Again in almost all cases, branch managers, insisted on guarantee/security cover from the beneficiaries contrary to government instructions. The beneficiaries had to pay bribe to the bank officials (reported in 27% cases) to get the loan sanctioned and also to the veterinary doctor (in 83 % cases) to get the health certificate of the animal to be purchased.

3.10. Krishnamurthy (2000) highlighted the fact that child dependency, as well as adult dependency was high in both villages of *Velan* and *Kural* of Tamil Nadu and as the family size increased, there was a corresponding increase in dependency. By virtue of these facts, as well as in the light of the household structure found in the two villages it could be concluded that there was a trend towards work force decline in the two villages. 55% of the households had an income under Rs. 3000 per annum in *Velan* village and 42% in village *Kural* had an annual family income under Rs. 3000. The author found inadequacies in respect of infrastructure facilities like roads, safe drinking water supplies, health care, educational facilities and so forth. The training facilities were inadequate and there was lack of veterinary services. There was also huge time gap between applying for loan after final selection and the procurement of asset.

3.11. Punjab State Institution of Public Administration (1987) in its report on “Concurrent Evaluation of Integrated Rural

Development Programme” in Punjab, Chandigarh revealed that 25.83 % of beneficiaries were ineligible for assistance under the programme as per the definition of poverty line. This percentage was maximum in *Jalandhar* (55%) followed by *Amritsar* (47.50%) and *Gurdaspur* and *Ferozepur* districts (5.00%) each. The Gram Sabah’s was involved in the selection of beneficiaries in 41% cases only and in the remaining cases, the selection was done by the officials. There was no income from assets in 29.31% cases and in 14 % cases; there was no increase in the family income. The average annual income from the asset was Rs. 2911 and 85% of the beneficiaries assisted under the programme crossed the poverty line. This percentage was 100 % in *Ropar* and *Gurdaspur*, *Faridkot* and *Sangrur* districts. The study further revealed that there was delay in providing the assets and procedure for procuring the loan was cumbersome and time consuming. The repayment period was also no satisfaction.

3.12. Bhanot (1980) revealed that the major cause of the rejection (in 73% cases) in Haryana (*Bhiwni district*) was wrong identification of rural development beneficiaries. The rejection was high as 37 % in the case of applications sponsored by the DRDA in Haryana. He mentioned that wilful default, natural calamities, deficiency in loaning policies, untimely disbursement of loans, lack of effective supervision, denial of credit to genuine borrowers, political factor and the lack of institutional arrangement to write off irrecoverable overdue were the various reasons for the poor recovery. There was some lack of coordination between the government and the banks; various agencies at the district and block level in the implementation of the programme. He observed that majority of the beneficiaries were not imparted any sort of guidance or training support for the activities financed.

3.13. Rao and Karajan (1998) reported wrong identification of rural development beneficiaries whose annual income was more than the prescribed limit of Rs 3500 per- anum and land holding size was more than prescribed limit of 5 acres. An insignificant impact of IRDP in terms of employment generation and increase in

income of the beneficiaries was found. The authors stated untimely credit, or marketing facilities, creation of inappropriate assets low employment potential of the Unit and increasing cost of the inputs as the major difficulties expressed by majority of the beneficiaries. 37 percent of the beneficiaries indicated that they had to pay Rs. 200 and above to get the scheme sanctioned under IRDP.

3.14. Sundaram (1988) argued that in *Pongalur* block of Tamil Nadu, there was improvement in income, employment levels and asset position. He held that income from dairying significantly contributed to the total income of beneficiaries. Due to adoption of dairy occupation, the assets of beneficiaries improved significantly in terms of increase in number of animals, purchase of few acres of land, construction of their own houses, and purchase of agricultural implements. The average asset improvement was highest among big farmers and least among the landless labourers. This followed that the beneficiaries had benefited from the rural development and crossed the BPL status.

3.15. Thippaiah and Babu (1987) concluded that teachers and village level workers were assigned the responsibility of the household survey that was not properly trained. The selection of ineligible families who got assistance under the programme was as high as 9 percent. Majority of the beneficiaries expressed their dissatisfaction with the present system of purchasing the assets because inferior quality assets were purchased by playing more than the market prices. The authors further indicated that large number of beneficiaries mentioned lack of infrastructure facilities and forward and backward linkages, inadequate fodder supply and veterinary services as the main drawbacks in the programme.

3.16. Satyendra (1997) reported that in the Varanasi District of U.P, rural development had its limitations. This programme was basically designed to benefit the poorest of the poor in the rural areas. But, as the study showed, there were mal-practices on the part of unscrupulous officials and self-seeking village middlemen. The beneficiaries had to share the benefits with these elements.

Professor Tripathi revealed that the subsidy part of the loans had been misused by the beneficiaries for obtaining the loans and by the officials. The benefits had not reached to the really needy groups nor were they suited to the requirements of the needy persons. Moreover, the delay in awarding of the benefits not only complicated the problems of the poor but also made them easy prey for haggling and extortion by the project officials. The very serious mal-practices noted in the study were uncertainty in rates of interest, non-issuance of pass books, improper entries in pass books, delay in adjustment of subsidies, and the consequent financial losses to the beneficiaries entailed in paying interest on the total loan amounts.

3.17. Thakur (1987) stated that in 'Bhagalpur district of Bihar' conflict arose because of the changes brought out by rural development in situation where the similar and dissimilar interests existed side by side. Among the factors that resisted change was fear of the new things, ignorance, traditions, ethnocentrism, vested interests. The study revealed that the villages were internally too much faction ridden and its old corporate unity was now marked by mounting jealousy, tensions and conflict prevailing among the different castes. Rivalry and conflict between the rich and poor classes became apparent every-time during election to the office of the '*Mukhiya*' and '*Sarpanch*' for the village panchayats.

3.18. Singh (1998) observed that in the Samistipur District of Bihar a number of individuals had left caste occupations and taken up jobs of their own choice and were earning their livelihood through the occupations suited to their capability and worth. The findings revealed that in certain case the individuals and the families were engaged not only in one type of occupation but also in two or more occupations and the importance of literacy and education was realized by the villagers. The number of illiterate persons was lower than those who knew reading and writing, though the number of educated or highly educated individuals was very low.

3.19. Khatkar (1987) reported that majority of the rural development beneficiaries were wrongly identified because their annual income was already above the poverty line. The VLWs were assigned the responsibility of the household survey that was not properly trained to calculate annual income of the households. He argued that in many cases of rural development beneficiaries, the time gap between sanction and disbursement of loans and delay in grounding of assets by the banks was the main cause which eluded the beneficiaries in getting proper benefit from rural development schemes. However the study showed that rural development assistance made some positive impact on generating gainful employment and significantly increased the earnings and family expenses.

3.20. Kulandaiswamy and Ubendhiran (1988) held that the annual income of the 58.00 % of the selected beneficiaries was already above the poverty line of Rs. 3500/ per annum. Majority of the rural development beneficiaries were benefited either under animal husbandry scheme or the milk cattle scheme. They concluded that the incremental income generated was greatest among the beneficiaries of Industries, Services and Business (ISB) sector schemes while the animal husbandry scheme created the largest additional employment. The difficulties expressed by majority of the beneficiaries were untimely credit; poor marketing facilities; creation of inappropriate assets; low employment potential of the unit; increasing cost of the inputs. The beneficiaries had to incur expenditure of Rs. 200 and above to get the scheme sanctioned under rural development.

4. Critical Appraisal

The cumulative appraisal of the above literature showed that in most of the cases, the selection of the beneficiaries of rural development was wrong and biased. In identification, the involvement of the financing institutions was negligible. In most of the cases, the household survey was not carried out for identification of the beneficiaries. There was no meeting of the *Gram Saba* to confirm identification of the beneficiaries. Again some of the studies

reported that there was no increase in the income from the assets provided under rural development. In many cases, the beneficiaries were not able to cross the poverty line due to low incremental income, inadequate assistance provided and some other factors. However rural development had also resulted in enhanced income, employment generation, increase in consumption levels, elevation in the overall social status in the village community and improved total asset position of the beneficiaries. The studies showed that the procedure for procuring loan was cumbersome and time consuming. There was no provision to inform the beneficiaries regarding the sanction of loan. In most of the cases, the amount of loan and subsidy was inadequate and the subsidy was not adjusted while fixing the instalments for repayment. In some of the cases, where the dairy loans were advanced, the loan was sanctioned to purchase only a milk animal against the provision of 2, which was necessary to ensure continuous income during the dry period. There was an excessive time lag between the sanction of the loan and its actual disbursement and grounding of schemes. The banks insisted upon taking guarantee of beneficiaries.

The review further highlighted that there was problem of coordination among DRDA, Banks, Departments of Agriculture, Animal Husbandry, Industries was located. The problem was not only in the infrastructure support and technical information but also in the implementation and follow-up work. Multiplicity of sponsoring agencies led to an overlapping and duplication for want of coordination. On the whole, the co-ordination was not effective due to the absence of adequate power and control. The review of studies indicated that the beneficiaries perceived the loan and subsidy as inadequate, marketing facilities as poor and a delay in settling insurance claims. They also pointed out that the assets provided to them were of substandard quality and the good quality schemes were not available with approved dealers. They had to pay bribes to various officers to get the benefits under the scheme. In some cases, the schemes were imposed upon the beneficiaries regardless of their motivation and necessary training and guidance was not imparted to them.

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**EDUCATION AND EMPOWERMENT: A CASE STUDY OF
JAMMU AND KASHMIR**

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(Abstract)

One of the major issues in India's pursuit for women empowerment is lack of education. It's believed that women's education offers huge scope for bringing about real changes in women's lives. Education is key to improve individual's well-being and leads to over-all development. Education for women is very important. Education equips girls and women with decision making ability. Additionally, education serves as a predictor of better employment opportunities. So it is best tool to improve their status and to live a dignified life. It can be argued that lack of women's education results in inequality, low health standard, dependency and underdevelopment. The present paper is based on secondary data obtained from census of India and is supplemented with other reports whenever necessary. Women in Jammu and Kashmir are suffering disproportionately in educational fields relative to the men which have resulted in low literacy rate and low participation rate in work fields as compared to many other states in India. There is no doubt that both governments and NGOs are making various attempts to solve this issue , but there is still need to make more serious efforts like implementation of right to education act and more women oriented policies.

Keywords: Empowerment; Education, Jammu and Kashmir; Women

Introduction

Empowerment has become one of the most widely development terms. Empowerment is a complex issue with varying interpretations in different contexts. The complex nature of empowerment makes it difficult to come out with a general definition. It is generally regarded as a process of transition by which the persons or groups acquire the resources and the means to which they do not have access to. The term is therefore, more relevant to marginalized groups, the illiterates, the poor and above all the women (Carolyn and Bochynek, 1995). Empowerment enables women to gain insight or awareness of what is undesirable and unfavorable about her current situation, how to perceive a better

situation, the possibilities of attaining it and realizing what could be done to get to a better situation. This characterization of empowerment implies that as a process it involves a change of perceptions about the self, the environment, and the relationship of the self and the environment to generate choices and to acquire control and bargaining power (Lucita Lazo, 1995).

Women empowerment is a multi-faced phenomenon. Women empowerment is both a process as well as a goal. The goals of women's empowerment are to challenge patriarchal ideology, transform the structures and institutions that fortify and propagate gender discrimination and social inequality and enable women to gain access to, and control of both material and informational resources (Batiwala, 1994). Generally it has four main components cognitive, psychological, economic and political. The cognitive component includes the women's understanding of their condition of sub-ordination and the causes of such conditions at both micro as well as macro levels of society. It involves acquiring new knowledge to destroy old beliefs of powerful gender ideologies. The psychological component includes those developmental feelings that women can act upon to improve their condition which means formation of the belief that they can succeed in change efforts. The economic component requires that women be able to engage in a productive activity that will allow them some degree of autonomy. The political component would encompass the ability to organize and mobilize for change (Stromquist, 1995). On these components education exerts a strong influence. As it is believed that effective accomplishment of these elements depends on education.

Education promotes self-respect of the individual , broadens outlook, helps to raise the status of women, increases participation in the democratic process, brings about an awareness of individual rights, helps to prevent exploitation and illegal earnings, gives the individual greater control over their own lives and thus leads to overall development. It is an effective tool to enhance the social and economic status. It is also regarded as an important instrument of power shift relations between man and women as it helps to reduce deep rooted gender gaps in society. Education is regarded as one of

the main instruments of human development as education is an entry point to most opportunities. Its importance has been emphasized through fundamental rights, various principles and many acts in almost all countries. The progress and prosperity of a country is measured through educational development of a country (Ahmad, 1987).

Education for women is essential as it enhances women's capacity to exercise rights, utilize opportunities and active participation in decision making. It increases women's confidence, provides them various earning opportunities, thus reduce their economic dependence which otherwise, makes them vulnerable and subjected to violence. As it is believed that final pathway to empower women is through education (Cleland, 1990). Mahatma Gandhi has said, "if you educate one man you educate one person but if you educate a women you educate a whole civilization". Educating women and girls leads to an increased overall development and well-being both in communities and countries.

It is believed that women's illiteracy can adversely affect the whole society as women constitute nearly half of the population, so alienating them from education will left half of the population underdeveloped and a decline in economic growth. At the international level, attempts have been made at various congregations to focus on this issue. The United Nations made numerous efforts to highlight this issue, for example, to ensure education for all by making it as the millennium development goal which all countries must accomplish by the year 2015, and has and is holding various congregations to highlight this issue at global level. According to the Article 26 of United Nation's Universal Declaration of Human Rights:

"Everyone has the right to education. Education shall be free at least in the elementary and fundamental stages. Education shall be directed to the full development of human personality and for strengthening respect for human rights and fundamental freedoms."(Universal Declaration of Human Rights, Article 26)

The Indian constitutional framers were very much conscious of the problem of women education hence they ensured that the principle of Gender Equality is enshrined in the Indian constitution in the

Directive principles and in. the Fundamental duties. The constitution also empowers the states to adopt measures of positive discrimination in favor of women. The 86th constitutional Amendment Act 2002 made education in India a fundamental Right (Article 21 A) for children in the age group of 6-14 years by providing that:

“The state shall provide free and compulsory education to all children of age of six to fourteen years in such manner as the state may, by law, determine.”

Education enables women to participate effectively and meaningfully in any activity as equal partners of men. Education is considered an effective instrument to generate awareness in women about their duties and rights- social, political, economic, legal etc. Female schooling is more important than male schooling for social outcomes such as fertility, child health, and infant mortality (Subbarao & Raney, 1995). Besides the economic gains from women’s education are generally high as those from men’s education (Schultz, 1993).

Education is one of the most important means of empowering women with knowledge, skills and self-confidence necessary to participate fully in the development process; it equips women with knowledge to make better decisions about their everyday lives and to gain bargaining power. A mother’s education influences her children more than the father’s in terms of securing resources (UNFPA). With higher levels of education, women tend to have lower fertility rates, improved nutrition and increased use of health services for themselves and their children (Vos, 1996). Additionally, education serves as a predictor of better employment opportunities because educated women participate more in the labour force and earn higher incomes. Women’s education is very important as it is the best tool to improve their status and to live a dignified life, enhance their participation in national development, making them confident as education is a powerful tool of social transformation.

However despite such significance of education the participation of women is not satisfactory in educational arena. There is a wide gap between male-female participation ratios in educational institutions

and male-female literacy rates. United Nations in its recent report has maintained that women constitute half of the world's population, perform nearly two third of its work hours, receive one tenth of the world's income and possess less than one hundredth of the world's property. Statistics disclose that women comprise sixty-six percent of world's illiterates and seventy percent of world's poor. In order to address this problem and develop appropriate interventions, it is necessary to understand the nature and extent of problem as well as possible explanation for the removal of this problem.

Area of Study

For the present study, Jammu and Kashmir is chosen as unit of the study. The area of Indian state of Jammu and Kashmir is 10, 1,387. Sq. km. and it comprises three natural regions viz., Jammu, Kashmir, and Ladakh. The entire state lies between 32.17" and 36.58" North altitude and East to West, the state lies between 73.26" and 80.30" longitude. The total population of Jammu and Kashmir as per 2011 census is 12, 541,302 of which males are 6,640,662 and 5,900,640 are females respectively, with its population density begin 56 per sq. km and sex ratio 889 (Census 2011).

Data Sources and Methodology

Among education indicators, enrollment and literacy rates are most commonly used to measure women's status and progress of women's empowerment. The required information on various indicators was collected from the census report of 2011 and supplemented with other published works wherever necessary.

Objectives of study

The objectives of present study are as under;

- To trace the educational status of women in Jammu and Kashmir in their past history as well as their present status;
- To highlight the educational backwardness of women in Jammu and Kashmir;
- To analyze the various policies and programs laid down for fulfilling this goal;

- To highlight various constraints in this goal; and
- Prospects ahead.

Educational status of women in Jammu and Kashmir in Pre-independent India;

Like their counterparts elsewhere in the India in pre-independence period the educational position of women in Jammu and Kashmir is quite dismal and wretched. There is no denying the fact that owing to a multitude of factors education in general and female education in particular had historically remained confined to very small section of the society. Women in traditional Kashmiri society were generally subjected to discrimination, in equality and oppression. Her role remained confined to domestic affairs and they were debarred from education (Dabla, 2007). History reveals that Kashmiri women's role has been confined to family area only. Her role has been guided by religious code, and her place within four walls of home. The women had to live at the mercy of men and had to face injustice, inequality and exploitation (Shafi, 2002). During the ancient period women belonging to the upper castes were educated and allowed to participate in philosophical debates and discussions whereas, the same gender from lower classes owing to their economic position and social status were almost excluded from the formal system of education (Bazaz, 1959). In medieval period position of women remained unchanged. It was very miserable. They were victims of wide spread illiteracy, segregated in the dark and dingy rooms in the name of purdah (Muzammil, 2011). Education does not seem to have been wide spread among women of medieval Kashmir. No doubt women of the well to do families were receiving education as for instance, the careers of Hayat khatun, Habba khatun, Lal Ded etc, would illustrate but for the poor and common women the benefits of education were not available. The condition of women became more awful as Kashmir passed on into the hands of Afghans, Sikhs and lastly to the Dogras. The continued suppression for centuries and tyranny of wicked rulers had deprived them of their intellectual refinements. The Dogra rulers accorded least importance to the development of education in the state and whatever little progress occurred in the domain of

education in pre-1947 was result of the painstaking efforts of Christian missionaries in particular and various other local organizations viz., Anjuman-i-Nusratul Islam, Ahl-i-Hadith movement and Jamaat-I-Islamia in general. In fact, education in Kashmir under Dogra's was an elite phenomenon. The indifference of the state together with the traditional social mental outlook as women were considered as the second sex and subjected to innumerable hardships, created suitable conditions for exploitation of women. In other words it can be said that education for women was almost a non-question for the state as well as for the society in Kashmir during this period.

The first effort to educate Kashmiri women came from the missionaries. It was in 1893-1895 that a missionary school for girls was started by church Missionary Society. There was strong opposition to this school, it aroused suspicions in the minds of people who were conservative in their outlook. They feared that women's minds would be polluted by impure ideas in the schools from foreign lands which would lead them astray (Bazaz, 1959). Keeping into consideration the conservative outlook of people and the mode of their thinking, the state council adopted a very vigilant policy and did not took any step towards the opening of schools for girls. But, it favored helping private efforts by providing funds for the establishment of two girl's schools at Srinagar in 1904; in 1912 the first attempt was witnessed at imparting secondary education to women. In 1926, women's welfare Trust came into existence and it made a significant contribution in the promotion of women's education. Within a period of four years the Trust was running ten schools with an enrolment of 575 girls (Khan, 2005).

The first break through effort to educate women was during freedom struggle in Kashmir. The Kashmiri leaders well aware of the status of women put the women upliftment as prime agenda. So when the Jammu and Kashmir National Conference prepared the draft of the future constitution of the state which was given the name of 'Naya Kashmir' besides other rights for women it also demanded education for women. (Khan, 1973). In 1950, the higher education among Kashmiri women started to gain popularity with the

establishment of first women's college on Maulana Azad Road, Srinagar in 1961, another college for women at Nawakadal was established. With the establishment of institutions of higher education exclusively for women there was change in the attitude of women and their consciousness rouse. As a result of steadily changing attitudes of community towards girl education, the number of Muslim women in schools and colleges gradually improved. (Khan, 2005)

Scenario in Jammu and Kashmir in post Independent India

In the post independent period the problem of women's education received due attention by the government and showed a satisfactory advancement from 1947. With the end of Dogra rule and the progressive outlook of the newly established government the living conditions of the people improved significantly. The revolutionary land reform program in the state witnesses radical transformation of the rural economy, the significant improvement in infrastructural facilities paved way for the socio-cultural advancement of the Kashmir, now Kashmiri's accorded importance to things /activities other than those directly related to their survival e.g. food production.

The new government keeping in consideration the conditions of the state realized that along with economic restructuring of the state there is also requirement of development of educational infrastructure to facilitate its march towards progress and development. Therefore, it established a vast network of educational institutions. With the change in outlook of both the state as well as the people education received tremendous fillip after 1947 and education of women in particular received serious attention.

Education came to be considered as the greatest pre-requisite for the success of any women and a fundamental human right and a developmental necessity. For this purpose the state not only devised policies to create conducive atmosphere for female education but it also encouraged various other agencies as well to promote the cause of education. Women education attained further importance with the commencement of planning in the state. The first five year plan put ample importance on women's education. Many steps were taken

for the improvement of female education and in order to further improve the education of females different commissions were setup by the government. Following steps were taken for the improvement in women education:

- a) Separate Deputy Directors for girl's education were established in the both provinces of Jammu and Kashmir.
- b) Scholarships were offered to girls.
- c) Special enrollment drive was taken up.
- d) Women teachers were appointed to teach girls.

Various primary, middle, high schools were established for girls. The various private organizations also continued their work for the education of females even after independence. The vidyalas continued on their mission to educate girls on modern lines. As a result of this, the position of girl's education substantially improved. In 1950, an Educational Reorganization Committee was formed by state government under the new director of education Mr. A.A. Kazmi which suggested ways of bringing education in more responsible touch with the needs and ideals of "New Kashmir". For girls in rural areas, a new subject called "The Village Home" was introduced and Home science was made compulsory subject for all girls up to matric standard. (Seru, 1984)

The launch of 'National Policy of Education (NPE), 1986' (revised in 1992), was another important milestone in the march towards women's access to education. The ninth and tenth five year plan focused mainly on this goal. Moreover, many gender specific programs were launched which include Sarva Shiksha Abhiyan (SSA), National Program for Education of Girls at Elementary Level (NPEGEL) and Kasturba Gandhi Balika Vidyalaya (KGBV) etc, with the help of these target oriented interventions, the number of educational institutions has increased over the years, resulting into maximum area coverage besides decreasing the average distance per school. The improvement in the statistics reflect the progress towards the development of women in state, however, the fact remains that despite the progress made, the female literacy has remained very low in the state as compared to men (Table1) (Kavita Suri, 2013).

During the post-independence period literacy rates have shown a substantial increase in general. However the literacy rate of males has increased almost five times over the period from 19.75% in 1961 and 78.26% in 2011.

Table 1
Literacy Rate in Jammu and Kashmir

Census year	Persons %	Male %	Females %
1901	2.40	4.26	0.11
1911	2.67	4.84	0.13
1921	2.79	4.90	0.33
1931	4.28	7.34	0.67
1941	7.17	11.32	2.31
1961	12.95	19.75	5.05
1971	18.58	26.75	9.28
1981	30.64	41.46	18.37
1991	38.00	46.00	29.00
2001	54.46	65.75	41.82
2011	68.74	78.26	58.01

Source; Annual Report on education sector in Jammu and Kashmir state and census of India J&K, 2011

From this one can infer that the female literacy is still wadding behind male literacy rate. This higher rate of illiteracy of women is undoubtedly attributing for women's dependence on men. The lack of education is the root cause for women's exploitation and negligence. Only literacy can help women to raise her status by increasing her decision making ability and employment opportunities. Thus promoting education among women is of great importance in empowering them to accomplish their goals at par with men in different spheres of life.

Problem Areas

1. Male-Female literacy ratio.

The educational scenario in Jammu and Kashmir (table 2) clearly reveals that there is wide gap in male-female literacy rate of the state.

According to census 2011, the female literacy climbed up from 5.05 per cent in 1961 to 58.01 per cent in 2011, but it is increasing at very sluggish pace. Further analysis of the data shows that the male literacy is higher than female literacy rate in all the years.

Table 2

Census year	Total %	Male %	Female %	Male-Female Gap
1961	12.95	19.75	5.05	14.70
1971	18.58	26.75	9.28	17.47
1981	30.64	41.46	18.37	24.69
1991	38.00	46.00	29.00	17.00
2001	54.46	65.75	41.82	23.93
2011	68.74	78.26	58.01	20.25

Source: Annual report on educational sector in Jammu and Kashmir and Census of India J&K, 2011.

2. Rural and Urban Literacy

It can be observed from the table 3 that literacy rate in rural areas is lower than the urban areas. Since 1981, the literacy rate in rural areas has increased from 25.96 percent to 63.18 percent in 2011. Further analysis depicts that during the period from 1981-2011, the literacy rate among males has increased by 36.35 percent in 1981 to 73.76 percent in 2011 in rural areas, while as female's literacy rate has increased from 12.19 percent in 1981 to 83.93 percent in 2011 among males, and from 41.05 percent in 1981 to 56.65 percent in 2011 among females. Similarly, the progress in literacy rate among the females is reported higher in urban areas in comparison to the rural areas. The above analysis clearly reveals that female literacy rate is lower than the male literacy rate in both rural as well as urban areas.

Table 3

	Total persons		Male		Female	
	1981	2011	1981	2011	1981	2011
Total	30.64	67.16	41.46	76.75	18.37	56.43
Rural	25.01	63.13	36.35	73.76	12.19	46.00
Urban	51.12	77.12	59.87	83.93	41.05	56.65

Source: Census of India

3. Enrolment and Dropout Ratio

Enrolment rate is defined as the percentage of students who register or enroll in a year whereas dropout rate is defined as the percentage of students who drop out of a class in a year. Girls enrolment in schools has increased greatly and constantly at all levels. At the primary stage, the enrollment has been increased 16 times from 1950-51 to 2011 and at upper primary/middle stage over 24- fold.

The girl's share in total enrolment at the elementary level continues to be lower than boy's at the primary level.

Conclusion

From the above analysis it can be concluded that no doubt many efforts have been made to empower women through education, but still there exist many problems. The educational scenario in the state of Jammu and Kashmir clearly reveals that there exists wide disparity in education among male-female ratio (Table 1). Various factors like the sparse network of schools, the majority of populace living in far flung and inaccessible areas, lack of infrastructure, weather vagaries, conflict situations etc, are major hindrances to it. A significant proportion of girl children continue to dropout due to socio-economic and cultural factors and also due to lack of adequate infrastructure, shortage of teachers and unsatisfactory quality of education provided. About six percent children in the age group of 6 to 14 are out of school, out of which four percent are never enrolled and two percent are drop-outs. Again, the ratio of girls in case of 'Never Enrolled' as well as in dropouts is higher than boys. Moreover the female literacy ratio of Jammu and Kashmir is very low as compared to other states of India. There is an urgent need to address this problem, as half of the population cannot be left under developed. It is said that education contributes to development, and this development becomes more significant when women receive education because of the number of future generation individuals who may come through their hands. Hence, education for women has to be paid special attention. Greater access for women to education must be ensured in the educational system. Gender sensitivity must be developed. A watch has to be kept on drop-out rates. Implementation of Right to Education is need of the hour although officials claim that J&K State Education Act, 2002, is sufficient enough to ensure free and quality education (Jammu and Kashmir was the first state in the country to have free and compulsory education). But keeping in consideration the present status of women education in Jammu and Kashmir there is need complete adoption of 'The Right to Education'. Also target oriented educational programs should be launched to achieve the desired

ends. Moreover, women themselves should come forward to utilize the opportunities provided to them as education is the only means of upliftment for them.

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**GLOBALIZATION AND THE RESULTING INEQUALITIES
WITHIN NATIONS: CASE OF INDIA**

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(Abstract)

In The Communist Manifesto, Marx analyzed succinctly the globalizing tendencies inherent within capitalism: 'The need of a constantly expanding market for its products chases the bourgeoisie over the whole surface of the globe. It must nestle everywhere, settle everywhere, establish connections everywhere' (Marx & Engels, 1967: 83). In Marxist terms, globalization can be seen as the situation to which capitalism inevitably leads, i.e., where the ceaseless drive to accumulate more and more capital obliges capitalists to try to break down all remaining impediments to investment, markets, resources, cheap labour and profitable business opportunities. Globalization is about them being able to get into and take over markets which they were previously kept out of by government regulation, especially protection of local industries against cheap imports. Within this framework, the phenomenon of Globalization is driven by so many arguments and concerns on the ground e.g. does it make the world more homogenous or has it encouraged the heterogeneity by silently boosting minorities and local identities? Is it harmful for societies? Is it encouraging the inter-disciplinary impact by nullifying the importance of basic institutions within? And so on. Realizing such concerns, the present paper aims to understand the consequent inequalities perpetuating within nations while focusing on India.

Keywords: Capitalism; Poverty; Inequality; Development

Introduction

The present scenario of globalization is based on ideal view of world where markets work efficiently, capital and technology flow freely and people have access to all the knowledge, information and have the ability to take part in the market on an equivalent basis. Economic globalization is occurring partially due to improvements in technology and decreased transportation costs, and partially due to deliberate choice on behalf of many national governments to

increase their integration with the global economy. Although economic globalization has many dimensions, loosely speaking it refers to removal of trade restriction (such as tariff, quota), liberalization of capital markets and free movements of labour. All these could be considered as the indicators of economic globalization. During 1980s to 1990s many developing countries sharply curtailed quantitative controls on imports and brought down tariff rates and eliminated restrictions on Foreign Direct Investment (FDI). Conventional thinking presumes that liberalizing trade should have benefited third world countries more than it benefited leading industrial countries. The reasoning is the same as that already introduced when we surveyed pre-1914 experience. First, liberalizing trade should have a bigger effect on the terms of trade of the country joining the larger integrated world economy than on countries already integrated. Second, the more a country's terms of trade are changed, the bigger the gain in national income (Lindert and Williamson, 2003: 249). However, the debate on the distributional effects of globalization is often polarized between two points of view. One school of thought argues that globalization leads to a rising tide of income, which raises all boats. Hence, even low-income groups come out as winners from globalization in absolute terms. This optimistic view has parallels with the *Kuznet's* hypothesis from the development literature, which proposed that even though inequality might rise in the initial phases of industrial development, it eventually declined as the country's transition to industrialization was completed (Kuznets, 1995). The opposing school argues that although globalization may improve overall incomes (The Economist, 2000), the benefits are not shared equally among the citizens of a country, with clear losers in relative and possibly even absolute terms (Forsyth, 2000: 06). Moreover, widening income disparities may not only raise welfare and social concerns, but may also limit the drivers of growth because the opportunities created by the process of globalization may not be fully exploited (World Bank, 2006).

Marx was especially interested in the latest mode of economic organization, capitalism. In the capitalist system, they saw wage

labour and exchange for profit as an overarching, all-encompassing structure that breeds exploitative economic relationships among individuals, classes, and regions. These economic relationships, in turn, determine how people think – they influence prevailing ideologies and behaviour, *Marx's* work is essentially a critique of capitalism. These critiques stem from one central idea: that the human relationships that capitalism requires do not allow people to reach their full, creative potentials, or to exercise free will, which he conceives as fundamental parts of human nature. *Marx* argued that one of the ways capitalist production exploits workers is by making them feel estranged from the products of their own hands. Alienation occurs when the systems of social relationships created by a system out of our control come to dominate us. In 'alienated labour' *Marx* explains how capitalism's negative effect extends well beyond the work place.

Marx's greatest legacy is probably his contention that all history is a story struggles between those who own factories and tools to produce goods (the bourgeoisie), and those who own so little that they must sell labour in order to purchase the goods they need to survive (the proletariat).

The image of capital as a kind of tsunami that overwhelms local imperatives and traditions originated, to a large extent, with the first wave of global capitalism in the period of 1870-1914, a period with which contemporary manifestations of globalization are often compared. Polanyi identifies it as the time when the first crucial step was taken to impose market logic on wider human society and activity. What he meant by this is that society became 'an adjunct to market. Instead of the economy being embedded in social relations, social relations are embedded in the economic system Polyani, 1957: 57).

As a consequence of a move to market dominance during the industrial revolution, a blind faith in spontaneous progress had taken hold of people's minds and with the fanaticism of sectarians the most enlightened pressed forward for boundless and unregulated change in society (ibid: 76). Against this background, it is natural to ask how much of the rise in inequality seen in middle and high

income countries in recent decades can be attributed to increased globalization, and how much to other factors, such as the spread of technology and domestic constraints on equality of opportunity.

Capitalism today, because of its reliance on real time technology and network culture and logic, is very different from the forms of capitalism that characterized the periods before the 1970s. But the basic question whether the circulation of goods, labour, technology, ideas, education and capital have increased or decreased inequalities within and/or across nations and societies, clearly can serve as a basis of comparison with and evaluation of global capitalism in the contemporary world.

Rather than seeing the unfettered circulation and developing pervasiveness of global capitalism as a means of facilitating convergence, there is considerable evidence for the contrary position: i.e. globalization through global capital has tended to operate in what we could call a colonialist or neo-colonialist fashion. While economic globalization appears to offer a level of playing field for free exchange, in fact assets and opportunities are reserved for wealthy nations. Rather than providing equality of income and wealth, the coming of fully blown global capitalism at the end of the twentieth century has only served to accentuate this trend of divergence. According to UNDP report from 1999, by the late 1990s, one fifth of the world population living in the highest-income countries had eight percent of the world GDP, 82 percent of the world export market, 68 percent of foreign direct investment, 74 percent of world telephone lines and 91 percent of all internet users and it goes on to point out that the past decade has shown increasing concentration of income, resources and wealth among people, corporations and countries (Lindert and Williamson. 2003: 228). What these figures and many others like them indicate is that rather than producing the 'world of opportunities' that *Ohmae* writes about or even the 'trickle down' effect championed by *Margaret Thatcher*, the spread of global capital has helped to produce what could be termed the Globalization of inequality.

The two key components of world inequality—inequality between country average incomes, and inequality within countries—must be

treated separately. Inequality between nations calls for attention to the determinants of per capita incomes. Inequality within countries calls for attention to the determinants of factor prices and their link to the size distribution of income. Even more importantly, international and intra-national inequalities have very different implications for policy responses, and thus they demand separate attention. Changing world inequality induced by a changing distribution of population between countries also has different implications for policy, especially if induced by world migration. Finally, which components of world inequality matter most depends on whether observers care as much about the rest of the world as they care about their own citizens (ibid.). The present form of globalization adds to the existing inequality and indeed produces new types of inequalities.

This chapter examines the relationship between the rapid pace of trade and financial globalization and the rise in income inequality observed in most countries over the past two decades. The analysis finds that technological progress has had a greater impact than globalization on inequality within countries. The limited overall impact of globalization reflects two offsetting tendencies: whereas trade globalization is associated with a reduction in inequality, financial globalization—and foreign direct investment in particular—is associated with an increase in inequality.

The available evidence does suggest that income inequality has risen across most countries and regions over the past two decades. Nevertheless, at the same time, average real incomes of the poorest segments of the population have increased across all regions and income groups. The analysis finds that increasing trade and financial globalization have had separately identifiable and opposite effects on income distribution. Trade liberalization and export growth are found to be associated with lower income inequality, whereas increased financial openness is associated with higher inequality. However, their combined contribution to rising inequality has been much lower than that of technological change, especially in developing countries. The spread of technology is, of course, itself related to increased globalization, but technological

progress is nevertheless seen to have a separately identifiable effect on inequality. The disequalizing impact of financial openness - mainly felt through foreign direct investment - and technological progress appear to be working through similar channels by increasing the premium on higher skills, rather than limiting opportunities for economic advancement. Consistent with this, increased access to education is associated with more equal income distributions on average.

To analyze current trends of poverty and inequality in the world, we need to establish some conceptual clarity by distinguishing, first, between relationships of consumption and relationships of production; and then by differentiating four specific processes in both sets of relationships. Relationships of consumption refer to the appropriation by people of the product of their work. Here, we must differentiate between inequality, polarization, poverty and misery. Inequality refers to the unequal appropriation of wealth (income and assets) by individuals or social groups. Polarization is a specific process of inequality that occurs when both the top and the bottom of a scale of wealth distribution grow faster than the middle. Poverty is an institutionally defined norm establishing the level of income that a society considers necessary to live according to an accepted standard. Misery, or extreme poverty, is an institutionally defined level that establishes the lowest material standard of living, making survival problematic (Castells, 1999: 07-08).

When we observe the evidence of social trends in the world within countries and between countries, and among people in the last two decades, the following trends can be detected. There is increasing inequality between countries in the world at large, while intra-country inequality offers a mixed record, with some countries improving their condition, while others have fallen into greater inequality. Polarization is on the rise everywhere.

Inequalities within Nations

The integration of the world economy through the progressive globalization of trade and finance has reached unprecedented levels, surpassing the pre-World War I peak. This new wave of

globalization is having far-reaching implications for the economic well-being of citizens in all regions and among all income groups.

Since the 1980s many developed and developing countries have experienced increases in within-country inequality. In the developed world, integration has meant increased foreign investments to developing countries through bilateral and multilateral agreements, the formation of regional blocks such as NAFTA and European Union (EU), the relocation of production sites to developing countries, and the shift from assembly-line manufacturing to post-industrial, high-tech service economies. Inequalities have widened in many developed countries, most dramatically in the United States, and employment has increased in EU countries (Moghadam, 2007: 139). These developments have called for more protection of declining industries and regulation of immigration, and opposing calls for the free flow of capital and of immigrant labour.

The growing income gap has coincided with the period of increasing exposure of countries to globalization through increased flow of goods, services, capital and labour across international borders. These developments have instigated a large debate in the academic and policy circles as to whether globalization is responsible for the growing inequality within countries. International trade theory suggests several channels through which international trade would affect within-country inequality. The increased availability of nationally representative micro-level surveys of workers and households has enabled the researchers to hone in empirically on these channels and examine their contributions to increased inequality during the last three decades in a large set of developed and developing countries (Pavcni, 2011: 233). The top share of income inequality measures provide information on the share of a country's total income held by individuals positioned at the top of a country's income distribution. For example, the measure commonly referred to as the "top one per cent of income" captures the share of total income held by individuals positioned in the top one per cent of a country's income distribution (ibid, 234).

Case of India

India presents a particularly relevant setting in which to seek the answers to these questions. First, India is the home of one-third of the world's poor. Second, the nature of India's trade liberalization—sudden, comprehensive, and largely externally imposed—facilitates a causal interpretation of the findings. India liberalized its international trade as part of a major set of reforms in response to a severe balance-of-payments crisis in 1991.

In a country of 1.2 billion and counting, all the numbers are mega. Seen through corporate tinted spectacles, India is a marketplace unlike any other, and providing business doors stay open for the international community. As per the annual list of world's billionaires, published by business magazine Forbes, India has 55 billionaires with a net total worth of \$89.1 billion. An analysis of Forbes rankings of Indian billionaires shows that just 10 richest from the country together command a total wealth of over \$100 billion - a figure higher than the estimated fiscal deficit of about \$95 billion for the financial year ending this month. India's fiscal deficit for the year 2012-13 is estimated at little over Rupees Five lakh crore or 5.2 percent of the country's total GDP (TOI, 2013). While there are three Indians in the global top 100, the overall list has 55 billionaires this year from the country. This number has grown from 48 in 2012. It was 55 in 2011 as well. The Forbes list of money-men, places India fourth in the world league table of the greatest number of billionaires – 61 at the last count. With a combined wealth of \$250 billion: Billionaires incidentally who are rich billionaires, unlike the German or Japanese ones, who are poor by comparison. In addition to billionaires there are around 200,000 dollar millionaires; between them these billion million mega men, they are of course all men (worldwide women make up only 2 percent of billionaires), run the massive Indian corporations that in turn run India (Peebles, 2013).

Poverty, on the other hand, in India is widespread, with the nation estimated to have a third of the world's poor. At the same time as half a billion men women and children crawl through life on their 30 cents a day, a river of rupees flows ceaselessly into the judiciary,

the body politic and corporate lakes, swelling stockholders assets (Peebles, 2013).

Table 1
Richest Indians

Rank	Name	Net worth (US \$)	Sources of wealth
1	Mukesh Ambani	\$21 Billion	Reliance Industries
2	Lakshmi Mittal	\$16 Billion	Arcelor Mittal
3	Azim Premji	\$12.2 Billion	Wipro
4	Pallonji Mistry	\$9.8 Billion	Shapoorji Pallonji Group
5	Dilip Shanghvi	\$9.2 Billion	Sun Pharmaceuticals
6	Adi Godrej	\$9 Billion	Godrej Group
7	Savitri Jindal	\$8.2 Billion	Jindal Group
8	Ravi Ruia	\$8.1 Billion	Essar Group
9	Hinduja brothers	\$8 Billion	Hinduja Group
10	Kumar Mangalam Birla	\$7.8 Billion	Aditya Birla Group
11	Anil Ambani	\$6.0 Billion	Anil Dhirubhai Ambani Group
12	Sunil Mittal	\$5.9 Billion	Bharti Enterprises
13	Shiv Nadar	\$5.6 Billion	HCL
14	Kushal Pal Singh	\$5.5 Billion	DLF Limited
15	Udav Kotak	\$4.4 Billion	Kotak Mahindra Bank

Source: Forbes. (Net Worth Calculated October 2012)

In 2010, the World Bank reported that 32.7 percent of the total Indian people fall below the international poverty line of US\$ 1.25 per day (PPP) while as 68.7 percent live on less than US\$ 2 per day (World Bank 2010).

Table 2
Poverty Scenario of India

Indicator Name	1994	2005	2010
Number of poor at \$1.25 a day (PPP) (millions)	468	475	400
Number of poor at \$2 a day (PPP) (millions)	773	862	842
Number of poor at \$2.5 a day (PPP) (millions)	851	977	993
Number of poor at \$4 a day (PPP) (millions)	920	1,088	1,148
Number of poor at \$5 a day (PPP) (millions)	931	1,109	1,179
Poverty headcount ratio at \$1.25 a day (PPP) (percent of population)	49	42	33
Poverty headcount ratio at \$2 a day (PPP) (percent of population)	82	76	69
Poverty headcount ratio at \$2.5 a day (PPP) (percent of population)	90	86	81
Poverty headcount ratio at \$4 a day (PPP) (percent of population)	97	95	94
Poverty headcount ratio at \$5 a day (PPP) (percent of population)	98	97	96

Source: The World Bank

According to 2010 data from the United Nations Development Programme, an estimated 29.8 percent of Indians live below the country's national poverty line (Yadav, 2014: 266). A 2010 report by the Oxford Poverty and Human Development Initiative (OPHI) states that 8 Indian states have more poor people than 26 poorest African nations combined which totals to more than 410 million poor in the poorest African countries (BBC, 2010).

Table 3
Income Share

Indicator Name	1994	2005	2010
Income share held by lowest 20 percent	9.09	8.64	8.54
Income share held by second 20 percent	12.81	12.22	12.14
Income share held by third 20 percent	16.45	15.81	15.69
Income share held by fourth 20 percent	21.51	20.97	20.82
Income share held by highest 20 percent	40.14	42.36	42.81

Source: The World Bank

According to 2011 *Poverty Development Goals Report*, as many as 320 million people in India and China are expected to come out of extreme poverty in the next four years, while India's poverty rate is projected to drop to 22 percent in 2015. The report also indicates that in Southern Asia, however, only India, where the poverty rate is projected to fall from 51 percent in 1990 to about 22 percent in 2015, is on track to cut poverty in half by the 2015 target date (TOI, 2011).

The 2011 Global Hunger Index (GHI) Report places India amongst the three countries where the GHI between 1996 and 2011 went up from 22.9 to 23.7, while 78 out of the 81 developing countries were studied (IFPRI, 2011). Hailed as the economic miracle nation of out deficit times, blessing the very few, however, India is ranked by the United Nations Development Program (UNDP) 129th of 146 countries on the adjusted Human Development Index, that accommodates gender imbalance. The number of poor people in the country has barely fallen over a 30-year period. The Human Development Report released by the Planning Commission shockingly revealed that the poor in rural India were better fed

about 30 years ago. By the government's own figures 50 percent of the rural population (836 million) live in poverty, surviving somehow on less than 20 rupees (50 cents) a day, 20 cents more than those in 'dire poverty', but still not what one would call comfortable (India Today, 2011). Even those supplied by the Government – which of course err on the side of flattery and must be taken with a generous helping of salt, however they still put child malnutrition at 46 percent, the highest in the world (GR, 2012). Every second child is underweight and stunted.

India's 100 richest people own assets equivalent to one-fourth of the GDP. Power and rupees moving unceasingly into the pockets of the wealthy and mega rich, who are boosted by what Global Research (ibid) state is an economic system that ensures the flow of wealth goes upwards via what academic *David Harvey* calls 'accumulation by dispossession. The overflow from 'Gush Up' feeding a new middle class, estimated to be between 30 and 50 million, depending how we define this contemporary social gathering of credit card carriers and foreign holiday makers; an annual income of between \$70 and \$300 (ET, 2011), puts one firmly within the comfort crease.

Table 4
Inequality Trend of India

Indicator Name	GINI Index
1994	30.8
2005	33.4
2010	33.9

Source: The World Bank

The level of inequality can be more understood while analyzing table 3.7. The table reveals the increasing trend of inequality with the passage of time after India opened the notion of Foreign Direct Investment and Liberalization policy.

Castells speaks of the emergence within the global economy of a new 'fourth world' (Castells, 1998: 165). That is, we see the emergence of a mass of people – 'millions of homeless, incarcerated, prostituted, criminalized, brutalized, stigmatized, sick, and illiterate persons' – across every country who are excluded from

the benefits of globalization and are marginalized in terms of participation in the new economy. To shift to a more theoretical register, for *Zygmunt Bauman* poverty takes on a different significance today in a globalizing world. We have moved from a social order in which people were engaged primarily as workers (where work was the centre of life and identity), where the work ethic was a central force of social control, and where the non-working population existed as a reserve army of labour. Ours is now a consumer society. People are engaged within social orders primarily as consumers: 'The role once performed by work in linking together individual motives, social integration and systemic reproduction, has now been assigned to consumer activity' (Bauman, 1998: 27). Here, possessive individualism grows and social solidarity shrinks (marked by the decline of the welfare state), unemployment becomes permanent for many, and instability of employment increases for a mass of people, because there is no longer a need for a reserve army of labour. For Bauman (*ibid*: 01.), 'It is one thing to be poor in a society of producers and universal employment; it is quite a different thing to be poor in a society of consumers, in which life-projects are built around consumer choice rather than work, professional skills, or jobs'. The main figure of the poor today, then, is as 'flawed consumer'. In Bauman's analysis of the neoliberal world, the poor today have no function, and they tend to be blamed for their condition. Their plight is no longer viewed as a collective social problem; rather, it is linked with criminality in that the poor are regarded as a 'nuisance and worry'. The only role left to the poor is invisibility, to behave as if they did not exist.

As an example, if we consider Mumbai, it is one of the cities of India, is the commercial and entertainment capital of India; it is also one of the world's top 10 centers of commerce in terms of global financial flow (TOIa, 2011), generating 5 percent of India's GDP (MUIP, 2009), and accounting for 25 percent of industrial output, 70 percent of maritime trade in India (Rediff, 2010), and 70 percent of capital transactions to India's economy. Mumbai is home to important financial institutions such as the Reserve Bank of India, the Bombay Stock Exchange, the National Stock Exchange of India,

the SEBI and the corporate headquarters of numerous Indian companies and multinational corporations. The city also houses India's Hindi (*Bollywood*) and Marathi film and television industry. Mumbai's business opportunities, as well as its potential to offer a higher standard of living, attract migrants from all over India and, in turn, make the city a potpourri of many communities and cultures.

It serves as an economic hub of India, contributing 10 percent of factory employment, 25 percent of industrial output, 33 percent of income tax collections, 60 percent of customs duty collections, 20 percent of central excise tax collections, 40 percent of India's foreign trade and US\$892 million in corporate taxes (Swaminathan and Jaya Goyal, 2006: 51).

On one side, there is '*Antilia*' a 27-floor (equivalent to 60 floors of regular height) personal home in South Mumbai belonging to businessman *Mukesh Ambani*, chairman of Reliance Industries. A full-time staff of 600 maintains the residence the most expensive home in the world. The *Antilia* building is situated on an ocean-facing 4,532 square metres (48,780 sq.ft) plot at Altamount Road, *Cumballa Hill*, South Mumbai, where land prices are upward of US\$10,000 per square metre. In August 2008, Altamount Road was the 10th most expensive street in the world at US\$25,000/sq.m. (US\$2,336 per sq foot). Towering at 173m ((560 ft), this private residence has enough room to enclose a health spa, multiple swimming pools, a 50 seated theatre (on the eighth floor), a dancing studio and a ballroom. The grandeur of the building extends with three helipads, its own air traffic control, a six-floor car park and a four-storey hanging garden. This mansion in the sky comprises of 27 floors which are equivalent to 60 floors of regular height. This house could be described as an example of rich Indians' lack of empathy for the poor.

If on the one hand you have the richest Indians living in this city, simultaneously on the other hand the poorest also seek the habitation here. The growth of slums in the city is unprecedented. About 60 per cent of Mumbai's population lives in such slum areas, occupying a mere 8 per cent of land, and their lives are characterized by degraded housing, poor hygiene, congestion,

inadequate civic services and yet expanding peripheries of its slumming suburbs.

This polarization of nations into capitalists and poor as a result of accumulation has subsequently given rise to various forms of exploitations which have turned the conditions of poor worse. Marx's general theory of capital accumulation is constructed under certain crucial initial assumptions that broadly match those of classical political economy. These assumptions are: freely functioning competitive markets with institutional arrangements of private property, juridical individualism, freedom of contract, and appropriate structures of law and governance guaranteed by a facilitative state which also secures the integrity of money as a store of value and as a medium of circulation. The role of the capitalist as a commodity producer and exchanger is already well established, and labour power has become a commodity that trades generally at its appropriate value (Harvey, 2003: 143). The brilliance of Marx's dialectical method is to show that Market liberalization – the credo of liberals and the neo-liberals – will not produce a harmonious state in which everyone is better-off. It will instead produce ever greater levels of social inequality (ibid: 144). It will also, Marx predicts, produce serious and growing instabilities culminating in chronic crisis of over accumulation.

Conclusion

The extreme social unevenness of the process of globalization is linked to the flexibility and global reach of informational capitalism. If everything, and everyone, who can be a source of value can be easily connected and as soon as he/she/it ceases to be so, can be easily disconnected then the global system of production is populated simultaneously by extremely valuable and productive individuals and groups, and by people (or places) who are not, or are not any longer considered valuable, even if they are still physically there. Because of the dynamism and competitiveness of the dominant system, most previous forms of production become de-structured, and ultimately phased out, or transformed into subdued tributaries of the highly integrated, dynamic, globalized system.

Globalization has engendered widespread adverse effects on social welfare, the environment, and human rights; has engendered inequalities and widened poverty within and between states; and has unleashed an attack on the welfare state. There has been a dramatic widening of income gaps between and within nations. The greater part of a nation's savings circulate only within the largely national arena of its financial institutions. Today these savings are handled centrally by the institutions whose operations are world-wide. This capital accumulation by the few defines the framework within which the law of globalized value operates. The law of value is the condensed expression of all these conditions, and not the expression of objective, pure economic rationality. The conditioning of all these processes annuals the impact of capitalism in the peripheries, devalues their productive work and overestimates the supposed-added resulting from the activities of the new monopolies from which the centers profit. What results is new hierarchy, more unequal than ever before, in the distribution of income on world scale, subordinating the interests of the poor societies and the poor people as such and reducing them to the face exploitation both at the level of human resource and natural resources and much of the time reducing them to the role of consumers. Nations are distinguished on the basis of the extent of getting globalized in addition to possessing the capital otherwise accumulated as a result of transnationalizing their interests by exploiting the human and natural resources of the poor countries.

Contemporary society hardly can think to be away from the gamut of globalization and capitalism in particular which promotes exploitation and inequality and accumulation of wealth in the hands of few. Such steps have to be taken up, wherein at global level it has to be made mandatory to at least spent major chunk of profit on corporate social responsibility wherein the major chunk of capital accumulated by the capitalist class would be spent to uplift of poor and bring them to the mainstream.

There should be a proper and uniform pay scale of all employees across the globe irrespective of which country one belongs to, irrespective to which company one belongs to and irrespective of

the gender. And these pay scales should vary with currency only and not with the value.

Essentially there has to be a trade union with transnational links worldwide which would be allowed to function autonomously so that any worker or labourer does not prove to be a victim of the capital accumulation.

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**FEMALE FOETICIDE IN KASHMIR: A SOCIOLOGICAL
OVERVIEW**

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(Abstract)

Discrimination against women is a global phenomenon and the lone victim of this phenomenon is women. The dimensions, patterns and intensity of discrimination against women vary from one society to another, that many times result in grave human rights violations like female foeticide, female genital mutilation among numerous others. In India female foeticide is a major social problem due to discrimination against women and son preference; and due to the availability of foetal sex determination and amniocentesis by medical professionals. In Kashmiri society, no doubt discrimination against women prevails to a certain extent but till the recent times there is no record of the harsh practice of female foeticide. However, census (Census 2011) points out to the fact that female foeticide i.e. sex selective abortions have started to emerge due to the easy access to the amniocentesis by expectant mothers. The present research paper is an attempt to review the emergence of female foeticide in Kashmir. Where the majority is of Muslims for whom not only female foeticide but abortion in itself is a sin.

Keywords: Women; Girl child; Foeticide; Kashmir

Introduction

Female foeticide is an act of aborting a foetus because it is female. This is a major social problem in most of the developing countries including India at present. It has been six long decades since India gained independence but many Indians still prefer son to daughter and thus indulge in different patterns of discrimination against women. Thus the female child continues to be murdered before she is born. Researchers for lancet journal based in Canada and India stated that 500,000 girls were being lost annually through sex selective abortions. Female foeticide began in the early 1990's when ultrasound technique gained widespread use in India.

Female foeticide has also resulted in the increase in human trafficking. In 2011, 15,000 Indian women were bought and sold as brides in areas where foeticide has led to a dearth of women. The

Preconception and Prenatal Diagnostic Techniques (PCPNDT) Act was passed in 1994, making sex selective abortion illegal. Again it was modified in 2003 holding medical professional legally responsible but its enforcement remained poor. In a recent landmark judgment that Mumbai High court upheld an amendment to the (PCPNDT) Act, banning sex selective treatment. The court pronounced that “pre-natal sex determination would be as good as female foeticide which is against women’s right to live and was against constitution.”

According to decennial Indian census, the sex ratio in the age-group of 0-6 in India went from 104.0 males per 100females in 1981, to 105.8 in 1991, to 107.8 in 2001 and 109.4 in 2011. The ratio is significantly higher in certain states such as Punjab and Haryana (126.1 and 122.0 as of 2001). The following decade-wise table also shows that in India from the beginning of the 20th century the sex ratio has gone further down the scale against women as compared to previous decade.

Table
Decade wise sex ratio in India

Year	Sex Ratio	Year	Sex Ratio
1901	972	1961	941
1911	964	1971	930
1921	955	1981	934
1931	950	1991	927
1941	945	2001	933
1951	946		

Source: Census of India, 1991 (ORGI).

The above table reveals that in India from the beginning of the 20th century, the decadal counting of Indians has shown that sex ratio has gone down the scale against women as compared to previous decade till 1991. The reasons identified for such down trend in the sex ratio of women apart from female infanticide and female foeticide include that girl child and the women when allowed to live in general do not get proper diet, adequate medical care, requisite rest and recreation etc that tell upon their health and longevity. Again if we look at the figure of sex ratio in India according to 2011 census, the number of girls stands at 940 which is a marginal

increase from 933 in 2001, however encouraging to certain extent when compared with 1971 census.

Sate wise sex ratio in India in 2011 compared with 2001 census

S. No.	States/Union Territory	2001	2011	Change
-	India	933	940	0.75%
1	Jammu and Kashmir	892	883	-1.01%
2	Himachal Pradesh	968	974	0.62%
3	Punjab	876	893	1.94%
4	Chandigarh	777	818	5.28%
5	Uttarakhand	962	963	0.10%
6	Haryana	861	877	1.86%
7	NCT of Delhi	821	866	5.48%
8	Rajasthan	921	926	0.54%
9	Uttar Pradesh	898	908	1.11%
10	Bihar	919	916	-0.33%
11	Sikkim	875	889	1.60%
12	Arunachal Pradesh	893	920	3.02%
13	Nagaland	900	931	3.44%
14	Manipur	974	987	1.33%
15	Mizoram	935	975	4.28%
16	Tripura	948	961	1.37%
17	Meghalaya	972	986	1.44%
18	Assam	935	954	2.03%
19	West Bengal	934	947	1.39%
20	Jharkhand	941	947	0.64%
21	Orissa	972	978	0.62%
22	Chhattisgarh	989	991	0.20%
23	Madhya Pradesh	919	930	1.20%
24	Gujarat	920	918	-0.20%
25	Daman and Diu	710	618	-12.96%
26	Dadra and Nagar Haveli	812	775	-4.56%
27	Maharashtra	922	925	0.33%
28	Andhra Pradesh	978	992	1.43%
29	Karnataka	965	968	0.31%
30	Goa	961	968	0.73%
31	Lakshadweep	948	946	-0.21%
32	Kerala	1058	1084	2.46%
33	Tamil Nadu	987	995	0.81%
34	Pondicherry	1001	1038	3.70%
35	Andaman and Nicobar Islands	846	878	3.78%

Source: Census of India, 1991 (ORGI)

The census (2001) highlighted the drastic decline in male-female child sex ratio in several states in north and west India and the continued decline in major southern states. This is particularly so in 0-6 age group, in Punjab, Haryana, Himachal Pradesh and Chandigarh.

According to report from India genetic, sex selection has become an upcoming business, especially in the states in northern regions. Indian gender-detection clinics drew protest from women's groups after the appearance of advertisements suggesting that it was better to spend Rs. 538 to terminate a female foetus than Rs. 53,800 later on dowry.

There have been some huge negative changes of female sex ratio in states like Daman Diu and Dara and Nagar Heveli. Sex ratio dropped 12.96% during last decade in Daman Diu and 4.56% in Dadra Nagar Haveli. Jammu and Kashmir also has a negative change of 1.01%.

Though Delhi has a positive change of 5.48% in female sex ratio but it is still in the bottom five lists. Chandigarh also shows some improvement of 5.28% from last census. Female sex ratio increased about 4% in states like Mizoram, Andaman and Nicobar Islands and some others.

Among various Indian states, Haryana has the lowest sex ratio while Kerala remains at the top with highest sex ratio. Thus the status of women in India aptly symbolizes India's status of being developing nation miles away from becoming a developed country. India continues to be in this list because, even in the 21st century, the girl child continues to die before birth; the struggle to survive for a girl child starts from the day her existence is known in her mother's womb. The sinful crime of female foeticide is not only common in rural areas where social discrimination against women, lack of proper education and awareness etc., can be considered as reasons behind it but also in so called Ultra modern, educated people living in urban areas who are a step ahead in killing girl child in the womb. According to the statistics, nearly 10 million female foetus have been aborted in the country over past two decades. Of the 12 million girls born in India, one million do not see their first birthday. The

United Nations world population fund indicated that India has one of the highest sex imbalances in the world. Demographers warn that there will be a shortage of brides in the next 20 years because of the adverse juvenile sex ratio, combined with an overall decline in fertility. As a result, among other social problems and social evils, human trafficking has become common in various states of India where teenage girls are being sold for cheap money by poor families. The girls are treated as sex objects and more than half of such cases are unreported. Also there is a fear that the decline in sex ratio might lead to degradation of moral values in the society resulting in polyandry and crime against women.

Female Foeticide in Kashmir

The condition of women in Kashmir started undergoing change in the early decade of the 20th century according to experts. Factors like the emerging political consciousness, improvement in the means of transportation and communication, spread of formal education and socio-cultural awakening created an environment in which women tried to assess their position in the society. Interaction and exposure to the outside world made change in Kashmiri society in very easy and relevant manner. “Women of minority Kashmiri Pandit community proved “carriers of change” and “local agents of change” in the broader social dynamics. Their constant interaction with the Muslim women had decisive impact on the latter as they responded to culture; changes in the context of political, economic and social changes which occurred after 1931.

However discrimination against the women is still prevalent in Kashmir due to patriarchy and son preference. Studies have revealed that in Kashmir female baby is not welcomed, with same zest and enthusiasm as the male baby. Due to patriarchal nature of Kashmiri society the notion that son only can help in continuation of the family still exists. Not only the female baby but also her mother faces discrimination from her in-laws and husband. The situation deteriorates more if after many deliveries, she is unable to bear a son. Presently due to the availability of amniocentesis, sex selective abortions have started to emerge in Kashmir which is evident from census 2011 which indicated that sex ratio in J&K state has

declined. Thus a female is killed even before taking birth, the practice that is even worse than that of the traditional society where female baby was killed or buried alive after taking birth. Thus in the contemporary Kashmiri society women are discriminated right from the time of conception.

Thus it is clear that Kashmiri women on one hand have responded positively to the changes in the post independence period, on the other hand the factor of discrimination against women still prevails inside as well as outside the family. Various dimensions of discrimination are legitimized further by patriarchal social structure of Kashmiri society.

In Kashmir, the dimensions of discrimination against women range from denying women their socio-economic and political rights to despising women of all opportunities to excel in life. Female foeticide however was absent in Kashmiri society till the recent past but the census 2011 indicated that female foeticide has emerged in the state of J&K also as when compared to census 2001 the sex ratio has declined to a considerable extent in 2011. A provisional report based on the findings of census 2011 indicated that Jammu and Kashmir has registered the steepest decline in sex ratio in India in the last decade. There are 859 girls for every 1000 boys in the age group of 0-6 years at present, a sharp drop from 941 girls in 2001. The overall sex ratio of J&K state according to census 2011 is 883 females per 1000 males; i.e. the cumulative decline of 9 percent over a decade.

Moreover the sharpest declines in the sex ratio were found in the towns of Muslim-majority Kashmir valley. "It is a matter of shame that Kashmiri Muslims are aborting the girl children", said Kashmir's top cleric, Mirwaiz Umer Farooq. The immediate reaction of the government to the 2011 census figures was crackdown on the unlicensed use of Ultrasound scanners. Fifty four clinics in Kashmir and twenty four in Jammu have been shut down.

Understanding the problem of female foeticide sociologically is the need of the hour as only governmental and legal efforts to fight female foeticide are not sufficient. In this regard Shamlal Sharma said up to 100 scanners have been seized, but he added long term

solutions were also needed. Also chief minister of J&K promised harsher penalties for anyone aiding or abetting female foeticide.

Conclusion

Sociologically female foeticide has to be understood within the broader theme of discrimination against women. As in the past women faced discrimination against men from birth till death; at present she is facing discrimination before birth i.e. referred by some as death before birth. Now woman faces the challenge of survival inside the womb of her mother, due to the availability of amniocentesis. Whereas patriarchy and son preference are among the general factors responsible for female foeticide in Kashmir, the need is to have a deeper insight into this emerging problem of females, particularly into its causes specific to Kashmiri society. The analysis of the causes will definitely lead to viable solutions to curb female foeticide and its long-term consequences and social ramifications.

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**THEORETICAL UNDERSTANDING OF SOCIAL
MOBILITY: AN OVERVIEW**

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(Abstract)

A thorough understanding of the social mobility is absolutely necessary in order to define and comprehend the forces that govern modern societies. The paper examines the theoretical orientation of social mobility, what it is and why we need to care about it. The analysis is preceded by the sociological tradition of social mobility based on experiences of various researchers. I commenced by the opportunities of life chances that are available to some but not to others determine the path for mobilization and at the same time acts as the barriers of mobilization in the Bourdieu's notion of social capital and cultural capital.

Keywords: Social mobility; Social Capital; Cultural Capital

Introduction

As a neophyte to the world of sociology, one aspect of the subject that immediately intrigued to have a unilateral approach is the notion of class, often assigning individuals to a fixed social category, thus overlooking the possibility of social mobility. Consistent with the understanding of class analysis by numerous sociologists, such as Marx and many of his disciples, who argue that class is a distinctly demarcated and rigid structure and hence abstain from recognizing social mobility as a means of redefining social stratification (Krieken et al., 2001: 80). There are all manners of motives underlying the social scientific interest in mobility (Grusky and Cumberworth, 2010), but we mainly care about it because it speaks to the extent to which life chances depend on social class origins. The mobility table is accordingly valued for the evidence it provides on the extent to which our commitment to equal opportunity has been realized. It is regarded as a means of promoting a society with equal opportunities for everyone, regardless of race, culture, religion, gender and wealth and to fully understand how we can encourage the egalitarian transformation of society. Moreover, the issue of social mobility is particularly

relevant in today's modern societies, in which people are incessantly driven by accounts of individuals who go from 'rags to riches' in the everlasting quest for social climbing. In relation to almost all of the rigid social divisions that characterized societies of the past, we are currently living in far more mobile society. Hence, a thorough understanding of the social mobility is absolutely necessary in order to define and comprehend the forces that govern modern societies, seeing as the effects of social mobility are innumerable, ranging from the world of politics to the realm of culture or economy.

Social Mobility

Social mobility is usually defined as 'the movement or opportunities for movement between different social classes or occupational groups (Aldridge, 2003: 189) Social mobility depends both on the individual and on the structure of the society in which he lives. An 'open' or 'fluid' society is one where individuals are able to move freely, as a result of factors such as aptitude, intelligence, ability and effort, up the social scale, regardless of their social position in childhood (Heath and Payne, 1999). As such, the extent to which social mobility is possible is often used as one proxy measure of societal fairness (Blanden, et al. 2005:4) put it: 'The level of intergenerational mobility in society is seen by many as a measure of the extent of equality of economic opportunity or life chances. The importance of the concept of social mobility as a measure of social fairness has increased, being seen as a measure of equality of opportunity in a world where outcomes are not equal. Social mobility, therefore, is closely associated with related concepts such as inequality, social exclusion and inclusion, class and social stratification where mobility refers to movement between different and unequal social groups, or classes and between exclusion and inclusion. Social cohesion and inclusion may be more likely to be achieved in a society where people believe they can improve themselves through their abilities, talents and efforts than in a society where opportunities and quality of life depend on social background. The chances for social mobility are one aspect of the concept of equality of opportunity, which itself is, in turn, one of the

four foundational principles of social justice, alongside equal citizenship rights, a guaranteed set of minimum social rights and fair distribution of additional social rights that are outside of citizenship and the absolute social minimum (Miller, 2005). It is conventional to distinguish upward and downward mobility (that is, movement up or down a hierarchy of privilege). The simplest concept associated with social mobility is that of absolute social mobility, defined as “the extent to which people are able to do better than their parents” and seen as a test of increasing opportunities across the whole of a society. If absolute social mobility is about increasing opportunities for everybody, relative social mobility is about how those opportunities are distributed, is defined as “the comparative chances of people with different backgrounds ending up in certain social or income groups.” Relative social mobility is most commonly measured between generations, with researchers examining the extent to which, for example, the prospects of children from lower-income backgrounds are poorer than those of children from better-off backgrounds as a result of differences in their parents’ incomes (Payne and Roberts, 2002: 3). The social mobility strategy concentrates mainly on this type of relative intergenerational mobility, seeking to reduce the extent to which people’s future prospects are determined by the families they are born into. The most common argument in favour of improving relative social mobility is that it is a measure of fairness in society – of whether there are equal opportunities for individuals to gain rewards based on effort and talent. Inter-generational social mobility refers to the difference between the social positions of individuals at a particular point in their adult life (destination) with that of their parents (Heath, 1981; Breen and Rottman, 1995). Intra-generational mobility refers to the movement of individuals between different social classes during their lifetime and, in principle, can be measured between any two points during their life. However, studies of social mobility tend to show that there are strong relationships between the social positions of parents and those that their children subsequently occupy.

Sociological Tradition of Social Mobility

Within the sociological tradition there is a long history of research into social mobility stretching back to the beginning of the last century, though the first general nation-wide study was the 1949 mobility survey (Heath and Payne, 1999: 3). The study revealed a picture of rigid class structures and inequality in life chances: "...the general picture so far is of a rather stable social structure and one in which social status has tended to operate within, so to speak, a closed circuit. Social origins have conditioned educational level, and both have conditioned achieved social status. Marriage has also to a considerable extent taken place within the same closed circuit." (Glass, 1954:21; Heath and Payne, 1999: 3) Despite these findings, the expectation was that reforms to improve equality of opportunity, such as the 1944 Education Act and the establishment of the post-war Welfare State, would make British society more open to social mobility (Heath and Payne, 1999: 3).

The issue received renewed interest in the form of the 1972 Nuffield Social Mobility Inquiry (Halsey et al., 1980). Two basic theses emerged from the 1972 study. First, the study identified substantial absolute upward mobility, resulting from industrial change away from manual occupations to administrative, managerial and professional occupations. Second, noted continuing correlations between class origins and destinations. This led him to conclude that there was relatively little evidence of enhanced opportunities for relative social mobility despite the introduction of comprehensive secondary education. In other words, working-class children were much less likely to end up in middle class occupations than were middle-class children (Goldthorpe, 1987). As a counter to this, Peter Saunders (1995) concludes that the limited evidence of upward social mobility among working-class children is exactly what should be expected in a meritocratic society where social position is achieved by ability and effort. This is because: '...able parents (who in a meritocracy will be recruited into top positions) will be more likely to produce relatively able children (because of the genetic and environmental advantages that they can pass on), and these children will often, therefore, emulate the achievements of their parents.'

(Saunders, 2002:560-561) Saunders points out one limitation to his meritocracy model, conceding that middle class parents may be able to protect their children from downward social mobility.

Other recent research in the sociological tradition suggests that the evidence in relation to relative social mobility is complex. Heath and Payne (1999) note the changing social position of specific occupations within the six class categories they use. Nonetheless, they identify the highest patterns of stability (or lack of mobility) being for higher grade professionals (Class I) at the top and among the working classes at the bottom of their schema. By contrast, men originating from the classes in the middle of the schema, particularly routine white collar occupations were much less likely to stay in the same class as their fathers. Their findings also show that 'short-range mobility is more common than long-range movement'. The picture for women is somewhat different, being marked by much weaker correlations between women's destinations and their father's occupational class origin, tending to reflect gender differences in employment (Heath and Payne 1999:19). It needs to be noted here that the most recent cohort tracked by Heath and Payne entered the labour market in the mid-1960s, so social changes affecting opportunities for women's entry and progression in the labour market since then are not fully captured by their findings. Overall, Heath and Payne's work suggests that there might have been a marginal increase in the openness of society to social mobility subsequent to the undertaking of the 1972 study.

Social Mobility, Social Capital and Cultural Capital

One possible explanation for the opportunities and life chances that are available to some but not to others, is the quality of relationships and social networks, that they are engaged in and the cultural experiences that they are open to. Social and cultural capitals are concepts that have been used in recent years to describe these relationships and experiences. This aims to explain the potential linkages between social and cultural capital and social mobility. Social capital is usually used to refer to the network of relationships (in terms of both quantity and quality) that derive from a particular social position or group membership (Portes, 1998:1-3; Putnam,

2000). Underpinning much of Putnam's work is a distinction between two forms of social capital: bonding and bridging, where the former refers to social networks and links within social groups who share similar characteristics and the latter refers to links between different social groups. In relation to social mobility Aldridge (2000) identifies social capital strongly with the 'values and networks of contacts.

It is important to note that from the point of view of social mobility the impact of strong levels of either bonding or bridging social capital may be complex. For instance, high levels of bonding social capital within traditional working class communities, for instance as situated around a particular industry (such as a large car manufacturer or coal mine) might be seen as constraining social mobility. Equally, the decline of these communities might be argued to open up opportunities for more diverse identities to come to the fore, leading to a decline in pre-destined class-based 'life-time experience' in the way argued by Giddens (1994). Evidence of how the 'wrong kinds' of social capital can limit the upward mobility of children and young people are present in the literature. For instance, a dearth of positive role models, poverty of ambition and risk aversion may serve as barriers to social mobility. For instance, Murphy identifies a lack of contact with people who have experienced higher education as a powerful factor affecting educational decision-making. 'Many people from low socio-economic groups do not think higher education is for them and are less confident about their ability to succeed; many do not know anyone who has been through higher education.' (Murphy 2006: 29) Peer pressure can negatively affect mobility, for example research shows that academically able children at a comprehensive level were worried about other pupils thinking they were too clever (Power *et al.* 1998). Also, a child brought up in a neighborhood and community with a high proportion of Incapacity Benefit (IB) claimants 'is more likely to be influenced by a culture of welfare dependency and is more likely to become an IB claimant' (Murphy, 2006: 44). It is this culture of worklessness that has been noted as a barrier to the success of much welfare to work initiatives (Dewson

et al., 2007:39). Webster et al. (2004) found that few of the socially excluded young people studied had established social networks beyond their immediate circle, which restricted the wider support and opportunities available to them. In the same way, research into successful techniques used by providers of Welfare to Work services to jobless young people also stresses breaking with cultures of worklessness, including separating individuals from negative peer group influences (Policy Research Institute, 2006: 55). Similarly, research by the Joseph Rowntree Foundation (JRF) (2004) found that substantial positive change was reported by young people in desisting from offending and heroin use and that the support of family members and partners was key to leaving behind earlier social networks that encouraged these behaviours. On the other hand, high levels of bonding social capital among middle class communities, and within the 'middle class' as a whole, might underpin and help to explain the apparent ability of middle class parents to protect their less able children from downward social mobility, as identified by Saunders (1995).

Perri (1997) found that middle class people had much more diverse social networks than working class people, with extensive weak ties with, for instance, former colleagues and acquaintances, which can be helpful to middle-class children. Margo et al. (2006) indicate growing inequalities in the distribution of social capital: a rise in income among richer parents has enabled them to help their children's personal and social development. Better-off children are considerably more likely to attend organized or educational activities, which research shows are associated with increased personal and social development, while poorer children are more likely to 'hang out' with friends or watch TV – activities which are linked with poorer personal and social development (Margo et al. 2006). Social capital also supports and inhibits social mobility amongst adults. There is a long history of research into 'assortative mating' (the pairing of individuals with similar social and/or educational characteristics in reproductive relationships) which suggests that this might be one mechanism by which inter-generational mobility is constrained and social stratification

maintained (Mare, 2000). The links between assortative mating and intergenerational inequality are both genetic and social, with genetic inheritance and material and social factors being more likely to pass from one generation to the next Ermisch and Francesconi (2002). Empirical investigations of this, mainly in the US, have found some evidence of correlation not just between the income and social status of parents and sons but between sons and fathers-in law and parents-in law (Lam and Schoeni, 1994; Blanden, 2005; Ermisch, Francesconi and Sidler, 2006).

Ermisch and Francesconi (2002) review the research which indicates that assortative mating, based on spouse's traits, plays an important role in social mobility. Around 40 per cent of men and women marry a partner of the same educational status – this has the effect of magnifying disparities. Marriage has been one of the major means by which both social mobility and stratification takes place, historically and cross-culturally. (Ermisch and Francesconi, 2002) develop a model of behaviour based on utility-maximizing behaviour by both parents and children. The evidence supports the idea that richer parents are likely to have a larger and more valuable stock of both social capital and intellectual capital to pass on to their children (ibid.).

An aspect of social capital which acts as a barrier to mobility is the way in which certain groups 'hoard opportunities' for example, by constructing barriers to job entry, establishing excluding factors to membership of organizations', or using strategies to give children access to a good education (Tilly, 1998). Social capital is also important at a community level and the voluntary and community sector can play an important role in mobilizing people and also in developing capacity and social capital, which may impact on individual mobility (Mayer, 2003). Community involvement in local governance can build capacity and lead to improved levels of crime reduction, local social capital and general live ability (Murphy, 2006: 46).

Pierre Bourdieu pioneered the concept of cultural capital, which consists of familiarity with particular types of culture or activities, which can act as a powerful barrier to – or facilitator of – social

mobility. Cultural capital is used to describe cultural goods, knowledge and experience which confer power or status in the social hierarchy. Here the relationship to social mobility is that cultural knowledge, goods and experiences can help to bridge access to social groups and ownership of it can bring power and social advantage. Cultural knowledge and familiarity may, thus, act as a 'hidden' barrier to social progress for those that do not possess it or for those that are associated with the 'wrong' forms of cultural capital. The literature discusses religious faith as one form of cultural capital. Findings from a study using data from the Office for National Statistics (ONS) Longitudinal Study (JRF 2005, full version by Platt 2005) found that religious differences were linked with class status; Jews and Hindus were the most likely to be upwardly socially mobile, followed by Christians, then Muslims and Sikhs. This was not just due to ethnicity, as differences were found within the Indian population across the faiths. Other publications by Platt (2005b, 2006) discuss literature relating to 'ethnic group effects' and the 'ethnic penalty', which can include discrimination and networks or possession of particular skills, and is not necessarily linked with the practices, characteristics and behaviours associated with particular ethnic groups.

Conclusion

The issue of social mobility clarifies the extent of fluidity possible in the society and how social inequalities reproduce themselves from generation to generation. Furthermore, social mobility is important in the quest for the extirpation of social inequalities from our society and what can be done to stimulate it. It is indubitable that social mobility plays an integral part in defining society, seeing as its repercussions influence almost every field of human experience, from the economy to politics and culture. The issue of social mobility is crucial in understanding the anatomy of our society. A progressive culture is one that does not rely on hereditary authorities, practices or social divisions. To be progressive is to question and challenge inequalities, be they inequalities of power, wealth or culture. Social progress brings forth justice, wiping away the inequalities of society. Furthermore, social mobility permits the

individuals to take responsibility for their own lives, and not be hindered by cultural restrictions. It's the kind of justice and liberty that brings about equality throughout society, founded on merit rather than inheritance.

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**GLOBAL ARMAMENT TRADE AND CONFLICT:
INSIGHTS OF KASHMIR CONFLICT**

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(Abstract)

World is characterized by the ever more complex economic, technological, cultural and political interdependence taking up, in varying degrees and ways, everyone everywhere. Although these ever denser ties benefit many people, they increase the potential for conflict among and within nation-states. Conflicts are much more expected to occur or persist when those with the means to prevent or stop them cannot and will not do so. Conflicts will continue until the major powers of the world and the global power system that they create, perpetuate and manage, do not stop precipitating or fuelling them for their strategic and other interests. The top 5 exporters of global armaments are USA, Russia, Germany, China and France, constituting 74 per cent of all arms exports. The top three importers India, China and Pakistan, are involved directly or indirectly involved with Kashmir conflict. Without global involvement conflicts are neither created and nor resolved. This paper is an attempt to highlight the unnoticed area of Kashmir conflict of being a market for global producers of arms and warfare equipments. The secondary data has been utilized in preparing the research paper. This research work should be considered work in progress and, therefore, only some initial ideas are presented here.

Keywords: Conflict; Armaments; Security; Kashmir

Introduction

We live in a world characterized by the ever more complex economic, technological, communication and political interdependence embracing, in varying degrees and ways, everyone far and wide. Globalization means the spread of free-market capitalism to virtually every country in the world. Globalization also has its own set of economic rules – rules that revolve around opening, deregulating and privatizing economy (Friedman, 1999: 9). The motivating idea behind globalization is free-market capitalism, an economic system based on the comprehensive production and circulation of commodities - goods and services on sale on a market - and the production and circulation of these commodities is centered on the drive for profit (Buick and Crump, 1986). The arms

trade is a major part of militarism and world military expenditures. In most cases cost of purchasing and maintaining weapons makes up a significant percentage of the cost of a military (Control Arms Campaign, 2004.) Weapons sales and manufacturing are big business throughout the world. The most developed countries joust with each other, and singly or jointly against less developed countries. Developed countries such as the United States and the United Kingdom provide weapons that are used in ethnic and regional conflicts in the developing world. There are controls on arms exports from many countries, but they are not always effective in preventing inappropriate arms transfers. The United States, for instance, has relatively restrictive policies regarding arms export recipients. Section 502B of the Foreign Assistance Act requires that security assistance not be provided to a country that has consistently violated human rights. The Arms Export Control Act mandates that US military equipment and training only for legitimate self defense, internal security, or operations consistent with the UN charter such as peace keeping operations (Hartung, 2001). The United States transferred arms to 18 of the 25 countries engaged in active conflicts. Of the top 25 recipients of U.S. arms transfers in the developing world, 13 were defined as “undemocratic” by the U.S. State Department’s Human Rights Report. The label means that “citizens do not have the right to change their own government” or that right was seriously abridged (Berrigan and Hartung.2005).Since September 11, 2001, the United States has been increasingly willing to give or sell weapons to countries that will pledge assistance in the war on terror. In many cases, recipients are weak states or have been accused of human rights abuses. This violates the United States’ own tenants regarding weapons exports (Stohl, 2003.).The US is not single-handedly in providing weapons that are used in ways that violate international law and principles of human rights. Despite relatively strict standards for arms exports, Canada has exported military equipment to countries involved in armed conflicts and human rights violations. Additionally, Canada circumvents its own standards by selling a large number of weapons to the United States where they can then be exported without much oversight from the

Canadian government. France exports military equipment to countries embargoed by the European Union, such as People's Republic of China, Sudan, and Myanmar (Burma). Russia continues to sell weapons to states involved in violent conflict and whose forces have committed abuses. In 2000, Russia exported arms to People's Republic of China, India, Iran, Algeria, Ethiopia, and Uganda (Control Arms Campaign, 2005)

Table 1
The 10 largest exporters of major weapons and their main clients, 2009–13

Exporters	Share of international arms exports (%) 2009–13	Main clients (share of exporter's total exports), 2009–13 (percentage)		
		1 st	2 nd	3 rd
USA	29	Australia (10)	South Korea (10)	UAE (09)
Russia	27	India (38)	China (12)	Algeria (11)
Germany	7	USA (10)	Greece (8)	Israel (08)
China	6	Pakistan (47)	Bangladesh (13)	Myanmar (12)
France	5	China (13)	Morocco (11)	Singapore (10)
United Kingdom	4	Saudi Arabia (42)	USA (18)	India (11)
Spain	3	Norway (21)	Australia (12)	Venezuela (8)
Ukraine	3	China (21)	Pakistan (8)	Russia (07)
Italy	3	India (10)	UAE (9)	USA (08)
Israel	2	India (33)	Turkey (13)	Colombia (09)

Source: SIPRI Fact Sheet 2014

Weapons transfers (including both sales and military aid/gifts) can be detrimental to developing nations' economies. For instance, debt rose seriously in developing countries in the 1970s and 1980s because of rising interest rates on loans taken out to finance arms purchases in the 1970s. Involvement in armed conflict has been a major source of debt in Ethiopia, Mozambique, Somalia, Sri Lanka, Sudan, El Salvador, and Uganda. In 1994, an estimated one fifth of the debt from the developing world was because of arms imports (Control Arms Campaign, 2004)

It is important to remember that the presence of weapons does not cause conflict. While it is not possible to know what would have happened if, when a particular conflict broke out, there had not been weapons (or as many weapons) available, "...the availability of weapons encourages some individuals and groups to resort to violence instead of relying on nonviolent means of resolving conflicts or achieving their goals (Small Arms Survey, 2005).

Table 2

The 10 largest importers of major weapons and their main suppliers, 2009–13

Importer	Percentage of Share of international Import (2009-13)	Percentage of Main suppliers (Share of importer's total imports), (2009–13)		
		1 st	2 nd	3 rd
India	14	Russia (75)	USA (07)	Israel (06)
China	05	Russia (64)	France (15)	Ukraine (11)
Pakistan	05	China (54)	USA (27)	Sweden (6)
UAE	04	USA (60)	Russia (12)	France (8)
Saudi Arabia	04	UK (44)	USA (29)	France (6)
USA	04	UK (19)	Germany (18)	Canada (14)
Australia	04	USA (76)	Spain (10)	France (7)
South Korea	04	USA (80)	Germany (13)	France (3)
Singapore	03	USA (57)	France (16)	Germany (11)
Algeria	03	Russia (91)	France (3)	UK (2)

Source: SIPRI Fact Sheet 2014

Historical Overview of Kashmir Conflict

For there to be traction for resolution, a re-examination of the history of the Kashmir and an understanding of the dynamics of the conflict as it currently stands is essential. From 1820 until the Partition of India in 1947, the Hindu rulers, called as *Maharajas* of Kashmir, governed the valley, although the mainstream people in Kashmir were Muslims. The state was created in the first half of the 19th century by the *Hindu Dogra* dynasty, partly through invasion and partly through gift from the Sikhs and the British, between whom control over north-west India was passing (Bowers, 2004:11). In 1947, British suzerainty over the 565 Indian princely states ended with the formation of two new nations: the Union of India and the Dominion of Pakistan. According to the Indian Independence Act of 1947, Britain left the states to decide whether to join India or Pakistan. Of these princely states, the region of Jammu and Kashmir, proved the most complicated to allocate to either India or Pakistan. In October 1947, as suspicions that Jammu and Kashmir would accede to India mounted, a *Pashtun* revolution intending to set free Kashmir from the pro-India *Dogra* rule invaded western Kashmir. The *Maharaja* was not capable to withstand the invasion on his own and he bowed to Indian support, signing the Instrument of Accession on October 27, 1947. Pakistan straight away protested the accession, signifying that it was counterfeit because the *Maharaja* had acted under duress. Moreover, they

argued that as the region maintains a significant Muslim majority, the *Hindu Maharaja* did not have the legitimate power to decide the fate of Jammu and Kashmir. In the agreement with the *Maharaja*, the British Lord Mountbatten, who accepted the accession, recommended that in view of India and Pakistan's competing claims for the state, the accession should be established by a plebiscite (Schofield,2002). However, this referendum never occurred and became a main point of controversy between the Pakistani and the Indian governments. The result was war over Kashmir. The First Kashmir War lasted until 1948, when India moved the issue to the UN Security Council. The war left two-thirds of the state under the control of India, while Pakistan garnered de facto control over one-third of the region. India still officially claims authority over all of Kashmir. UN Security Council passed four new resolutions, revising the terms of Resolution 47 to include a synchronous withdrawal of both Indian and Pakistani troops from the region. These resolutions established the United Nations Military Observer Group in India and Pakistan (UNMOGIP) whose functions were to watch and report, look into complaints of ceasefire violations, and submit its finding to each party and to the Secretary-General. These resolutions also called for a plebiscite to determine the status of the territory (Bowers, 2004:13). Nevertheless, as has become a theme in the region, UN efforts failed and in the 1950s and the Indian government distanced itself from its commitment to hold a plebiscite. India claims this was because Pakistan had not withdrawn forces, and secondly, Indian elections had already been held, thus in the Indian Government's view, legally affirming the state's status as part of India (Op. Cit., 2002).

Securitization by India and Pakistan

India and Pakistan are indeed racing towards achieving their own national security objectives, but they are running on different tracks and chasing vastly different goals. Pakistan is building weapons systems to prevent India from conventional military operations below the nuclear threshold. India is developing systems primarily to strengthen its strategic prevention against China, meaning this dynamic is not restricted to the subcontinent. India and Pakistan are

increasing the size and superiority of their nuclear arsenals. Both countries are developing and deploying new types of nuclear-capable ballistic and cruise missile and both are increasing their military missile material production capabilities. India's nuclear doctrine is based on the principle of a minimum credible deterrent and no-first-use of nuclear weapons.

There is no doubt that security is important in all countries, in spite of income level. However, militarism over emphasis security based on big armed forces and weapons technologies and excludes many other important aspects of security. A more accurate definition of security would include right to live without human rights abuses, war, poverty, hunger, and disease (United Nations Children's Fund, 2000: 11).

Defense planners in Pakistan and India have constantly justified the high defense share by highlighting the perception of danger from India and Pakistan respectively. Threat perceptions in Pakistan, forming the core of the defense policies and military strategy, have remained India-centric. While in India there is an addition to Pakistan that is the threat of China. Pakistan perceives India as having hegemonic ambitions. Since the creation of India and Pakistan, Kashmir issue is in the minds of the people and leaders of both countries which helped to justify the maximum share for defense allocations from the national income. consecutive regimes in Pakistan, whether political or military, have focused on issues like Kashmir to gain public support in order to further their respective political goals. Not only on the national front, but also at the international level, the sensitivity of threat has always been used as an argument to convince foreign aid donors for financial and military assistance and also to prevent any cut in the defense expenditure. The Indian and Pakistani ruling elites and populations treat the armed forces of each other as a major threat. This is due to a lack of trust and the absence of constraints, or only weak/limited constraints, on the development and procurement of conventional, missile and nuclear weapons. New Delhi and Islamabad constantly provide their armed forces with new weapons, test their nuclear competent missiles, and regularly increase their defense budgets.

India spends substantially more on defense than Pakistan, but the per capita military expenditure of Pakistan is twice that of India. Though India and Pakistan's per capita GDP rank in US\$ PPP terms are 115 and 137 respectively (Human Development report, 2003), India and Pakistan rank 3rd and 15th respectively in the list of major military spender countries of the world. Indian military expenditure shot up by 12 per cent in the post-Kargil budget of 2000-01 followed by a 5 per cent escalation in 2001- 02. However, in 2002-03 the military budget was lowered only to be increased by 17 per cent in 2003-04. In similar comparison, the defense expenditure of Pakistan came down drastically by 12.8 per cent in 2000-01 because of changes in accounting methods, shifting military pensions worth Rs. 36 billion from defense to general expenditure. Defense expenditure however jumped by 27 per cent during the period from 2001 to 2004. Projections for 2006-07 are based on current trends. High levels of military spending do not necessarily deter armed conflict, keep a country's citizens safe from violence, or generally improve the quality of life in a country. When people think of war, they usually think of an invasion from a foreign state and a conflict fought out between soldiers (David, 2004: 7).The root causes of conflict between Pakistan and India as also China and India remain unresolved and unmitigated despite efforts to put in place confidence-building measures (CBMs). Between India and Pakistan, Kashmir question remains unresolved.

Table 3
Military expenditure of India and Pakistan (2001-07)

Military Expenditure	Year	India			Pakistan		
		In Rupees billion	As % of GDP	As % of budget	In Rs billion	As % of GDP	As % of budget
Military Expenditure	2001-02	570	2.7	15.6	149	4.1	23.9
	2002-03	560	2.5	13.9	158	3.9	22.3
	2003-04	653	2.7	14.9	160	3.8	19.9
	2006-07	706	2.4	-	188	3.9	-
Military Expenditure Per Capita (in Rupees)	2003	-	-	528	-	-	1060
	2007	-	-	622	-	-	1161

Source: International Centre for Peace Initiatives.

Conclusion

To be aware of today's major conflicts and confrontations; we must know important ways in which global political conditions enable them. Conflicts are much more expected to arise or persist, until those with the means to prevent or end them cannot and will not do so. Conflicts will persist until the major powers of the world and the global power system that they make, enable and manage, do not stop precipitating or fuelling them for their strategic and other interests. As from the above discussion it is evident that global armament industry will be operational till the conflicts sustain in the world. Capitalists would not let their market to end and as such the investors and business tycoons of global armament industries would never opt for peace. The top exporters of arms and weapons are the nations who possess a strong position at global level including United Nations. Same is the case with Kashmir conflict, strategically very significant, as it is surrounded by three nuclear power nations India, Pakistan and China. The top three global importers are India, China and Pakistan. India and Pakistan are directly involved with Kashmir conflict and China has reservations with India regarding Arunachal Pradesh in north-east part of India and from Aksai-Chin and Ladakh region of Indian administered Kashmir. Thus it could be concluded that Kashmir conflict would remain as long as the powerful nations and global leading capitalists of armament industries would stop looking it as a market opportunity and think beyond their profits which seems impossible in near future.

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EDUCATION - A TOOL OF WOMEN EMPOWERMENT

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(Abstract)

'Empowering women' has become a buzzword in our socio economic parlor. Several initiatives in line with empowering and emboldening women have been on the roll. Provision of education in general and higher education in particular has been seen as a potent tool in mainstreaming women everywhere. Empowerment is a process of acquiring knowledge and awareness which enable women to move towards life with greater dignity and self assurance. In fact an empowered woman is a nation's strength. Women need to be empowered in order to become strong and ready to take up new challenges for the building up of the family, society and the nation. Infact women empowerment is human empowerment itself. Women education in India has also been a major preoccupation of both the government and civil society as educated women can play a very important role in the development of the country. Education is milestone of women empowerment because it enables them to responds to the challenges, to confront their traditional role and change their life. So that we can't neglect the importance of education in reference to women empowerment India is poised to becoming superpower, a developed country by 2020. The growth of women's education in rural areas is very slow. This obviously means that still large womenfolk of our country are illiterate, the weak, backward and exploited." Education of women is the most powerful tool of change of position in society. Education also brings a reduction in inequalities and functions as a means of improving their status within the family.

Keywords: Education; Female Literacy Rate; Women Empowerment

Introduction

Empowerment of women is enabling women to realize their full potentialities and motivating them to empower. Empowerment is a process which neutralizes the forces that try to marginalize the development of women socially, politically and economically. Education is one of the most important means of empowering women with knowledge, skills and self-confidence which are necessary to participate fully in the development process. Education in general and higher education in particular, has an enabling role in

emboldening the women community. Education of women, therefore, ought to occupy top priority among the many measures taken to improve the status of women in any society. It is a well-known fact that education empowers women, increases women's status in the community and leads to greater input into family and community decision making.

The need for educating women in the Indian context need not be over emphasized. Education provides women with a basic knowledge of their rights as individuals and citizens. Knowledge also gives them access to decision making power which can serve to place women on a more equal footing with their male counterpart. With women constituting nearly 50 per cent of the population, educating them is a necessary condition to ensure the development of the nation itself. Education is considered as a merit good as the value of education rests not only for the person acquiring it, but also for others. The benefits of women's education are compounded across generations. Girls who have been educated are likely to marry later and to have smaller and healthier families. Educated women can recognize the importance of healthcare and know how to seek it for themselves and their children. Education helps girls and women to know their rights and to gain confidence to claim them. However, women's literacy rates are significantly lower than men's in most developing countries.

The neglect of education to the women is one of the major reasons for their unequal status in the society. Denial of access to organized knowledge to women from the ancient times in our country contributed to the increasing subordination of women. However, some improvement could be witnessed during the colonial rule in the matter of women education. Rigid attitudes towards women's education softened, setting in trends for co-education and emphasis on higher education. In Independent India efforts are continuing to place women in her right perspective. Higher educational policies attest the value and benefits of women education and a host of policies have been announced to that effect. It has resulted in higher enrolment ratio among the women and they started occupying highest echelons in the society. Still, a long way has to be travelled

to ensure women the right place in the higher education space of our country.

Women Empowerment through Education

Women Empowerment is a global issue and discussion on women's political rights are at the fore front of many formal and informal campaigns worldwide. The concept of women empowerment was introduced at the international women conference at Nairobi in 1985. Education is milestone of women empowerment because it enables them to respond to the challenges, to confront their traditional role and change their life. So that we can't neglect the importance of education in reference to women empowerment India is poised to becoming superpower, a developed country by 2020. The year 2020 is fast approaching; it is just 15 year away. This can become reality only when the women of this nation become empowered. India presently accounts for the largest number of illiterates in the world. Literacy rate in India have risen sharply from 18.3% in 1951 to 64.8% in 2001 in which enrolment of women in education have also risen sharply 7% to 54.16%. Despite this importance of women education, unfortunately only 39% of women are literate. Within the framework of a democratic polity, our laws, development policies, plan and programmes have aimed at women's advancement in difference spheres. From the fifth five year plan (1974 – 78) onwards there has been a marked shift in the approach to women's issues from welfare to development. In recent years, the empowerment of women has been recognized as the central issue in determining the status of women. The National Commission of Women was set up by an Act of Parliament in 1990 to safeguard the right and legal entitlements of women. The 73rd and 74th Amendments (1993) to the constitution of India have provided for reservation of seats in the local bodies of panchayats and Municipalities for women, laying a strong foundation for their participation in decision making at the local level.

Women's Education Prospects and Challenges

In spite of the forceful intervention by a bastion of female privilege, feminist critics, constitutional guarantees, protecting laws and

sincere efforts by the state governments and central government through various schemes and programmes over the last 62 years and above all, the United Nation's enormous pressure with regard to the uplift of the plight of women in terms of education is still in the state of an enigma in India for several reasons. The 2001 Census report indicates that literacy among women was only 54 percent it is virtually disheartening to observe that the literacy rate of women in India is even much lower to national average i.e. 65.38. The growth of women's education in rural areas is very slow. This obviously means that still large womenfolk of our country are illiterate, weak, backward and exploited. Moreover education is also not available to all equally. Gender inequality is reinforced in education which is proved by the fact that the literacy rate for the women is only 54% against 76% of men as per 2001 Census.

Table -1
Literacy Rate in India

Year	Persons	Males	Females
1901	5.3	9.8	0.7
1911	5.9	10.6	1.1
1921	7.2	12.2	1.8
1931	9.5	15.6	2.9
1941	16.1	24.9	7.3
1951	16.7	24.9	7.3
1961	24.0	34.4	13.0
1971	29.5	39.5	18.7
1981	36.2	46.9	24.8
1991	52.1	63.9	39.2
2001	65.38	76.0	54.0
2011	74.04	82.14	65.46

Source: Census of India (2011)

According to the Table-1 the pre-Independence time literacy rate for women had a very poor spurt in comparison to literacy rate of men. This is witnessed from the fact that literacy rate of women has risen from 0.7 % to 7.3 % where as the literacy rate of men has risen from 9.8 % to 24.9 % during these four decades. During the post-independence period literacy rates have shown a substantial increase in general. However the literacy rate of males has almost tripled over the period e.g. 25% in 1951 and 76 % in 2001. Surprisingly the female literacy rate has increased at a faster pace than the male literacy during the decade 1981 -2001. The growth is almost 6 times

e.g. 7.9 % in 1951 and 54 % in 2001. From this analysis one can infer that still the female literacy rate (only half of the female population are literates) is wadding behind male literacy rate (three fourth of the male population are literates). The rate of school drop outs is also found to be comparatively higher in case of women. This higher rate of illiteracy of women is undoubtedly contributing women dependence on men and to play a subordinate role. The lack of education is the root cause for women's exploitation and negligence. Only literacy can help women to understand the Indian's constitutional and legislative provisions that are made to strengthen them. Thus promoting education among women is of great important in empowering them to accomplish their goals at par with men in different spheres of life.

Educational Equality

Another area in which women's equality has shown a major improvement as a result of adult literacy programs is the area of enrolment of boys and girls in schools. As a result of higher participation of women in literacy campaigns, the gender gap in literacy levels is gradually getting reduced.

Table -2
State-Wise Female Literacy Rate in the Country as Per 2011 Census

S. No.	Name of the State	Female Literacy
1	Andhra Pradesh	59.7%
2	Arunachal Pradesh	59.6%
3	Assam	67.3%
4	Bihar	53.3%
5	Chattisgarh	60.6%
6	Delhi	80.9%
7	Goa	81.8%
8	Gujarat	70.7%
9	Haryana	66.8%
10	Himachal Pradesh	76.6%
11	Jammu and Kashmir	58.0%
12	Jharkhand	56.2%
13	Karnataka	68.1%
14	Kerala	92.0%
15	Madhya Pradesh	60.0%
16	Maharashtra	75.5%
17	Manipur	73.2%
18	Meghalaya	73.8%
19	Mizoram	89.4%
20	Nagaland	76.7%

21	Orissa	64.4%
22	Punjab	71.3%
23	Rajasthan	52.7%
24	Sikkim	76.4%
25	Tamil Nadu	73.9%
26	Tripura	83.1%
27	Uttar Pradesh	59.3%
28	Uttarakhand	70.7%
29	West Bengal	71.2%

Source: Census of India – 2011

Even more significant is the fact that disparity in enrolment of boys and girls in neo-literate households is much lowered compared to the non-literate householders.

According to the table 2 the state-wise female literacy rate had an average of 65.46% in all India basis in 2011 census; the highest literacy rate is 92.0% in Kerala and the least literacy rate is 52.7% in Rajasthan while comparing literacy rate of females 11% increased in 2011 census is increased from 54.16% to 65.46%. Women are growing well in the last 10 years. Government of India has been taken various steps and plans especially for women in every movement.

Conclusion

Women empowerment is an essential element in national development. Since women constitute half of the population there can be no development unless the needs and interests of women are fully taken into account. In fact, empowered women are a nation's strength. Since development means improvement in the living conditions of the society, as a whole, it is logical to expect that this also means improved status for women. The effective management and development of women's resources, their capabilities, interests, skills and potentialities are of paramount importance for the mobilization of human resource. In the Indian social, cultural and economic context, no one can achieve the whole purpose of women's empowerment and emancipation within a short span of time. However the women have utilized the chances given to them and made considerable progress. As formal agency, the government of India wanted to improve the living conditions of women at

different times. Here education played an important role for women empowerment.

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PERCEPTION OF FAMILY PLANNING IN ISLAM

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(Abstract)

The concept of family planning has raised some concerns regarding its acceptability within Muslim populations. While some Muslim states and organizations have adopted a rather cautious approach to the issue, others have gone to the extent of inviting religious leaders to present religiously sound interpretations on the subject. The ongoing discussion surrounding family planning in the Muslim communities raise legitimate questions. How is family planning perceived within the Muslim community? Does Islam address the issue of family planning? Is it permissible? How should appropriate family planning programmes within Muslim settings be developed and applied? The present paper makes an attempt to understand the perception of family planning in Islam while seeking inferences from the valid secondary sources.

Keywords: Birth Control; Marriage; Coitus Interruptus; Muslims

1.1. Introduction

Family planning is a key aspect of reproductive health and is also an important factor in individual and family well-being, with direct implications for overall physical and mental health and for general quality of life. Public opinion on family planning is important both because it reflects important contraceptive-related issues dealt with by individuals on a daily basis, and also because it has implications for national policy. All the societies and the major religions of the world were basically pro-natalist since their inception while population control and scientific family planning are very recent phenomenon. At the same time it is also noteworthy that human beings have interfered with their fertility since time immemorial go through the full fecundity. It is also found that some religious groups have faster growth rates while other is dwindling in number. This may have happened because of various interpretations of religious beliefs and values. While Christianity, Hindus, Buddhism, etc. have pro-natalist value, still celibacy i.e. held very high in esteem. In Islam, on the other hand there is no such value and everybody is expected to get married and childhood and marriage is

encouraged even among widows and divorced. Because of this value they marry early also. In 2006, countries with a Muslim majority had an average population growth rate of 1.8 percent per year (when weighted by percentage Muslim and population size) (CIA, 2010). This compares with a world population growth rate of 1.12 percent per year (ibid.). As of 2011, it is predicted that the world's Muslim population will grow twice as fast as non-Muslims over the next 20 years. By 2030, Muslims will make up more than a quarter of the global population (PRC, 2011). The prediction of the increase in the Muslim population is associated with the ideas of polygamous nature of marriages prevailing among them and their religious understanding associated with the family planning in addition to the prevailing statistical figures available across the globe which reflect the present and past population of Muslims.

The Hindu population decidable growth rate has declined from 22.7 in 1981-91 to 19.3 in 1991-2001, the Muslim population also show decreases in decadal growth rate from 32.9 in 1981-91 to 29.5 in 1991-2001 and 24 percent in 2001 – 2011 according to Census of India 2011. The 2011 religion census data also shows that the share of Muslims in the population has risen 80 basis points (one basis point is one-hundredth of a percentage point) from 13.4 per cent in 2001 to 14.2 per cent with some border states showing a high increase. This decadal increase in share, however, is lower than the 1.7 percentage points increase registered in the previous decade, 1991-2001 (Indian Express, 2015). This data simply indicates that things are fast changing in Muslim society also. It also nullifies all the hitherto given explanation regarding fertility in Muslims.

1.2. Family Planning in Islam

In Islam, contraception is mainly addressed in the context of marriage and family. Marriage and family sociologically signifies the stage of greater social advancement. It is indicative of man's entry into the world of emotions and feelings, harmony and culture. Malinowski defined marriage as a contract for the production and maintenance of children. According to Lundberg, marriage consists of the rules and regulations that define the rights, duties and

privileges of husband and wife with respect to each other. People do not marry because it is their social duty to perpetuate the institution of family or because the scriptures recommend matrimony but because they lived in a family as children and cannot get over the feeling that being in a family is the only proper way to live in society. It is the first and permanent social institution. Marriage is the basis for family formation in Islam.

As a social system, culture, and civilization, Islam considers the family the basic unit of society. The Quran (the primary source of Islamic law or *Shariah*), views marriage as sacred and identifies the husband and wife as the principals of family formation. The Quran has a number of references to marriage, including the following:

- *And one of the [God's] signs is that He has created for you mates from yourselves, that you may dwell in tranquility with them, and has ordained between you Love and Mercy (Al Qur'an 30:21).*
- *It is He who created you from single soul and there from did make his mate that he might dwell in tranquility with her (Al Qur'an 16: 72).*
- *And God has made for you mates from yourselves and made for you out of them, children and grandchildren (Al Qur'an 16: 72).*

These verses suggest that tranquility is an important purpose of family life and is achieved through marriage. Also, while procreation is expected in marriage to maintain the human race, sexual relations in marriage need not always be for the purpose of having children. From the Islamic point of view, when procreation takes place, it should support and endorse tranquility rather than disrupt it.

Thus, contraception helps families achieve tranquility by having children when they want them and when they are prepared to have them. Because of the importance of family in Muslim societies, legal scholars from various Islamic schools of jurisprudence and from various locales have given considerable attention to contraception (Fahimi, 2004).

Since the family forms the basis of the nuclear composition of the world, the issue of birth control if it will affect the global world

must start at the family levels. Hence, birth control is the spacing of children given birth to by individual nuclear family system within a reasonable period of time to enable the mother give adequate care and effective weaning to a child before another one is born. It is also referred to as the proper planning and structuring of a number of children a family unit will give birth to within a period of time. Birth control and family planning are used interchangeably and the two words are like the two sides of a coin. While birth control may be taken as considering the number or reducing the number of children a person may give birth to, family planning is equally perceived as scheduling how to go about giving birth to a reasonable, sizeable and manageable number of children by the individual family units. The essence of birth control or family planning is to give birth to a number of children which the individual family unit system can cater for adequately so that such children may not constitute nuisance to the society (Taofiki, 2013: 118).

1.1. Family Planning in Islam

A Muslim has following three sources of knowledge to seek answers to the questions pertaining to various aspects of human life:

- a) The Holy Qur'an;
- b) Sayings (*Hadith*) and acts (*Sunnah*) of the Holy Prophet Muhammad (PBUH); and
- c) The views of the leaders of juristic schools qualified to interpret the teachings of Islam.

1.2.1. The Holy Qur'an

No Qur'anic text forbids prevention of conception. There are, however, some Qur'anic verses which prohibit infanticide and these are used by some Muslims to discourage birth control.

But contraception does not amount to killing a human being. These verses in fact were revealed to forbid the pre-Islamic Arab practice of killing or burying alive a newborn child (particularly a girl) on account of the parents' poverty or to refrain from having a female child. Perhaps in those days, people did not know safe methods of contraception and early abortion.

1.2.2. Hadith

Even though Qur'an does not directly address to the issue of family planning, however there are ample number of *Ahadith* which address to this issue. The most commonly quoted ones are the following (Wensinck, 1960: 112):

- According to *Jabir*, "*We used to practice 'azl in the Prophet's (PBUH) lifetime while the Qur'an was being revealed.*" There is another version of the same *Hadith*, "*We used to practice coitus interruptus or 'azl during the Prophet's (PBUH) lifetime. News of this reached him and he did not forbid us.*"
- According to *Jabir*, "*A man came to the Prophet (PBUH) and said, 'I have a slave girl, and we need her as a servant and around the palmgroves. I have sex with her, but I am afraid of her becoming pregnant.'* The Prophet (PBUH) said, '*Practice 'azl with her if you so wish, for she will receive what has been predestined for her.*'"
- According to *Abu Sa'id*, "*The Jews say that coitus interruptus is minor infanticide, and the Prophet (PBUH) answered, 'The Jews lie, for if God wanted to create something, no one can avert it (or divert Him).*'"
- According to *'Umar Ibn Khattab*, "*The Prophet (PBUH) forbade the practice of 'azl with a free woman except with her permission.*"
- According to *Anas*, "*A man asked the Prophet (PBUH) about 'azl and the Prophet (PBUH) said, 'Even if you spill a seed from which a child was meant to be born on a rock, God will bring forth from that rock a child.*'"
- According to *Judhamah bint Wahb*, "*I was there when the Prophet (PBUH) was with a group saying, 'I was about to prohibit the ghila (intercourse with a woman in lactation) but I observed the Byzantines and the Persians, and saw them do it, and their children were not harmed.'* They asked him about coitus interruptus, and the Prophet (PBUH) replied, '*It is a hidden infanticide . . .*'"

These *Ahadith* reflect two points: first that the Prophet (PBUH) knew about the practice and did not prohibit it, and second, that the Prophet (PBUH) himself permitted the practice.

The *Hadith* from *Judhamah* was an approximation to the homicide traditions of the Jewish and Christian traditions. This *Hadith* provided support for *Ibn Hazm's* minority view that '*azl*' was prohibited by the Prophet (PBUH). But medieval jurists used the *Hadith* about the Jews to refute the argument for prohibition. They claimed that how the Prophet (PBUH) could have maintained that the Jews lied by calling '*azl*' akin to infanticide and then have maintained the same opinion himself (Musallam, 1983: 176)

1.3.3. Views of Muslim Jurists

Muslim jurists do not speak with one voice on the question of birth prevention, on its lawfulness, on conditions for practice and on methods that may be used. Muslim jurists determine the lawfulness of an act on the basis of a method which comprises four principles or sources (*usul*). Two of these (Qur'an and *Sunnah*) are religious sources. The other two principles include analogical reasoning (*qiyas*) and the consensus of the 'ulama (*ijma'*) (Akbar, 1974).

The most detailed analysis of Islamic permission of contraception was made by *al-Ghazzali*. He discussed this issue in his work, *Ihya' 'ulum al-Din* (The revival of Religious Sciences), in the chapter on biology in religion (Al-Ghazzali, 1302). He stated that there was no basis for prohibiting '*azl*' for prohibition in Islam was possible only by adducing an original text (*nass*, an explicit provision in the Qur'an or *hadith*) or by analogy with a given text. In the case of contraception, there was no such text, nor was there any principle on which to base prohibition. In his view, coitus interruptus was permitted absolutely (*mubah*) and this permission could be ratified by analogical reasoning. A man could refrain from marriage; or marry but abstain from mating or have sexual mating but abstain from ejaculation inside the vagina--'*azl*'. Although it was better to marry, have intercourse, and have ejaculation inside the vagina, abstention from these was by no means forbidden or unlawful (ibid.).

He made a distinction between infanticide and contraception. He said that a child could not be formed merely by the emission of the spermatic fluid, but by the settling of semen in the woman's womb; for children were not created by the man's semen alone but of both parents together. So contraception could not be compared with infanticide which was the killing of an existing being while contraception was different (Akbar, 1974). In the process of contraception, the two (male and female) emissions are analogous to two elements, 'offer' (*ijab*) and 'acceptance' (*qabul*) which are components of a legal contract in Islamic law. Someone who submits an offer and then withdraws it before the other party accepts it is not guilty of any violation, for a contract does not come into existence before acceptance. In the same manner, there is no real difference between the man's emission or retention of the semen unless it actually mixes with the woman's 'semen' (*ibid.*). He further classified earlier and contemporary opinions into three groups:

- a) Unconditional permission for '*azl*;
- b) Permission if the wife consents but prohibition if she does not. This is the view of Hanbali and Maliki groups, of Zaydiyah scholars and of 'Ibadites, survivors of the Kharijite sect. According to some Hanafi scholars, this condition does not apply if the husband is convinced that the child will grow in an unhealthy moral environment.
- c) Complete prohibition, a view expressed by Ibn Hazm and his followers of the Zahiriyah School (Haq, 1984: 02).

Consequently *Al-Ghazzali* accepts prevention or contraception if the purpose for the act is a desire to preserve a woman's beauty or her health, or save her life; desire to avoid financial hardship and embarrassment; and/or avoidance of other domestic problems caused by a large family.

Besides, *Ibn Taymiyah* argues, "Allah creates children and other animals in the womb by willing the meeting of parents in intercourse, and the two semens in the womb. A man is a fool who says, 'I shall depend on God and not approach my wife and if it is willed that I be granted a child I will be given one, otherwise not and there is no need for intercourse.' This is very different from

having intercourse and practising withdrawal, for withdrawal does not prevent pregnancy if God wills a pregnancy to occur, because there can be involuntary pre-emission of semen." (Ibn Taymiyah, 1966)

Ibn Hazm completely discarded '*azl*'. He argued that numerous permissive *Ahadith* were early and reflected the fact that in Islam everything was lawful until the Prophet (PBUH) prohibited it specifically. He based his argument on the *hadith* quoted by Judhamah bint Wahb (*Ibn Hazm*, 1352). He claimed that the Prophet (PBUH) had abrogated these permissive *ahadith* when he later said that '*azl*' was 'hidden infanticide.' Since the Qur'an prohibits infanticide in the strongest possible terms, and the Prophet (PBUH) called coitus interruptus hidden infanticide, he maintained that '*azl*' was prohibited also (*Akbar*, 1974).

The views of *Ibn Hazm* were strongly opposed by later jurists. The most notable of these was the *Ibn Qayyim al-Jawziyyah*, who proved '*azl*' as permissible in his famous work, *Zad al-Ma'ad*. He illustrated that the claim of *Ibn Hazm* required an exact historical dating to prove that the abrogating *Hadith* was subsequent to the 'permissive' *Hadith* and that such an exact dating was impossible. He added that, in any case, it was generally agreed in the Islamic law that infanticide applied only after the foetus was formed and the child born. Infanticide thus defined was prohibited, coitus interruptus was clearly something else (*Ibn Qayyim*).

Some other scholars of the Prophet Muhammad's (PBUH) tradition, like *Ibn Majah* and *Ahmad*, agreed that coitus interruptus was permitted by the Prophet Muhammad (PBUH) (*Khan*, 1987).

Shaykh 'Abd Allah Al-Qalqili, issued a *fatwa* in 1964 in which he said: there is agreement among the exponents of jurisprudence that coitus interruptus, as one of the methods for the prevention of childbearing, is allowed. Doctors of religion inferred from this that it is permissible to take a drug to prevent childbearing, or even to induce abortion. We confidently rule in this *fatwa* that it is permitted to take measures to limit childbearing (*Gupte*, 1984: 349).

After reviewing various sources of Islamic jurisprudence, *Abdel Rahim Omran* developed a list of justifiable reasons under Islam for using contraception.

Muslims may use contraception to (Omran, 1992):

- Avoid health risks to a breastfeeding child from the “changed” milk of a pregnant mother;
- Avoid health risks to the mother that would result from repeated pregnancies, short birth intervals, or young age;
- Avoid pregnancy in an already sick wife;
- Avoid transmission of disease from parents to their offspring;
- Preserve a wife’s beauty and physical fitness, thereby continuing the enjoyment of her husband, ensuring a happier married life, and keeping the husband faithful;
- Avoid the economic hardships of caring for a larger family, which might compel parents to resort to illegal activities or exhausting themselves to earn a living;
- Allow for the education, proper rearing, and religious training of children, which are more feasible with fewer children;
- Avoid the danger of children being converted from Islam in enemy territory;
- Avoid producing children in times of religious decline; and
- Enable separate sleeping arrangements for boys and girls after puberty, which is more feasible with fewer children.

Regarding the health justification of family planning, Omran opined, “Warding off the risks posed to the health of mothers and children by additional pregnancies is the most common reason for accepting contraception in Islamic jurisprudence.”(ibid.) Legal scholars interpret the Quran’s recommendation of two years of breastfeeding and the Prophet’s recommendation against pregnancy during lactation as an endorsement for child spacing. Rather than avoiding intercourse for two full years, which would be a hardship, couples can use contraception (Fahimi, 2004: 05).

1.4. Conclusion

Legal scholars who interpret Islam as permitting contraception assume that the family planning would be safe and practiced only

for good reasons. For example, Islam does not allow the use of contraception to avoid female offspring. While the great majority of the theologians believe contraception is sanctioned in Islam, they mostly limit the practice to temporary methods of family planning. Besides, Muslim scholars have interpreted the Qur'an's recommendation of two years of breastfeeding and the Prophet's recommendation against pregnancy during lactation as an endorsement for child spacing. Within these two years, rather than avoiding intercourse which could bring hardship on the couple, they are allowed to use contraception. An overwhelming majority of theologians who have approved the use of modern contraceptives have expressed some reservations regarding the permanent methods of female and male sterilization. All the schools of thoughts in Islam go against permanent methods of birth control except for health reasons. Theologians opposing sterilization as a family planning method consider the practice as interfering with God's will and attempting to change what God has created. Consequent upon the established approval of temporary birth control in Islam, 'Azl (coitus interruptus), Safe Period, The Temperature Method, Hormonal Methods and Intrauterine Device like methods have been identified as the medically birth control methods approved by Islam whereas Sterilization and abortion are considered to be un-Islamic but are permitted on health reasons.

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