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Kangra Tea from the Days of Glory to Decline, 1850-1900

Balkrishan Shivram & Shanta Kumar Negi

ABSTRACT

For centuries, humans have grown tea using the *Camellia sinensis* plant. Its origin story is a blend of fact and myth, influenced by ancient spiritual and philosophical beliefs. China has traditionally been the primary global tea producer, but the British sought to reduce their dependence by exploring India's soil and weather conditions. They initiated tea cultivation by experimenting with different tea plant varieties and establishing tea gardens in various regions. With its favourable climate and soil conditions, Kangra, situated in the scenic state of Himachal Pradesh, proved to be an ideal region after Assam for tea production. The British started cultivating tea on a larger scale in Kangra in the 1850s, and by the 1880s, Kangra tea had gained recognition for its unique flavour and robust characteristics. As it gained popularity, Kangra Tea became a hit in local and international markets, with demand reaching unprecedented levels. However, the industry faced numerous challenges in the 1890s and 1900s, including competition from other tea-growing regions, natural disasters, and changing consumer preferences, ultimately leading to its decline.

Keywords: *Tea, Kangra, Plants, Industry, Trade.*

As a non-alcoholic beverage, tea is one of life's chief joys. Tea is the most widely consumed brew after water across the world. It has a cooling, bitter, caustic flavour that many enjoy most. It has also been promoted for having a variety of positive health benefits—although these benefits haven't been effectively confirmed in humans. The tea plant *Camellia sinensis*, has been cultivated by humans for centuries. However, its origin story is infused with a blend of myth and fact and coloured by ancient concepts of spirituality and philosophy. Legend has it that tea was known in China around 2700 BCE. Despite the numerous legends surrounding its origins, tracing the true roots of tea is challenging. However, tangible accounts can be found in early Chinese history.

Tea is served with a different flavour in different regions. Why are there different tea varieties when every single drop of tea comes from

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the Camellia sinensis? Let's dive in and explore it. The word 'tea' comes from the Chinese local Amoy dialect word *t'e*, pronounced '*tay*'. In the Cantonese language, it becomes *ch'a*, usually pronounced '*chah*'. The name travelled in this form to Japan, India, Persia and Russia. It is said that the Dutch introduced the form *t'e* to Europe through Java (*Britannica Encyclopaedia* 1965, p. 861). Interestingly, the original pronunciation of the English word for '*tea*' was '*tay*'. Thus China gave both the beverage and the name for it to the world. Chai holds immense importance in India and is consumed regularly, irrespective of the time and location.

Tea in India

The world's largest tea control company—*The English East India Company* (Est. 1600), was foremost in introducing tea to England and its empire. Ahead of 1834, the United Kingdom entirely relied on China's tea. The soaring demand for tea in Britain reasoned an enormous trade deficit with China. Therefore, the British considered establishing tea plantations in colonial India as an alternative supply source. The preeminent organisation was none other than the *East India Company*. Looking to discover tea-growing secrets and to end their reliance on Chinese tea, the *British Tea Committee* sent Robert Fortune, an English botanist, on a covert mission to China. He disguised himself as a Chinese merchant and journeyed through the country to learn about farming and processing techniques. One of his most significant contributions was sending tea samples and bringing Chinese tea experts to facilitate British tea cultivation and experimentation in India.

In 1823, Major Robert Bruce of the British Army discovered native tea bushes growing in Northeastern Assam, India. With this discovery of tea, the *British East India Company* seized the opportunity to experiment with growing tea. The plantations had to pass through years of experimentation at several research stations and laboratories where every process in the cultivation, growth and manufacturing developed gradually. In 1836, the investigational gardens were established at Sadiya for China's seeds and in 1837 at Chabua for Assam's native seeds (Griffiths, 1967, p. 50). The experiment was conducted in South India as well. Through many years of trial and error, it became booming. This marked the beginning of a new, flourishing tea industry in India and an end to reliance on Chinese-grown tea.

The tea's seeds and plants were initially nurtured in Calcutta and then distributed to various regions of the Himalayas for cultivation (Panda, 2016, p. 2). The Himalayan slopes between 2000 to 6000 feet above sea level were ideal for tea plantations. In certain regions like Kumaon and

Garhwal, it was grown with the guidance of Chinese experts. The initial harvest from that area was acquired in 1843 ('Tea Cultivation…', 1969, p. 2). In 1845, a remarkable 118 acres of land spanning eight different plantations in Kumaon and Garhwal were exclusively utilised to cultivate tea (p. 2). In 1846, the plantation area had increased to 200 acres, and with each passing year, the cultivation continued to expand. Private individuals were also allowed to establish tea plantations ('Report Upon…', 1857, pp. 7-9). India's tea industry has thus made remarkable strides since then and is currently positioned as the world's second-largest tea producer. It is worth noting that India currently contributes to around 25-27% of the world's tea production. In 2021-2022, India produced 1344.40 million kilograms of tea, an increase of 61.37 million kilograms from the previous year (Tea Board, 2021-22, p. 14). In the year 2022, the consumption of tea in India was approximately 1.2 billion kilograms

Tea Farming in Kangra

The beginning of Kangra tea started after the appointment of Dr Jameson in-charge of the Government tea plantations of the North West Provinces. He was keen to develop tea plantations in new sites around. He is the one who recommended the lower slopes of the Dhauladhar range suitable for tea cultivation. Tea plants were brought to the Kangra Valley in 1849 from the nurseries of Almora and Dehradun ('Kangra Tea Cultivation', 1862, p.7). These plants were grown in the government gardens in Kangra, Bhawarna and Nagrota, each with different altitudes (Barnes, 1871, 28). Except for one garden, it thrived beyond expectations (pp. 186-87). They got thrilled with their achievements and decided to expand it further. In 1852 the local administration set up a commercial plantation at Holta near Palampur.

Due to unique local geographical conditions, Kangra tea's aroma and flavour were different from those produced in other parts of India ('Correspondence Regarding…' 1859, p. 22). By 1880, Kangra tea had gained recognition globally for its unique flavour and aroma. To promote the sale of tea and other Indian products in Chinese Turkestan (Xinjiang), an international fair was purposely organised by Britishers at Palampur from 1867 onwards. The Palampur was chosen for the fair as it was at the centre of the most flourishing tea plantations in the valley. For centuries the trade route from Yarkund via Leh to Punjab had run across the mountains district of Rupshu, Lahul, and Kullu (*Report on the Trade,* 1874, p. 5). In 1868, a high-quality black tea was sent to Leh to introduce it to Yarkandi traders who visited that place periodically (*Punjab District Gazetteers,* p. 91). Some merchants attempted to trade for *Charas* with the tea, but their negotiations were

unsuccessful. Eventually, it was transported to Yarkand and sold for a price ranging from Rs. 3 to 3-8-0 per pound (p. 94). However, Central Asia traders favoured other routes, and the Palampur Fair faded away (Moran, 2009).

In 1852, Lord Dalhousie, the Governor General of India at the time, visited Kangra Valley and was enthusiastic over the success he witnessed ('States and Prospects of Tea…' 1865, p. 2). He was delighted with the success of the nurseries at Bhawarna and Nagrota. Considering the promising future of tea production in Holta, an experienced person—who worked prior at the Kumaon estate— Mr W. Rogers was appointed an in-charge (Lee, 1863, p. 63). Tea plantations started on 20 acres of land and, by 1853, had expanded to 300 acres (Campbell, 1871, p. 213). In 1854, Holta had a tea plantation spanned approximately 600 acres. The location at Holta boasted fertile soil, favourable weather conditions, and ample water for irrigation (Paske, 1869, p. 3). On June 11, 1859, Dr Jameson wrote a letter to the Secretary of Government in India detailing the initial efforts and accomplishments:

> There were two small nurseries at Bhawarna and Nagrota. Last season 227 lbs of teas, pouching, souchong and bohea were prepared. A sample has been forwarded to be tested by home brokers. In addition to the teas, the nurseries yielded tons of seeds. The luxuriant growth of the tea plant induced His Lordship the Governor General, after personal inspection, to sanction the formation of an extensive plantation …I selected the waste plain of Holta, a large, highly undoubting tract of wasteland, bounded on either side by two considerable streams. Here snow falls annually from December to January and lies for some time. The tea cultivation has extended further until it now occupies 800 acres, bearing some five million plants […] besides which vast quantities of seeds and seedlings are distributed gratis to the native landholders of the districts, with the view of diffusing the culture of the plant (Jameson, 1859, p. 4).

It is estimated that Holta farm had produced 29,312 ponds of tea in 1860, which realised an average price of Rs. 1 per lb in public auction and Rs. 1.69 in private sales (Paske, 1869, p. 3). The Holta plantations' success paved the way for introducing private ventures and capital in 1859-60. Several officers were engaged in the purchase of a government plantation at Holta. The sale of the plantation would have given one Company a monopoly and prevented other settlers from

obtaining seeds. The Government retained the plantation, distributing seed and seedlings every year, until numerous plantations had been established and planters no longer required seed distribution. At the end of 1865, the Government plantation transferred the sale into the private hands, and it was sold to Major Strutt ('Report on the Progress…', 1863, p. 3).

The Glory of Kangra Tea

The lands in different localities throughout the Kangra Valley were well suited for tea plantations and have formed the nucleus of what have since become precious estates. Despite the challenges that come with the sale and transfer of the land (particularly wasteland) being the common property of the villages, they gained the locals' trust. They acquired significant land for their tea plantation (Magowan, 1860, p. 63). Mr Egerton, the Deputy Commissioner of Kangra, obtained 7,547 acres of land in 1862 (*Gazetteer of the Kangra* 1884, p. 187). The forest was decided to be auctioned for tea cultivation ('Kangra Tea Cultivation' 1862, p. 17). Mr Duff, Captain Fitzgerald, Messers Shaw, and Lennox, despite not being natives of the area, were able to successfully earn the trust of the local community and secure a significant amount of wasteland for tea cultivation ('Report on the Progress'1860, p. 14). An instance of this can be found in a letter written by Mr Mellelvill, the Superintendent of the Kangra district, addressed to the Deputy Commissioner of Kangra on June 4, 1861. In the letter, Mr Mellelvill unambiguously states that the government had sold about 1000 acres of land at the Holta estate to Mr Atherton ('Wasteland Sold to Nassan…' pp.1-2). It is worth highlighting that by the end of 1863, the Kangra region had successfully established 26 plantations, a testament to the significant progress made in the tea plantation (Lee, 1863, p. 84). To gain a better understanding of the progress in the Valley, it is crucial to take into account the following excerpt from Deputy Commissioner of Kangra's correspondence of February 1867,

> I have frequently visited every tea plantation in the district and constantly communicated with the planters. On almost every plot of wasteland […], there now stands a planter's house and factory surrounded by cultivation. When formerly negotiating for the transfer of land, I had to toil through dense forests or push my way through the long grass and stubble that covered the extensive wastes. But now, neat paths with hedge rows of fruit trees and wild roses lead through vast tracts of rich tea cultivation, and these tracts, from barren wastes, have been turned into rich gardens (Paske, 1869, p. 6).

Dr. Jameson's report to the Government of Northwest Province has raised concerns about the rapid expansion of plantations and the growing number of companies entering the tea market. Jameson wrote,

> The cultivation has now exceeded the limits. The number of cultivators and companies is increasing. During the early stages of tea farming in India, the Kangra region stood out because it had tea gardens owned by native individuals. Numerous princes possess tea gardens, including the Maharaja of Kashmir, The raja of Patiala, the Raja of Nadaun, the Raja of Nurpur, and the Raja of Mandi (p. 85).

Over the period, tea cultivation expanded further in the valley. Of the total acquired land of 8708 acres, 2635 acres were utilised for tea cultivation. In 1866, there were 26 tea estates managed by Europeans, and the entire production amounted to 180,000 pounds (Holroyd, 1867-68, p. 82). The tea production in 1868 amounted to 241,332 pounds (Paske, 1869, p. 12). Along with these 26 plantations, there were 45 smaller plantations ranging from 2 to 50 acres of land. These belonged to notable agriculture individuals and village heads throughout the Valley. The plantations covered a total area of 351 acres, with 148 acres exclusive to tea cultivation. The coarse tea was sold in the local market. Smaller planters did not attempt to produce their tea but instead sold tea leaves to those who owned tea factories. Over time, the number of native property owners increased. In 1872 there were 28 plantations, with 13 held by Europeans and 15 by natives. Each estate typically included over 10 acres of land. On the estate measuring 830 acres, the most significant area utilised for cultivation was 470 acres (*Gazetteer of Kangra,* p.187).

The production of 428655 pounds of black tea in 1872 represented a growth of 187333 pounds compared to the production in 1868. The top-quality teas were Peok with 71,370 lbs and Peok Souchong with 52,600 Ibs of green tea, followed by Hayson with 41,804 lbs and Young Huyson with 16,784 lbs. The rest of the tea was categorised as coaster tea (p.187). The plantation with the highest yield per acre produced 298 lbs, while the lowest yield was only 31 lbs per acre. In 1873, the production of tea in the Kangra industry amounted to 429,000 pounds (196,000 kilograms), and the area used for tea cultivation grew to 7,466 acres (7,990 hectares) (p. 245). The total production of Kangra tea amounted to 1,113,106 pounds in 1876. This impressive yield was achieved from a plantation area of 10000 acres.

By 1880, the tea plantation had expanded further. The Kangra Valley tea gained worldwide recognition, as proven by the Gold and Silver

Medals it won in the London and Amsterdam Markets in 1886 and 1895, respectively (Mishra, 1992, p. 21). In 1889, the total production of goods amounted to 900,000 pounds and was sold at an average price of 0-8-0 per pound, resulting in a total value of nearly 45,000 pounds. In 1889, the production of Kangra tea reached 2,135,150 pounds (ibid). In 1892, the highest price for Kangra tea in the London market was 1s.4½d (*Punjab District Gazetter* 1909, pp.120-23). It is worth noting that the total area remained relatively unchanged after 1892. While some extensions, there were also abandoned acres to offset them. In 1902 Europeans possessed 3,400 acres of land, while the natives owned 6,037 acres. A total of 4768 individuals were employed in the tea industry (*Kangra Gazetter,* 1924-25, p. 243).

Tea Farming in Kullu, Mandi, and Shimla

Tea cultivation was also experimented in Kullu, Mandi and Shimla. In 1856, Major Hay (Assistant Commissioners of Kullu) and his successor Mr Knox planted Chinese tea seeds in the rich soil of Naggar in Kullu. The growth rate of the plants was remarkable. In 1860, the *Kullu Tea Company* was established by Mr Knox ('State and Prospects…', p. 2). Under the guidance of Mr H.J. Minniken, the cultivation was extended to Bajaura in Kullu and later to Mandi during the years 1860-1861. One of the owners of *Bundla Tea Estate*, Mr Duff, planted a garden at Dobhi. In 1875, Mr Minnikan established a plantation in Aramgarh and Raisen, which later expanded to the surrounding areas. Although the quality of the tea leaf in Kullu Valley was good, the flush of the leaf was not heavy (Lyall, 1872). The rainfall was uncertain in the lower part of the central valley, but there was enough rain and hardly enough warmth in the upper valley. Again land in the valley was cold. Water at the root had stunted or killed the plants. In 1865, tea cultivation was also encouraged in the Mandi region. The government had two gardens located at Sukhahagh and Dhelu that generated annual revenue of approximately 40,000 pounds (*Punjab State Gazetteer*, p. 38).

It is interesting to note that experimental plantations were also established in the vicinity of Simla in 1860 by private entrepreneurs ('Report on the Progress of Tea…', p. 7). There were tea plantations in Shimla, including those of General Innes (250 hectares), Captain Levinge (200 hectares), and Major Goad (150 hectares). In addition, Mr S. Berkeley had a plantation measuring 600 hectares in Kotgarh, and the Patiala Raja owned a 50-hectare plantation in Pinjore.

Glory Start Declining

The Kangra tea industry made impressive progress during the late 1800s. The extent of cultivated land expanded significantly in

European and native-owned plantations, leading to a steady increase in the quality of tea produced for the market. Kangra tea was sold in four different markets (Campbell, 1871, p. 213): the London market, the European market, the Native market, and the Central Asian market. In addition to diverse soil types and skilled labour, high-quality manure has played a significant role in enhancing soil fertility. There was an abundance of labourers available for hire in both the tea plantations and manufacturing facilities. The coolies, as a rule, received wages at Rs. 4 to 8 per month. Young lads and women were also served at Rs. 2-3 monthly during the picking season (Smith, 1870, p. 350). Some of the leading European planters introduced machinery for black tea production. The green tea produced by native planters always got an easy market. But later on, the strengthening of the tea industry in other parts of India and Ceylon affected the tea industry of the Valley.

During the decade of 1890, the output of tea in India increased from 124 to 175 million lbs, and that in Cyclone from 72 to 150 million lbs, with the result that despite increasing consumption, the world stock rose by 30 per cent. As a result, the price steadily fell (Singh and Sud 2013, p. 14).Additionally, the beginning of tea in Java gave a blow to the Kangra tea industry. The imposition of heavy-duty by Russia and Kabul also affected the green tea trade in Central Asia. The retail business of Kangra tea fell from 5,00,000 lbs to 2,50,000 lbs due to these factors (Stanton, 1904, p. 605). The problem faced by the Kangra tea industry was highlighted by the daily 'Englishman' in the issue of 7th April 1898 as under,

> The decline of the Kangra tea began due to the high freight charges by railways, the tax imposed by Afghanistan, discrimination in the revenue charged on tea fields diversified from agriculture, lack of the railway link between Pathankot and Palampur, pending repair of Matore bridges and absence of British Counselor at Nasirbad (Sistan) and Bir-J-ang for Central Asian trade. Further, Russia has also become a significant threat to its entry into the tea trade.

At the beginning of the 1900s, the Government imposed an export tax on all tea exported from India at ¼ pie/lb. The money thus collected was handed over to *Indian Tea Case Committee*. It was utilised to open up new markets, extend the tea trade, and relieve the black tea market to balance it. The committee declared an incentive of 6 pies/lb on all kinds of green tea exported from India. At that time, the United States was the leading market for green tea (Singh and Sud, p. 14).

Despite the challenges noted above, until 1905, Kangra tea sustained its glory. However, the Kangra earthquake of April 4, 1905, proved ruinous for the Kangra tea by destroying many tea gardens (*The Annual Register* 1905-06, p.382). Several tea factories were razed, and some tea planters were killed. The then-British administration declared the Kangra Valley an unsafe zone, and almost all European Tea Planters left the valley after selling their plantations to Indians. This was not the end of the miseries of the Kangra tea industry. It received another setback in 1914 after the outbreak of the First World War when people joined the army and labour was scarce. It further discouraged and demoralised the surviving tea planters. This was the end of the glorious period of the British in the history of Kangra tea.

Government apathy after Independence has further compounded the problem. Although opened *Tea Board*, *Cooperative Factories* around Kangra (Bir, 1964; Palampur, 1980; Baijnath, 1981 and Sidhbari, 1984) provided adequate financial assistance and granted a Geographical Indicator in 2005 (recently GI tag with European Union) all failed to revive the industry's past glory. The Kangra tea industry at present is passing through a severe crisis due to numerous and complex causes. Tea growers find it difficult to maintain their plantations as there is no buyer or market for their produce. The input and labour cost has almost doubled in the past ten years, and the tea price has decreased. The number of tea growers decreased from 5,000 in 2010 to 1,100 in 2021. The area under cultivation has declined from 4,000 hectares in the early 1980s to 2,300 hectares in 2021. More recently, the faster pace of urbanisation in the Kangra district has raised the commercial value of the land, tempting the farmers to sell it for handsome cash.

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India-China Relations Under PM Narendra Modi: An Overview

Joyati Bhattacharya

ABSTRACT

The present study intends to investigate India's foreign policy strategy towards China under the political dispensation of PM Modi. How does India perceive the threat from China and how does it intend to encounter it under the current international scenario and China's aggressive foreign and security policy in the neighbouring region of India in South Asia. China is pursuing a precise blue print to encircle India and subvert its strategic interests in the region. How far India realizes this and is prepared to thwart Chinese game plan is crucial for India's rise as a major power. To understand it, the study has been conducted mainly on the basis of secondary sources.

Key Word: *PLA, BRICS, G-20, BRI, SCO, LAC, Doklam, FATF, QUAD, South China Sea.*

Introduction

It is important to comprehend that India's approach to China under Modi is that of a country which is aspiring to bridge the power gap with an asymmetric rival and neighbour. As a result, Modi's India has adopted a mixed strategy towards China that entails deterrence and cooperation at the simultaneous time. At various multilateral levels India is working in tandem with China, such as, BRICS, G-20, SCO, the Asian Infrastructure Investment Bank and so on, while at the same time India is exploring various ways and means to resist Chinese ambition in the Indo-Pacific, the South China sea and trying to neutralize China's unilateral initiatives like BRI along the Himalayas and in the Indian Ocean. But India's strategy appears to be still in a nascent state. India seeks to avert Chinese hegemony in Asia in addition to defending its sovereignty and territorial integrity and carving out a strategic space for itself as a major power in a multi polar

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Asia. However, India lacks a workable plan to compete with or catch up with China economically and also militarily. As a result, India's reaction so far is a continuing diplomatic struggle. But to make China diplomatically isolated is not an easy job at a time when China commands decisive influence over a large number of countries across continents through its various infrastructure projects, loans and Chinese propaganda machinery.

Since India's independence, the major challenge for any government has always been the relationship with China and how to go about it. Both the countries have certain fundamental similarities and differences. India and China approach each other at the backdrop of that paradox and unease that exist between the two countries. While China adheres to an aggressive stance and Mao's vision of reclaiming "the five fingers of China," which are Arunachal Pradesh, Bhutan, Sikkim, Nepal, and Ladakh, India placed more emphasis on the Nehruvian principle of "peaceful coexistence." But the principle of peace did not calm the dragon. As a result, India has slowly shifted to a cautious strategy to encounter China without being offending it by any unilateral move on the part of India.

After Modi sworn into the position of Prime Minister in 2014, Chinese response was cordial. China lauded Modi for winning the election. Nevertheless, as soon as PM Modi hinted that a trip to Arunachal Pradesh was in the offing, China's response to India turned lukewarm. China reacted sharply and urged to cancel the trip. The underlying message of the Chinese State for India was to stay away from sensitive affairs. But PM Modi was not willing to buy peace by appeasing the dragon. He knew that the policy of conciliation and compromise had not worked with China in the past. China bargains more as and when India is docile. India's foreign policy under the new BJP regime seems to have registered a subtle shift marking a new era in the policy dynamics over the decades. While it aims at securing India its due in the comity of nations it also views India to be a natural player in the world politics because of its rich and inspiring past and the recent growth (Thakur, 2016, p. 73). India's unassuming stand on Tibet is an example that China's greed cannot be pacified. 'Nehru bent every effort to cultivate friendly relations with China, to remove misunderstandings, to establish the basis of cooperative relationship and to do everything possible to obtain a long period of peace with China. Nehru's consistent and principled stand on the Chinese regime's membership of the UN and its various bodies seemed to have had a sobering effect on Beijing at the time, although subsequently China turned violently against him' (Dutt, 2007). Nehru's relentless endeavour to appease the dragon ended

in 1962 war which is an example of extreme betrayal by a nation against a peace-loving neighbour. 'India's military defeat in 1962 destroyed Nehru's peace policy with China and brought out the value of military strength as the backbone of Indian diplomacy but it was a rejection of Nehru, not a complete rejection of the Nehruvian economic and diplomatic paradigm. Indians realized after 1962 that diplomacy without a capacity to defend was like walking on one leg, but Indian practitioners did not acknowledge the reality of a long-term competition with China' (Kapur, 2006). Narendra Modi did not want to commit the mistake of his predecessors. He wanted to initiate India's China policy on a note of mutual respect. China was harsh in its criticism as they believed that it was improper on the part of PM Modi to visit Arunachal Pradesh which is a "disputed territory" to Chinese interpretation. China made a call to Ashok Kantha, the Indian envoy, to express its anguish over the matter. But India carried out its plan of action without becoming distracted by the Chinese threat. India on its end realized that its strategic interests would be best served by deepening its ties with the United States.

Major Issues of Concern

Major irritants between India and China include a festering boundary dispute, growing trade imbalance in favour of China. 'China is India's biggest trading partner, with annual two-way commerce of more than $65 billion. But Indian data show the trade deficit with China has soared to more than $40 billion from just $1 billion in 2001-02' (Pathak & Rouche, 2014). It is also worth mentioning that 'the overall exports of India doubled between 2010 and 2019 but India's export to China during the same period has decreased by 14 percent' (Dutta & Srivastava, 2020) Chinese infrastructure construction in Pakistan-administered Kashmir, granting of stapled visas to the residents of Arunachal Pradesh and China's persistent endeavor to encircle India in its neighborhood while consolidating its dominance in Indian Ocean are issues that disquiet Indian policy makers. Countries like Maldives, Sri Lanka, Bangladesh and Nepal are slowly drifting away from India under Chinese allure of loans and infrastructure projects. China claims 90,000 sq. km. of Indian Territory in Arunachal Pradesh; in Jammu and Kashmir, it holds about 38,000 sq. km. Besides, Pakistan illegally ceded 5,180 square kilometres of Indian land in Pakistan-occupied Kashmir (PoK) to China as part of a 1963 agreement between Pakistan and China. Over and above, the two countries frequently charge one another of encroaching on each other's territory. China also serves as the strongest detractor of India in global forum. 'While China considers the US as a global threat to her aspirations, it also considers India as a regional threat. As a state

committed to 18th Century doctrine of power grows in direct proportion to the possession of territory, is constantly in search of territory in its vast neighborhood. It has turned South China Sea into a China Lake by claiming Spratly Islands and Paracel Islands' (Kamath, 2006). China and India's strategic spheres of influence overlap, making it difficult for the two nations to reach a solution unless one agrees to give up its goal and submit to the other.

China's Misadventure

From Indian security perspective, China poses a strategic threat to India's growth as a regional power. 'Despite growing interaction at the political, cultural and economic levels, the gulf between China and India-in terms of their perceptions, attitudes and expectations from each other-has widened over the last half a century. There exists in the Chinese mind a deep distrust of India-with the converse also holding true' (Malik, 2009). The realization of this reality has made New Delhi's position towards Beijing more firm. After Narendra Modi was sworn in to power as Prime Minister of India, Chinese violations across the LAC have become more frequent. Between 2015 and 2019, Chinese incursion in the contested border region has gone up to 663 from 428 in 2015. Number of these transgressions eventually culminated into military clashes between the two armies. Examples include the 73-day standoff at the Doklam plateau in the India-China-Bhutan tri-junction in 2017 and the standoffs in 2014 and 2015 at Burtse and Chumar in eastern and northern Ladakh, respectively. Besides, the multiple military skirmishes near Pangong Lake in Ladakh between 2017 and 2019 also turned into a volatile flashpoint time and again between the two countries. The military standoff in Chumur began after the People's Liberation Army was pushing to extend the construction of Chinese road infrastructure towards Chumur via Chepzi which falls under Indian Territory. Meanwhile, in the Chumar region's Demchok, PLA troops had forced locals in the Indian side of the territory to halt the construction of an irrigation canal. Soon, 750 PLA troops and 1,500 Indian soldiers faced off. It took enough of diplomatic oil to burn and high level meetings were negotiated before both the parties agreed to reach a quid pro quo. Chinese agreed to abandon plans to build the Chepzi-Chumar route, while India consented to dismantle its observation hut at Tible and forego constructing bunkers there. After the Indo-Tibetan Border Police destroyed a makeshift hut that was purportedly constructed by the PLA for surveillance, a standoff broke out in Burtse. The PLA then called for increased force deployments in the area, to which the Indian side immediately responded with equal additional deployments. It was a brief faceoff that was far less heated.

As a result, the standoff could be resolved through negotiation between the army delegations from the two sides. Following this, the Chinese and Indian armies made the important decision to undertake a 12-day joint military exercise in China. The longest standoff of Narendra Modi's first term occurred in 2017 at Doklam, close to the tri junction between India, China, and Bhutan. There was a 73-day stalemate during which both sides' militaries remained alert. The 73-day standoff between the two armies was the most significant conflict since the war of 1962 and could have easily turned into a full-scale conflict at any point of time. Doklam is made up of a plateau and a valley and spans an area of around 100 square kilometres. The region is bordered by the Sikkim state of India, the Ha valley of Bhutan, and the Chumbi valley of Tibet. When China tried to construct a road across the Doklam plateau, which is claimed by both China and Bhutan, trouble mounted. In collaboration with the Bhutanese government, India interfered and neutralized the Chinese strategy. After a 73-day standoff that lasted from June 16 to August 28 and many weeks of tense diplomatic talks, there was hope for some solution. Although initially China demanded that India withdraw its forces unilaterally, the Chinese foreign ministry eventually came to an understanding and both countries confirmed their withdrawal on August 28, returning to their pre-16 June positions. But Chinese misadventure along the LAC continued. After prolonged Galwan clash, in the recent past China transgressed the Line of Actual Control (LAC) in the Tawang area on December 9, 2022. China's objective was Arunachal Pradesh, which it refers to as "Southern Tibet." Twenty Indian soldiers and a significantly higher number of Chinese were reportedly hurt in the conflict. The status quo ante was soon restored, but without any long drawn solution to maintain the sanctity of the LAC. Both sides have made claims and counterclaims and also accusations and denials of incitement, but without effectively attempting to resolve the disagreements over borders between the two nations. The fact is that Chinese cross over across the LAC is not merely a folly of a belligerent neighbour, but rather an important aspect of China's overall plan. India has been facing challenge not just in managing China's recurring overland provocations along borders, Beijing has been opposing India's cause persistently in the international fora. Beijing resisted India's attempts to get Masood Azhar, the Pakistan-backed, Jaish-e-Mohammed leader and one of the masterminds of Mumbai attack listed in UNSC's list of international terrorists. It blocked India from joining the Nuclear Suppliers Group (NSG). Beijing took initiative to convene the UNSC meet following the scrapping of the Article 370. An important source of concern also lies in China's penetration in India's neighbourhood. Access to important

geographic regions in and around India is a real nightmare for India. China's anxiety about India's geostrategic advantage in the Andaman and Nicobar Island is pushing China to build closer ties with Nepal, Maldives, Sri Lanka and Bangladesh thereby making India a hostage in its neighbourhood. Thus, China has been leveraging its military, economic and diplomatic power in full scale to get India bogged down in its own vicinity.

India's Response under PM Modi

Economic cooperation between China and India did certainly increase during Modi's first term, but without any significant leap forward in overall ties between the two nations. Narendra Modi's government was trying to play a 'checks and balance' principle to tame the dragon. It was emphasizing on enhancing economic ties with China while exploring the ways and means to strengthen its relations with the countries in Southeast Asia and the West who may be potential friends against China. 'Identifying China as India's main rival, Modi has tightened India's strategic partnerships with other countries worried about China and sponsored infrastructure projects to prevent India's South Asian neighbors from falling totally under Beijing's economic influence.' (Hall, 2020). As part of Modi's diplomatic initiative, Indian government was also trying to invoke the Tibet issue to bargain with China and also developing infrastructure in potential areas of security risk along the borders. 'In December 2014, for instance, the Dalai Lama was a guest along with other Nobel Laureates at the Presidential Palace in New Delhi; and in March 2017, he visited Tawang, an important site of contention in the Sino-Indian border dispute and a place of religious, historical and political significance for Tibetan Buddhists. Although such visits by the Dalai Lama had happened in the past as well, India under Modi was using the "Tibet card" more frequently and systematically as part of a strategy in its relations with China' (Ramachandran, 2019). Thus, Modi had been tough on his potent neighbour even though he wanted closer trade and investment ties with China.

But in the absence of a full proof strategy to counter China's India policy, India's success against China was transient in nature without having any substantial impact in Chinese mindset. During Modi 2.0, India seemed to have been more cautious in dealing with China. It stopped needling Beijing on the Tibet issue. 'It clamped down on the Tibetan exile community's plans to mark the 60th anniversary of the Dalai Lama's exile in India through a series of high-profile public events, and even informed the Chinese government of the steps it had taken in this regard. Simultaneously, China lifted its objections to

Pakistan's inclusion in a "grey list" of the Financial Action Task Force, an intergovernmental money laundering and terror funding watchdog' (Jain, 2018). The Modi administration cautiously chose not to invite representatives from Taiwan or Tibet to the commencement of his second term. This was a calculated decision of the government not to provide China with an alibi in any case. Instead, Modi preferred to focus on building infrastructure and boosting India's military capability. 'Last-mile connectivity to border villages in Himalayan states, raising of additional ITBP battalions to man Arunachal Pradesh border and a green signal to Shinkun La tunnel to Ladakh are all interconnected to cement Indian defences all along the 3488 km LAC with China. Prime Minister Narendra Modi's decisions to raise seven more ITBP battalions, launch a vibrant village scheme and clear the Shinkun La tunnel are a three- pronged move to strengthen the Indian defences along the LAC and counter President Xi Jinping's Fortress Tibet policy' (Gupta, 2023). Modi government also tried to pacify China's aggressive stance through economic policy. In addition to promoting indigenous businesses to find alternatives to Chinese imports, Modi has accelerated the development of crucial infrastructure on India's side of the LAC. India has recently raised its defence budget and joined the Quadrilateral Security Dialogue (Quad) with the US, Australia, and Japan with the aim of containing Chinese influence in the Indo-Pacific area. 'India has also developed mutual military affiliations with vital countries in Indian Ocean region which include Australia, Indonesia and Gulf Cooperation Council countries. India has worked on good relations with IOR countries like Maldives, Mauritius, and Seychelles and is making efforts to fortify these ties further' (Mishra, 2020). But there is still a long way to go. No matter how many times Modi has tried to win over Xi, by offering him warm hospitality while in India, India hasn't been able to register itself in China's 'good book'. In an effort to woo Chinese President Xi Jinping and lay the groundwork for resolving contentious and thorny border issue in the Himalayas, Indian Prime Minister Narendra Modi rolled out the red carpet for Xi in his home state of Gujarat in 2014. However, as they strolled down the Sabarmati River and conversed on the porch of Mahatma Gandhi's ashram, news of fresh Chinese incursion into the high region of Ladakh was making news in Indian media. While insisting on constructing a road inside the zone under Indian administration, hundreds of Chinese soldiers were ogling their Indian counterparts. After 16 anxious days, the standoff finally came to an end. Again in 2019, PM Modi made an attempt to make an inroad in the heart of Chinese President. He invited him to India in October 2019 and took Xi to a tour of the 7th-century temples at Mamallapuram in

South India. The intention was to demonstrate the common values that both countries share. Despite not being on a par in terms of wealth or military power, India and China both have ancient civilizations that they should respect and cherish. However, eight months later, Chinese troops invaded Galwan in Ladakh and killed 20 Indian soldiers brutally with only four causalities on China's side. Modi's astute diplomacy and statesmanship could not earn him the fame of 'blue eyed boy' of President Xi. China instead China became more assertive in its claims along its 2,100-mile border with India. For Modi, it is a failure that he was unable to tame the dragon. 'India-China relations also represent a clear policy failure for Modi. New Delhi has limited options against a militarily and economically superior Beijing, yet experts say Modi's chosen China policy has been too cautious and passive to ever have realistically deterred Xi and is being exploited by the Chinese. Modi's apparent fear of engaging in any military confrontation that would tarnish his strongman image at home has exacerbated the problem.' (Vohra, 2023). The fact that China's GDP is $18 trillion, six times that of India and its $200 billion in annual defence spending is more than triple of India's defence spending. Such power asymmetry frequently outperforms and defeats diplomatic manoeuvres against a resolute enemy. India's ascendency to the G-20 leadership and its steadfast neutral stance may pay off in terms of his arch-rival China. India's position on the Russia-Ukraine issue essentially puts it in the Chinese club, while the G-20 presidency is an opportunity to engage China in direct negotiations. 'Against the backdrop of the nearly three-year military standoff on the Line of Actual Control (LAC), external affairs minister S Jaishankar told his Chinese counterpart Qin Gang on Thursday that ties between the two countries are "abnormal" and the two sides have to address "real problems"…Jaishankar made it clear that the fallout of the border tensions on bilateral relations dominated their talks'(Laskar, 2023). Nevertheless, China is also India's top business partner. India's policy towards China needs to reckon this duality. China's expansionist foreign policy was criticized by Modi during the 2014 election campaign. 2014's swearing-in event for Modi as Prime Minister featured footage of Tibet's exiled Prime Minister, Lobsang Sangay. During President Xi Jinping's visit to India in September 2014, Chinese forces crossed the Line of Actual Control (LAC) at Chumar, and Modi's reaction was forceful. He made sure the Indian soldiers maintained their positions by dispatching reinforcements to the region. He brought up the border dispute with his guest and openly voiced his concern about Beijing's neighbourhood policies.

India under PM Narendra Modi is often applauded for its foreign policy. Modi is often given credit for reinventing India's foreign policy.

Although it may be argued that Narendra Modi has infused renewed energy to India's foreign policy, India's approach in general to deal with the outside world has not undergone any qualitative change. India's future course of action vis a vis China is also quite predictable. India's dependence on the Look East policy and its rechristening to the "Act East" policy is a sign of continuity in India's foreign policy. This characteristic trait of India's foreign policy is evident in India's approach towards China under PM Modi. So far there has been more continuity than change in India's China policy.

In Conclusion

Popular perception about PM Modi is that he places national interest over and above all other matters. For him, foreign policy is a potent instrument to serve India's national interests. He is keen to use foreign policy to revamp Indian industries, infrastructure and economy by attracting foreign business, money, and technology. He understands the importance of a country like China and the importance of maintaining delicate balances between countries to support domestic growth and development, in contrast to previous leaders. As a realist, he understands that increasing regional stability and collaboration in South Asia will make this easier. However, at the face of China's consistent opposition, it will be a challenging and complex task for PM Modi to pursue a realist agenda to the best interest of India. China's silent rise and India's persistent support to China in the early decades of independent India has proved to be a boomerang for India. Nevertheless, the two countries must focus on convergences between them to ascertain that the notion of the 'Asian Century' comes true. Sooner it happens it is better for the future of the two countries and the world at large.

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Emergence of New India under Modi Era: Changing Foreign Policy Dynamics

Sandip Kumar Singh and Manish Debhade

ABSTRACT

This paper will try to evaluate and analyse the changing dynamics of Indian foreign policy after Prime Minister Modi's landslide victory in May 2014. From Neighborhood First to Act East Policy to Diaspora Diplomacy, Indian foreign policy outlook has been transformed in previous nine years. The proactive approach in foreign policy can be attributed to the emergence of "New India," which is significantly different from the pre-2014 era. Emergence of Modi Doctrine in the foreign policy realm is another important aspect in the changing contours of Indian foreign policy. PM Modi's approach towards power blocs in world politics signifies a more confident India than ever before in independent history, which can be best explained by India's handling of blatant Chinese aggression in Ladakh. A sea change is happening in attitude of India's foreign policy approach from Indo-Pacific to the multilateral challenges. Prime Minister Modi has introduced a new energy in Indian foreign policy framework, which will be analysed through the landmark changes in the conduct of diplomacy by Ministry of External Affairs during period of 2014-23. This article will focus upon the fundamental changes happening in foreign policy and how it impacts the New India project of Prime Minister Modi. The contours of foreign policy decision making in previous nine years has seen tremendous efforts to align with projection of "New India" brand across the world and the emergence of the country with self-confidence in dealing with power-politics dynamics at global stage. This article will analyse and explore the "New India" ideational claims made under Modi era and what are the approaches and policy for the same to achieve it. The skillful management of major powers by PM Modi has substantially improved the quality of ties with them. He views foreign policy as a tool of national interest and approaches competing countries with this premise without considering their own political outlook. The past hesitations brought on by interstate

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competition and reluctance to offend their sensitivities has been replaced by boldness with the clear aim that ties with India are for mutual benefit and not against their rivals. With definite goals for shared prosperity and security, under PM Modi leadership, India joined the Quad for the Indo-Pacific with the US, Japan, and Australia. He was looking for a common rules-based system for the region that would encompass all countries in this geographical area based on equality. India, Israel, the US, and the UAE have also joined a new 'Quad' for West Asia.

Key Words: *New India, Modi Doctrine, Foreign Policy, Diplomacy, Quad.*

Introduction

In the electoral hustings of 2014 general elections, the Bhartiya Janata Party Prime Ministerial candidate Narendra Modi's campaign paid very little attention to foreign affairs, except some remarks on Pakistan and terrorism emanating from that neighbouring country. But after nine years after his landslide victory, which gave India its first majority government in more than 30 years, Prime Minister Modi has emerged as one of the country's and, in fact, the world's, most active leaders in the international arena.

Many Indian foreign policy pundits will say that there is a clear departure in vision, articulation, a clinical sharpness, and more robust external policy after Narendra Modi took over as Prime Minister of India in May 2014. Prime Minister Modi's landslide victory in 2014 general elections paved the way for a first majority government in last 30 years history of Indian parliamentary democracy. India's foreign policy under the new BJP regime seems to have registered a subtle shift marking a new era in the policy dynamics over the decades. While it aims at securing India its due in the comity of nations it also views India to be a natural player in the world politics because of its rich and inspiring past and the recent growth (Thakur, 2016, p. 73). In that sense, we can say that India's foreign policy can be differentiated between pre- and post-2014 period in outlook and its approaches in dealing with bilateral and multilateral relationships. In the realm of foreign policy, assertiveness with firm grip over national politics was lacking during preceding UPA govt under PM Manmohan Singh leadership between year 2004-14. This lack of firm leadership was witnessed in response to major terror attacks like 26/11 Mumbai Terror attacks and other multiple terror attacks across country during this period, lack of consensus building on the Indo-US Nuclear Deal and India's failings in shaping and influencing the world politics on many occasions. Prime Minister Modi came to power after the so called 'lost decade' in every aspect from economy to foreign policy decision making. Decade of 2004-14 was a lost decade more in terms of India's

foreign policy engagements and its output about enhancement in India's stature in the world politics. Indeed, throughout in previous nine years under PM Modi, India's foreign policy underwent a significant transition from being directionless to clear-cut goal-setting. Even the government's detractors have noticed this undeniable shift in the external policy formulations and achievements. By openly articulating its goal of promoting India as a "leading power" rather than just a "balanced power," the Modi government has left an everlasting mark. As the new Modi era began in 2014, India seems to have abandoned its earlier strongly-held dogmas and hesitations of history in order to transform itself into a responsible and rule-abiding nation capable of playing a more active role in world politics with a greater sense of responsibility and confidence.

S. Jaishankar, earlier Foreign Secretary and currently, External Affairs Minister rightly claimed that "India is a stabilizing power" during the 2020 Raisina Dialogue in Delhi, and highlighted a key point when he outlined the Four Cardinal Principles of the "India Way." The Minister argued that India was now a "shaper" rather than an "abstainer" and described a post-2014 India as a country that brought its real potential to play in the international arena for the greater global good. India's rise in the global arena will promote global good based on mutual understanding of each other's interests and will forge cooperation based on commonality of greater good for all nations.

India's Growing Geopolitical Importance

India's rise to prominence and its influence in the neighborhood marks an important departure in the long-term foreign policy implications. During his inauguration as Prime Minister for the first time after land-slide victory in 2014, PM Modi invited the Heads of States of all neighbouring SAARC countries, including maritime neighbor Mauritius (Swami, 2014). Signaling is one of the important instruments in the diplomatic arsenal of any country and PM Modi used his oath taking ceremony to give the message of his priority vis-à-vis foreign and neighborhood policy (2014). PM Modi's first external visit as Prime Minister was to Bhutan, which demonstrated his willingness and priority for the small neighbor. In the geopolitical sphere, as India navigates deftly, it faces a slew of problems, including the growing "Chinese Arc of Influence" in both the land and sea domains, which has pushed India's Neighbourhood Policy into the category of "Strategic Necessity" (Panda, 2014). In 2020, Vijay Gokhale, then India's Foreign Secretary termed the Indo-Pacific as "global commons" and bluntly asserted that Asia-Pacific is a "colonial construct" at the Raisina Dialogue held in Delhi. Emerging geopolitics of Indo-Pacific region

between US led Quadrilateral alliance, in which India is also a member with Japan and Australia, and assertive China against the Quad formation, has greater ramifications for South Asian region given the historic rivalry and conflicts between India-China and India-Pakistan. It is in this context, China aggressive behavior against India in Galwan crisis of 2020 and support of Taliban regime in Afghanistan with the nexus of Pakistan, have the potential for creating unstable regional order in coming future.

As India's importance in the Indo-Pacific grows, Russian policies on key arenas are becoming more diverged. On the one hand, although India is formally a constituent of QUAD, many powers find its surprising to see India with China and Russia negotiate trilaterally, therefore enhancing its strategic autonomy vis-à-vis the US. Recent Russia-Ukraine crisis and India's neutral position vis-à-vis the crisis, shows India's reluctance to give unconditional support to US worldview and wishes to safeguard its strategic autonomy, even when India is officially the part of Quad. Hasty withdrawal of USA from Afghanistan in July 2021 and subsequent takeover of the country by the Taliban within one month, created another geopolitical challenge for India. Afghanistan will remain India's core concern in its security dynamics, given the direct linkages of Pakistani establishment, its military, and the ISI with the radical Taliban, which has the history of animosity with India. All these recent events in Afghanistan have put India in a Catch-22 scenario, with the topic of "what should be India's role in Afghanistan" becoming a moot point. For the time being, India has adopted the wait and watch policy regarding this unstable country but it has not adopted complete disengagement with the Taliban regime, which India adopted during Taliban's first stint during the 1990s. In the context of larger Middle East geopolitics, India's position from Israel to Gulf countries are comfortable, given the Prime Minister Modi personal outreach to all these relationships. As India's relations with the Middle East states soar new heights, India faces a multi-faceted quandary due to the region's fragility. The two major concerns for India in this strategically important region are the Indian diaspora and energy security. India policy imperatives towards this greater region is always based on these two significant issues. The diaspora and energy are two major issues in the making of foreign policy of India in recent times, one is source of soft power and significant remittances and other one is necessary for powering India's rising economic needs.

Emphasis on Strategic Interests

Without a doubt, Prime Minister Narendra Modi is a far more engaged and enthusiastic leader than his predecessors, with a commendable majority in Parliament, which is reflected in his foreign policy decision

makings in the past nine years. No one can stop him from choosing his own course given the hegemonic influence in domestic politics he enjoys. In the best interests of the country, he has continued the predetermined course while making some modifications along the way to account for the shifting dynamics of the current scenario in world politics. Every country must adapt to an external environment that is always changing, therefore foreign policy is never static. In that context, India under PM Modi followed the path in the realm of foreign policy, which safeguards its "national and strategic interest" within the neighbourhood and in the larger geopolitics.

A significant accomplishment of India's smart and adaptable diplomacy in the strategic sphere is its outreach to Africa and Central Asia, both are the significant region in context of emerging geo-politics of contemporary world. Also, a significant effort to strengthen ties with Latin American states has recently been launched as exemplified in Brazilian President Jair Bolsonaro attending Republic Day 2020 as the Chief Guest. India is reaching out to all significant regions and countries to mark not only its presence but also the impacts of engagements are being felt in the distant regions. That is why many foreign policy experts term the India's Latin American engagement as "the last frontier for India's foreign policy" (Seshasayee, 2022). Which means, India is reaching the new and untouched foreign policy frontiers in Modi era. India's outreach to littorals through its SAGAR policy has established it as a reliable partner in Humanitarian Assistance Disaster Relief (HADR) and other marine concerns, particularly in the fight against piracy (Gujjar, 2021). India has gained a lot of goodwill because of this, and has also been granted permission to run military sites in the Seychelles, Mauritius, Madagascar, and Djibouti (Ibid). India has been engaging at the highest level to these Indian ocean littorals countries, which is very significant for the geostrategic purposes. The recent admission of India to the IOC as an observer state, as well as recent HADR operations like Operation Vanilla to aid cyclone-devastated Madagascar and its lead role to provide medical assistance to Seychelles during the ongoing pandemic, have highlighted and established India's role as a "First Responder" and can be seen as a good sign for India's SAGAR doctrine (Saha and Mishra 2020). India is gaining slowly and gradually a leadership role in these island countries in the Indian ocean, which is very much relevant in context of the QUAD and its emergence in the light of Chinese assertiveness in the Indo-Pacific.

India's strategic interests in the contemporary time is one of the most crucial factors in foreign policy decisions, more so in the PM Modi approach towards the foreign policy.

Economic Aspects

Under the Narendra Modi government, India has adopted the worldwide trend of the rising significance of economics in diplomacy and the foreign policy decision making. While there is no agreed-upon definition, one tenable hypothesis holds that countries engage in economic diplomacy by providing financial incentives to further their strategic objectives. Emerging economies like China, India, Brazil, and Russia have seen rapid economic growth and are now in a competitive position with the more affluent and powerful countries when it comes to the use of economic diplomacy tools to attract investment, safeguard natural resources, and form strategic alliances. Growing friction between the United States and the rising China is more to do with economics and trade than strategic aspects of the relationship. So, economics forms the core of foreign policy in contemporary world politics, therefore Modi government also focusses on the trade and investment in the foreign policy maneuverings.

All governments want to encourage growth and development domestically, so that they can remain in power for the longer term in a democratic setup. In that context, Modi administration's primary objective, like that of most other administrations, was to accelerate growth and development across India when he came to power in 2014. Additionally, Modi has highlighted priorities including creating jobs, completing the infrastructural deficit, and controlling inflation that lowers the living conditions of the poor.

In retrospect, PM Modi's hyper activism in foreign policy was inevitable and driven by his combined ambitions to make India the third-largest economy in the world and, as a result, play a big role in the emerging multipolar world. Both developing the ability to influence global institutions' rules, which will directly impact the country's economic well-being, and assuring a conflict-free environment in the SAARC region, which would make India an appealing location for foreign investment, are required for the achievement of these goals. So, economy remained the grand theme of his engagement in every foreign policy decision and foreign visits he undertook in the last nine years.

The strengthening of ties with the United States has undoubtedly been the Narendra Modi administration's biggest achievement in terms of foreign policy in post-2014. Prime Minister Modi nearly single-handedly resurrected, revived, renewed, and re-energized relations with the United States in past nine years in office. PM Modi played a significant part in the striking improvement in ties between Washington and New Delhi. PM Modi had done with ease with last three Presidents of the United States, namely Obama, Trump, and Biden. In all geo-political debates

and discussions, trade and investments were the constant factors in the Indo-US improving ties in the last nine years under Modi leadership.

Diaspora Diplomacy: Reaching out to Indians across the World

Diaspora connect is the hallmark of Modi's foreign policy and in fact BJP as party always promoted diaspora outreach, and promotion and protection of diaspora community interests. For the Prime Minister Modi, ensuring the safety and security of diaspora community is one of the important aspects of his foreign policy goals. In PM Modi's first term, Foreign Minister Sushma Swaraj led from the front turning social media into a helpline and helping and rescuing distraught Indians abroad. The Indian government working under the leadership of PM Modi has been proactive in dealing with different crisis emerging across the world, and effectively maneuvering strategy to the need and rescuing of Indians in foreign land. Under PM Modi watch, India had successfully coordinated many such impossible rescuing missions abroad for the safety and security of diaspora, from Iraq, Yemen, Libya to Afghanistan and from China and other parts of the world during Covid-19 pandemic, and recently from Ukraine. In fact, Covid-19 pandemic and need of the diaspora in distress has been effectively dealt in a massive scale by the government. The success of diaspora policy exemplifies whenever Prime Minister travels abroad and the massive receptions and welcome by diaspora community for him in foreign lands. "Ever since Prime Minister Narendra Modi came into the helm of affairs, he has stressed the role of the Indian Diaspora in Indian foreign policy making because he had realized the importance of the Diaspora in his development strategy" (Srinivas 2019). The diaspora phenomena in the Indian foreign policy are two-way phenomena, PM Modi unequivocal support and reaching out to Indian diasporas across the world and the same with the diaspora community admiration and support for the PM Modi leadership in New Delhi. The diaspora community enthusiasm for PM Modi is the constant glittering aspect in each foreign visits across the world, which can be summarized through these lines from The Economic Times editorial (20th June 2023) on PM Modi's diaspora diplomacy and the how the Prime Minister connects with the Indian community,

Modi's diaspora connects started with his 2014 US visit when nearly 20,000 NRIs gathered at New York's Madison Square Garden to listen to Modi. The event was as electrifying as a rock concert. Nine years later, Modi's diaspora diplomacy has not slackened. Last month, Modi's address to NRIs at Qudos Bank Arena in Sydney, Australia, exuded the same energy of his first foreign event at Madison Square Garden.

Australian PM Anthony Albanese called the event bigger than a rock concert (Economic Times, 2023).

The tone for Modi's appeal to the diaspora was set by his 2014 appearance at Madison Square Garden in New York. At the time, it was believed that Modi's tremendous support among diaspora community was due to the sizeable Gujarati community in the US. But in the last nine years of his constant engagements proved that his popularity is not limited to only Gujarati diaspora, but in fact he is popular across the diaspora community from Indian origin, irrespective of their caste, regional and linguistic identities. PM Modi is the biggest diaspora pooler in the history of independent India and constantly engages with the community, which in return favours the overall Modi's foreign policy of project "New India" under his leadership in the world community. In fact, PM Modi is the most significant factor in the present Indian diaspora outlook towards India and how they perceive country future in the contemporary world politics.

Challenging the Chinese Dragon

India has seen complete transformation in its foreign policy approach towards its more powerful Himalayan neighbour China in previous nine years. India under the leadership of PM Modi, stood against continuous Chinese 'salami slicing' on the border areas and asserted its territorial integrity and sovereignty time and again. Beijing under the PRC President Xi Jinping leadership could no longer dominate the border areas and continue to grab land without any resistance from across the frontiers. For instance, in June 2017, India successfully blocked Chinese efforts to build a road in Doklam, close to the trijunction border region with Bhutan, India and China. In June, 2020, Indian security forces stood against the Chinese PLA in Galwan valley of eastern Ladakh region, which resulted into more than 20 causalities from Indian side and Chinese never announced their causalities. This kind of bloody fist-fight, which Chinese had lastly faced in 1967 in Nathu La Pas fight, India gave China a bloody nose which PLAs took long time to recover. In this context, the Galwan crisis is turning point in Sino-Indian relationship in the 21st century. Two years after the clash and several rounds of talks at Military levels, no resolution to the conflict is likely in near future. So, what has changed under PM Modi vis-à-vis China is countering of Chinese aggression with counter aggression on the border without escalating the conflict. Under PM Modi leadership, India has taken uncompromising stance on its territorial integrity and border security from the Doklam stand-off to the Galwan valley conflicts. It is these kinds of tense stand-offs, along the Line of Actual Control, between two

nuclear armed countries that have defined New Delhi foreign policy approach towards Beijing in recent times.

Zero Tolerance for Terrorism

One of the biggest achievements of Modi government has been zero tolerance for terrorism, internally as well externally, particularly focused on terror emanating from Pakistan (Sahoo, 2017). In order to stop terrorist activities, notably those carried out in Jammu and Kashmir by terrorists supported by Pakistan, the Modi government has already taken some of the swiftest retaliatory measures. Surgical strikes in 2015 and 2016, the airstrike on Balakot in 2019, the prohibition of terror funding, the promotion of a robust anti-terror strategy internationally, the bolstering of the Armed Forces to combat terrorists, and the strengthening of the UAPA legislation are some recent examples of aggressive measures against terrorist activity (Namgyal, 2022). Modi government successfully exposed Pakistan's nuclear bluff, when it carried out the Balakot air strikes in the wake of Uri terror attack in January 2019, sending clear message to Pakistani establishment- military and civilian, that India will not tolerate terror attacks across the border in Jammu and Kashmir (2022). If Pakistan would indulge in terror, then it will have to pay the price for it. So, containing terrorism emanating from across the border has been the biggest success of Modi government as far as frequency of terror attacks is concerned. So far, the Modi government has been successful in the tackling of terrorism question in the last nine years and after the abrogation of Article 370, the frequency of terror acts is the lowest in the past decades in the Jammu and Kashmir region.

India's 'new' diplomatic weapon: Climate Diplomacy

Climate diplomacy has now emerged as India's new diplomatic instrument as Prime Minister Modi continues to lead by example with groundbreaking efforts such as the International Solar Alliance, which he co-founded with France in 2015, and the Coalition for Disaster Resilient Infrastructure, which he recently launched at the United Nations General Assembly session in 2019. Despite the United States' indifference and decision to withdraw from the Paris Agreement, India and China continue to offer some cause for optimism. Even though carbon trading and the Polluters Pay Principle were discussed at the recently concluded COP 25 in Madrid, no substantial progress was made on these important global challenges faced by entire humanity. India has an exceptional opportunity "to set and lead a development-centered, climate and renewable energy agenda by increasing its domestic and international ambitions and engagements" (Joshi, 2021).

This can be achieved by "increasing multilateral, regional, and bilateral diplomatic efforts to help coalesce action on inclusive low-carbon transitions, build climate-resilient economies and communities, and mobilize the climate finance" (2021). Five 'S's now form the foundational principles of India's approaches to foreign policy in general and multilateral action on the climate debate in particular, viz., "Samman (respect), Samvad (dialogue), Sahyog (cooperation), Shanti (peace), and Samriddhi (prosperity)" (2021). India has also stressed that "the future of the planet depends on global development, addressing climate change, and eradicating poverty" (2021). Therefore, the foundation of the nation's climate diplomacy should be the concepts of climate justice and inclusive transitions. The last two COP 26 and COP 27 were held respectively in the Glasgow, Scotland and the Sharm-el-Sheikh, Egypt, which pondered upon all these debates previously held climate conferences and emerging challenges.

India's Response to an Unprecedented COVID-19 Pandemic

India with all flaws and lacunas in domestic governance, given its sheer geography and the population of 1.3 billion, emerged as an outlier with all its vulnerability in the middle of the unprecedented ongoing pandemic. This should be seen in the context of the inability of even the greatest and strongest nations to develop a reliable vaccine and when most of the developed Western world had largely failed in the management of the deadly pandemic (Mall, 2020). It is no surprise that the "Only Island of Hope's" steadfastness in such trying circumstances is a mystery to the rest of the globe because of the West disdain about India's capacity across the field. India has adopted a genuinely humanitarian stance towards global leadership in context of the pandemic and has shown that it is prepared to step up to the leadership role in the post-COVID era. India has developed innovative and cooperative solutions, including SAARC video conferencing and vaccine diplomacy, at a time when other nations have turned inward, offering the otherwise moribund SAARC a glimmer of optimism. At the G20 leadership summit held via videoconferencing, India also urged for a collaborative approach. By enabling the export of antibiotics like HCQ, Azithromycin, and others while still ensuring that local need is addressed and that there are enough stocks to satisfy future requirements, it has shown a very humanitarian side during the raging Covid-19 pandemic. It follows that it is obvious that the world after COVID will be drastically different from what we are used to, and globalisation will surely take a backseat, even if only momentarily. Consequently, it raises the issue of whether the post-World War II system can endure in the future. Questions about the functioning,

autonomy, and transparency of organisations such as the WHO, UNSC, and others will be raised. Considering the United States' deteriorating capacity to act pro-actively, concerns over its "preeminent" position would also be discussed in the emerging world order. Chinese indifference and hostility as well as its place in the emerging world order will be tested in the post-pandemic world. Many nations, including some of its erstwhile friends, would have doubts about its future objectives given the Chinese assertiveness across the borders and sectors. Whatever the case may be, it is critical to remember that no future alternative would be successful without Indian and Chinese participation in the emerging world order. The real problem will be to strike a balance between India and China taking up the challenges of new world order and their ability to respond quickly.

Transforming India into Global Power

The Modi government's great success in previous nine years has been the interconnected diplomatic outreach to achieve the goals of India's great power status through multi-aligned foreign policy. In fact, if we look at it, Modi foreign policy or popularly claimed as Modi doctrine (Tandon, 2016, p.350), he has effectively expounded upon a comprehensive approach (doctrine) that elucidates the nation's foremost considerations in its interactions with foreign countries. As far as a doctrine is concerned, it has been defined as, "a doctrine is a stated principle of government policy, mainly in military or foreign affairs" (p. 350).

Another expert on Indian foreign policy, Arul Louis, in his analysis posits that Modi's doctrine represents a significant departure from India's Nehruvian era and places emphasis on "(a) replacing Cold War tactics with open dialogue and engagement and (b) replacing vestiges of colonialism with a focus on democratisation—by building on the Indian tradition of Vasudhaiva Kutumbakam (the world is one and hence stands to lose/gain together). Modi has consistently used this language in his national and international speeches" (Louis, 2014).

Amitabh Mattoo asserts that those who had the anticipation that Modi's foreign policy will align with machtpolitik or the use of aggressive power politics are likely to encounter disappointment. The author posits that the emerging Modi doctrine has five fundamental components:

"(1) the idea that a strong, self-reliant and confident India will pursue the path of 'enlightened national interest', (2) India will help build and strengthen a peaceful, stable, democratic and economically linked neighbourhood, (3) an emphasis on soft power expressed through trade, tradition, talent, tourism and technology, (4) multi-track alignment with

all great powers (as opposed to non-alignment), and (5) the willingness to raise issues of concern at a bilateral level (such as with Pakistan vis-à-vis the export of terrorism into Indian territory)" (Mattoo, 2014).

After the completion of nine years in the government, S. Jaishankar, Minister of External Affairs, argues that "not only is India's diplomacy far more influential, its handling of a volatile world is also much more sophisticated" (Jaishankar, 2023). He also aptly titled it as "Nine years of Modi government transformative foreign policy" (Ibid.). The handling of the foreign policy and the projection of 'New India' under PM Modi leadership have been reverberating in the foreign policy decisions across the spectrum. From the participation in the Quad groupings to diaspora engagements, Modi government range of foreign policy decisions in past nine years have been the hallmark to create the brand "New India" in the world politics. India is indispensable power in the emerging world structure, which will shape this century future.

Since assuming the position of Prime Minister of India in 2014, Narendra Modi has made notable advancements in reshaping the country's foreign policy. The individual's forward-thinking strategy, marked by aggressive diplomatic efforts, practical collaborations, and a dedication to bolstering India's international reputation, has resulted in a notable array of accomplishments throughout the previous nine-year period. Modi's foreign policy has effectively shown India's significance as a prominent participant in global affairs, via endeavours such as enhancing strategic alliances and promoting economic cooperation. PM Modi's foreign policy accomplishments have served as evidence of India's increasing significance in the international arena. Through the establishment of strategic relationships and the implementation of multilateral diplomacy, his imaginative approach has significantly bolstered India's influence and credibility on the global stage. In the face of intricate geopolitical problems, India's ongoing efforts under Modi's leadership to adopt a proactive and pragmatic foreign policy strategy are expected to have a lasting influence on the country's global interactions in the foreseeable future. The PM Modi will be the most consequential Prime Minister of the independent India in the realm of foreign policy and its results for the nation building.

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Russia's Invasion of Ukraine: Stories of Repression

Pankaj Bala Srivastava

ABSTRACT

The Russia-Ukraine conflict has entered its second year and has become a grinding war of wear and tear. The world is witnessing a long protracted battle in which Moscow and Kyiv hope for a decisive breakthrough in 2023. Thousands of Ukrainian civilians have been killed, countless buildings have been destroyed, and thousands of soldiers on both sides have been killed and seriously injured, causing a humanitarian, social and economic crisis. It takes various views to understand the war experience and spans many genres, including poetry, plays, short stories, novels, journals, diaries, oral histories, memoirs, and letters. The present paper explores Tim Judah's *'21 Days in Ukraine: A Diary'* and his book *'In Wartime: Stories from Ukraine'*, an essential, insightful account of the human side of the ongoing conflict. His writings reflect an anti-authoritarianism that stems from his experiences. This non-fiction Book of Judah and his Diary remains an essential source with critical analysis of various aspects of the battle.

Keywords: *Invasion, War, Russia, Ukraine, Wartime-stories, Diaries, conflict.*

Introduction

Russia has deep cultural, economic, and political ties with Ukraine that go back centuries. Kyiv, Ukraine's capital, was sometimes referred to as "the mother of Russian cities" on par regarding cultural influence with Moscow and St. Petersburg. Christianity was brought to the Slavic peoples from Byzantium in Kyiv in the eighth and ninth centuries. And Christianity was the anchor for Kievan Rus', the early Slavic state from which modern Russians, Ukrainians, and Belarusians draw their lineage. Kyiv was the capital of Russia from the 9th century to 1240, and Moscow then became the Principality of Muscovy and, later, the capital of the Russian Empire.

In the 18th century, the Russian Empire moved ethnic Russians to Ukraine to populate the county and ensure their loyalty to the Empire. This consolidated Russian control over the region and extended the

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Empire's borders. In the 19th century, the Russian Empire commenced repressing Ukrainian culture and language to assimilate Ukrainians into Russian culture.

On 22 January 1917, the Ukrainian Central Rada (Council) issued the "Universals of the Ukrainian People", which proclaimed the autonomy of Ukraine within a federal Russian state. On 2 November 1917, the Council issued the "Declaration of Independence of Ukraine" and declared the country's sovereignty. A few months later, it announced the establishment of the Ukrainian People's Republic on 6 January 1918.

A military struggle for control of Ukraine was waged intermittently in 1917–21 by Ukrainian independent forces and pro-Bolshevik elements seeking to establish Soviet rule. The pro-Bolsheviks established the Ukrainian Soviet Socialist Republic (SSR). The Ukraine SSR joined hands with Russia in 1922 to become a founding member of the Soviet Union. Ukraine SSR became a major food supplier of Soviet Russia as it had rich soil for farming. The Soviet Union had a vast population, so there was a substantial demand for food.

In return, Ukraine's SSR became industrialized under Soviet Russia. Factories were constructed, and the country's agricultural sector was modernized. Ukraine SSR also became a major coal, iron, and steel producer. Despite harsh conditions in Soviet Ukraine during the 1930s, the republic experienced relative prosperity and rapid industrialization.

In 1954, Soviet leader Nikita Khrushchev ceded Crimea to the Ukraine SSR. The move effectively transferred power over the strategically important region from Russia to the Ukraine SSR. The relocation was part of Khrushchev's vision for a politically unified Soviet Union. It marked the culmination of centuries of conflict and competition between Russia and Ukraine over territory.

At the beginning of the 1990s, massive protests supported Ukrainian independence, and a referendum was held in 1991. Leonid Makarovych Kravchuk became the first president of independent Ukraine in 1991 and served till 1994. In 1994, Ukraine decided to destroy the weapons and join the Non-Proliferation of nuclear weapons (NPT). On 5 December 1994, Ukraine, Russia, the U.K. and the U.S. signed the Budapest Memorandum. This memorandum assured Ukraine's security regarding its concurrence with the NPT as a non-nuclear weapon country.

In 2004, Viktor Yushchenko won the election in Ukraine with the support of Russian President Vladimir Putin. On 21 November 2013, Viktor Yanukovych suspended the signing of the E.U. Association

Agreement and instead chose closer ties with Russia. The decision not to sign the agreement sparked the Euromaidan protests aimed at widespread government corruption, human rights violations and abuse of power in Ukraine. Elected President Viktor Yanukovych was deposed, and the Ukrainian government was overthrown.

Deadly violence immersed Kyiv's Maidan, or Independence Square, in 2014 after the Ukrainian government abandoned a deal to strengthen ties with the European Union under pressure from Moscow. Russia has been opposing Ukraine's westward move. Then masked Russian troops took over the Supreme Council of Crimea and several other strategically important buildings. Pro-Russian Sergey Aksyonov's government was established in Crimea. The secessionist war, backed by Russia, goes on in the eastern region known as Donbas. Later they declared themselves independent as the Donetsk People's Republic and Luhansk People's Republic, and Russia formally incorporated them as a federal subjects. Relations between Russia and Ukraine turned hostile after this.

In April 2019, Volodymyr Zelensky, as the President of Ukraine, was elected by a large majority on a promise to establish peace with Russia and restore Donbas to the country. Russian President Vladimir V. Putin wants to stop Ukraine from moving towards the United States and its allies. Mr Putin demands "security guarantees", including an assurance by the North Atlantic Treaty Organization (NATO) that Ukraine will never join the grouping.

In 2021, Russia began a military build-up along the border with Ukraine; In February 2022, Putin again claimed that Ukrainians and Russians are one people. He views Ukrainians and Russians as brother nations and says that Russia should be in charge because it is the older brother. Most Ukrainians disagree, and they are inspired by the words of their President, Volodymyr Zelensky. He told Putin that Ukrainians wanted peace but would defend their country's independence if necessary. Putin invades and, this time, plans to take over the entire country. Ukrainians are now fighting Russian forces, trying to defeat what they say is an occupation. The United States and much of Europe are on the side of the Ukrainians, who believe That Ukraine should have the right to decide its future.

The repercussions continued a year after Russia's invasion of Ukraine sparked the conflict. The war in Ukraine has set off a geopolitical realignment and caused economic hardship far from the epicentre of the fighting. Genocide kills people and cultures. The war in Ukraine has ruined much of the country's cultural heritage, with books targeted as

symbols of Ukrainian identity. Reports from social media platforms have highlighted Russia destroying millions of books because they teach a different worldview and are in the Ukrainian language. Ukraine has also withdrawn Soviet-era and Russian books from libraries nationwide. Olena Halushka, the head of international relations at the Anti-Corruption Action Centre, an avid writer and political commentator, tweeted with photographs that Russians are throwing away Ukrainian books from the Pryazovskyi State University in Mariupol. Some are dumped right from the window. Russia is systemically destroying all things Ukraine in the occupied towns. Great Russian culture is erasing our identity. Ukraine has withdrawn about 19 million Soviet-era and Russian books from its libraries. Yevheniia Kravchuk, a member of the Ukrainian Parliament, has recommended removing books whose authors supported armed aggression against Ukraine.

Russia's war in Ukraine has taken an unexpected human toll. Russian militaries have been involved in alleged war crimes, including the rape and summary execution of Ukrainian civilians. The Russian military has also targeted the civilian population of Ukraine with heavy artillery, multiple launch rocket systems, missiles, and air and naval strikes. Millions of civilians cannot return home, and many people in the country are still forced to live without food, water or electricity.

Volker Turk, the United Nations High Commissioner for Human Rights, at the 52nd session of the Council, delivered his speech on 31 March 2023, cleared severe violations, and called for just peace. He said that Russia's invasion of Ukraine had thrown us back to an archaic era when a neighbouring country's region could be invaded and occupied at one's will. After 13 months of Russia's war against Ukraine, severe human rights violations and international humanitarian law have become routine. People across the country face immense suffering and loss, deprivation, destruction and displacement. Using the rigorous methodology, the Council's office has confirmed more than 8,400 civilian deaths, and over 14,000 civilians wounded, since 24 February 2022. In Ukraine's occupied areas, the Council's office has documented numerous summary executions and targeted attacks on civilians since February last year. Six hundred twenty-one cases of enforced disappearances and arbitrary detention were reported. Interviews with 89 civilians released from custody told that 91 per cent of them were tortured or ill-treated by Russian personnel. Of the 109 cases of sexual violence, most took place in places of detention. Others, including rape, were committed in Russian forces-controlled areas. Three rape victims were under the age of 18. Ninety-one cases of enforced disappearances and arbitrary detention by Ukrainian security

forces were documented during this period. Of the 73 victims, 53 per cent had been ill-treated or tortured. The office has recorded 24 cases of sexual violence by Ukrainian personnel during the initial stages of detention and forced public stripping. Food and access to medical care were grossly inadequate.

Ukrainian prisoners of war who were seized during the battle were also frequently tortured or ill-treated, with at least one such war prisoner dying within hours of his torture. According to Volker Turk, even among the bloodshed of war, international humanitarian law primarily protects the lives and dignity of noncombatants, wounded and sick soldiers, and prisoners of war. Civilians and essential civilian set-up may not be targeted. Medical and humanitarian workers must be permitted to work unimpeded. It is forbidden to deliberately kill or wound an adversary who has surrendered or can no longer participate in the fighting. The fundamental human rights of war prisoners must be valued. The use of weapons or tactics that are likely to cause unnecessary death or excessive suffering is prohibited. The U.N. acknowledges that the actual number of casualties is likely much higher as information from areas of heavy fighting is difficult to obtain.

The objective of the study

War is as universal as themes of nature, love, death, time, or human frailty. The literature on war has existed since the first literary texts were written, and war is still a contemporary issue. War literature is a popular topic for researchers, politicians, economists and social scientists. Civilians and soldiers from both countries write about their war experiences through poetry, novels, drama, journals, short stories, diaries, memoirs, and letters. But their war experiences may be subjective and afterthought, as they are emotionally and physically attached to their country. A reputed news reporter who does not belong to the conflicting countries, possibility is that he may not be biased towards any side and will write factual stories, memoirs and diaries. The journalists in the book covered events with the objectivity that might be expected of an experienced war correspondent. They write about their experiences of being bombed, fleeing their homes, or taking shelter from sniper fire. In both cases, they describe things with clarity and precision.

Tim Judah, a British writer, reporter and political analyst for The Economist, has got much closer to the war in eastern Ukraine than most Western reporters. Judah's book and diary remain important sources, with significant analysis of various aspects of the war. Thus the prime

objective of the study is to describe real war stories and to present substantial research on multiple elements of the Russian-Ukrainian war.

Research Methodology

The present study is based on descriptive-cum-exploratory research methodology. This research design is helpful in qualitative studies where solid groundwork knowledge is needed. To this purpose, the secondary data has been analyzed, especially Tim Judah's '21 Days in Ukraine: A Diary' and his book 'In Wartime: Stories from Ukraine' and information gathered through significant tweets, and reports of the United Nations High Commissioner for Human Rights regarding the Russia-Ukraine war is also used.

Discussions

Journalists' war diaries confound the notion that even in war, diaries are less sensitive to artistry or the application of technology. Tim Judah's *'21 Days in Ukraine: A Diary'* chronicles the early days of the Russian invasion and assault on Kyiv from 26 February 2022 to 18 March 2022.

26 February 2022

Judah travelled from one end of Ukraine to another for a month before the invasion began. Everywhere he went, he asked people if they were worried. "Worried about what?" they asked. "That Russia might invade." No, that was "ridiculous", they said. Of course, it wouldn't. 'The exodus had begun' Kyiv-Pasazhyrskyi station.

Judah writes that two days later, the scene was extraordinary. The capital's central station was almost a solid mass. But there was no panic. Extra trains were laid on, and people crowded onto them. Mostly it was women and children, as men aged 18 to 60 are not permitted to leave the country. In the wake of every train pulling out packed with people, debris, abandoned suitcases spilling open with clothes, and empty pushchairs left on the platforms.

1 March 2022

It was the sixth day of the war. The Ohmatdyt Children's Hospital seemed eerily quiet, and volunteers had unloaded hundreds of bottles of water in the lobby and brought food. But the patients were nowhere to be seen. They had gone underground, and wards had relocated, scattered in different basements. Usually, there would be one nurse for each baby, but now she looked after ten babies and nine mothers.

2 March 2022

At first, it was a kind of adventure, especially for the kids. The sirens kept wailing, and so, encouraged by the authorities, thousands of families headed down into the depths of the metro. In the early days, people thought the war would be over within days and just stuffed a few clothes into plastic bags and grabbed some food and tea or coffee in Thermos flasks. Some brought yoga mats to lie on. A rocket gouged several flats out of the side of a high rise, and it looked like a giant had taken a bite out of it. Fewer people were underground one month into the war, but more tents. Many families had left for the E.U. or the comparative safety of the West of Ukraine.

10 March 2022

"Oh, my God! Oh my God!" gasped the woman leading a group from Bucha, just northwest of Kyiv, as they arrived in Irpin. They had been cowering in basements and shelters for days after the Russians had taken control of their town. Now there are dead in the streets. As the refugees picked their way past the rubble of blasted buildings along the road, some of the deceased had been covered to shield them from the eyes of the children coming across in the groups from Bucha. But not all. Two Alsatians trotted up to the charred remains of a Russian soldier, sniffed him, turned their snouts up and trotted off again. The stump and bone of his left leg gave the game away. They had already had their fill.

13 March 2022

The Russians had looted shops for food and demanded people hand over their phones. If they had a mobile signal, Ukrainians used them to inform their army where the enemy was. In an arc around Kyiv, the situation was increasingly desperate for those trapped behind Russian lines. Supplies were running out. The electricity was off, and without gas, people were forced to make fires in their yards or block courtyards to cook whatever food they had left.

14 March 2022

At times, it has seemed that Kyiv is the calm eye of the storm. Mariupol is being ground to dust, Kharkiv is being shelled indiscriminately, and there is daily fighting in suburban towns around the capital. While trying to retrieve possessions from a blasted apartment block, several residents left their pets in a heated tent provided by the Red Cross. Eight dogs, a budgerigar and a hamster, were cowering in its cage's bottom section. Like its owner's flat, the upper part was strewn with broken glass from the explosion. A Red

Cross volunteer held a tortoise inside the tent while a colleague gingerly treated its scratched foot.

18 March 2022

Larisa Poplavksa, a retired teacher describing the Russian attack on her city, said, "I could not sleep because I was afraid I would be killed! They killed children. I don't know what to call these people; they are not humans who began this war but crazy creatures."

Wartime: Stories from Ukraine

Wartime: Stories from Ukraine is a non-fiction book which uncovers the events that have pitted the neighbours against each other and plunged Europe's second-largest country into an endless fight. Judah dialogues with politicians, poets, historians, pensioners and laypeople. Listening to their conflicting clarifications, he interweaves their stories to create a sweeping, tragic portrait of a country fighting a war for independent identity and sovereignty from Russia.

Tim Judah's this book is not merely a scholarly work but a firsthand report by a journalist who tells the story of Ukraine during the Maidan Revolution (2013–14) and the war in eastern Ukraine that followed. As the author says, he wrote the book because "between journalism and academic books, there was not much to explain about Ukraine, which made it a vibrant place full of people who have something to say and tell us" (Judah, 2016).

The "Introduction" (Judah, 2016) opens with a picture of a dead Ukrainian soldier, thrown from his vehicle in a missile explosion and hanging draped over a power line (Judah, 2016). The subsequent chapters focus on various Ukrainian regions: "Western Approaches" (Galicia, 2016); "Fraying Edge" (Bessarabia, 2016); "Eastern Approaches" (Donbas and Crimea, 2016); and "War Zone" (the combat zone around Donetsk and Luhansk (Judah, 2016). In the last chapter, "Escaping the Past" (Judah, 2016), Judah questioned whether the disparate views of history could be brought together to help unify present-day Ukraine.

The story attracts headlong from one vivid experience to another. For instance, the author visits Lviv's Lonts'koho Street jail (Judah, 2016), where Poland, Nazi Germany, and the Soviet Union held Ukrainian nationalists. Still, in Lviv, he notes, there were also Ukrainians who helped in the assassinations of Jews during World War II.

The book is structured as a journey, both through time and through the different regions of Ukraine. The first section, "Memory Wars" (Judah, 2016), introduces the theme of the use and misuse of Ukrainian history.

It addresses how historical figures like Joseph Stalin and Stepan Bandera and events like World War II and the Holodomor of the 1930s are remembered. In the first chapter, Judah writes eloquently: "In this story, or 'narrative' to use the technical term, history is something of a foundation and basis. This is why it is equally important to rewrite history and write news. He believes that the present day depends on what we believe about the past." Later, he writes, "History did not start the war, and it is just that politicians have used history to shape the present."

The author narrates about the illegal coal mines in the Donetsk region, where miners' bodies killed in accidents are simply dumped somewhere (Judah, 2016). He leads us through the Azov Battalion headquarters in Mariupol and the government of the Donetsk People's Republic.

In Lviv, Ukraine's Western cultural capital, mothers tend the graves of sons killed on the other side of the country. On the Maidan, the square where the protests that deposed President Yanukovych began, pamphleteers, recruiters, buskers, and mascots compete for attention. In Donetsk, civilians who cheered Russia's President Putin find their hopes crushed as they realize they have been trapped in the twilight zone of a frozen conflict.

The book's stories connect history to current events, as it does by comparing present-day Russian incursions into Crimea and the Donbas to past Russian and Soviet expansion into other parts of Ukraine. For example, in Bessarabia, occupied by Romania during the interwar period, Soviet Russia helped organize several minor revolts, including forming a short-lived "Moldovan People's Republic," proclaimed in the town of Tatarbunary in 1924. Judah quotes a 1927 book, saying that Bessarabia was

"...honeycombed with revolutionary organizations financed and directed by Soviet Russia. These exploited the post-war economic and political difficulties of the country, the mistakes of the new regime, all forms of discontent, intensified by financial stagnation and the drought; and indiscreet or corrupt Roumanian officials played into their hands."

In this book, the author tells very little about the annexation of Crimea and needs to explain more about the Euromaidan revolution too. However, he frequently references it and describes how events unfolded and what it looked like there. The historical analysis in "In Wartime: Stories from Ukraine" is profound, vigilant, comprehensive, and the imperative connections between history and present-day violence.

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Evaluating the Impact of CSR Constructs on Perceived CSR Practices: An Empirical Analysis using Multiple Regression Approach

Dharmender Mehta, Raj Kumar Singh & Ajay Kumar

ABSTRACT

The main focus of the present study is to analyse the impact of CSR constructs on perceived CSR practices and to identify the relative contribution of CSR constructs on perceived CSR for Hydroelectric Companies and Cement Companies in Himachal Pradesh. The present study is cross-sectional in nature and data collection spanning from November 2021 to July 2022. The analysis is executed by employing the multiple regression approach. The selection of the companies was done on the basis of their expenditures incurred on the CSR activities, and in the present study four top CSR spending companies, namely, SJVNL, NHPC, ACC and Ambuja Cement areselected. The sample size of the study is 408, out of which 205 respondents are from Hydroelectric Companies and 203 are from Cement companies using the random sampling technique. The rejection of null hypotheses H_1, H_2, H_3 and H_4 reveals that social, economic, environmental and ethical dimensions have positive and significant impact on perceived CSR. Further, the findings of the research reports that among the CSR constructs environmental factors have highest contribution in perceived CSR followed by economic, social and ethical constructs

Key words: *Perceived CSR, Social: Economic: Environmental: and Ethical.*

1.1 Introduction

Corporate Social Responsibility (CSR) refers to the practice in which corporations actively engage with their stakeholders to consistently uphold a harmonious equilibrium between their social, economic, and environmental obligations in an ethical manner (Dahlsrud, 2008).There

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have been ongoing endeavors and deliberations pertaining to the global standardization of Corporate Social Responsibility (CSR), exemplified by initiatives like the United Nations Global Compact. The UN Global Compact was established as an international protocol by the United Nations in the year 2000. The UN Global Compact delineated ten principles across four broad domains, namely human rights, labor, environment, and anti-corruption. CSR has been categorized as a global standard. Measures have been implemented by the International Standardization Organization (ISO) and the Organization for Economic Cooperation and Development (OECD) to establish international standardization of Corporate Social Responsibility (CSR). The present endeavor aimed at achieving international standardization implies that corporate social responsibility (CSR) might emerge as a forthcoming trade barrier, necessitating firms to adopt more proactive and strategic approaches in response (Jung, 2005).

Business enterprises perceive corporate sustainability and corporate social responsibility as interchangeable terms. Throughout the years, CSR has been described using various terms such as "business ethics," "business responsibility," "corporate citizenship," "a manifestation of corporate philanthropy," (Asongu, 2007; Crane & Matten, 2010) have been cited in the text. John Elkington (1994), a renowned British authority in the field of sustainability, is credited with the development of the Triple Bottom Line (TBL) framework. This framework serves as a tool for assessing the sustainability performance of corporations. TBL, an acronym for People, Planet, and Profit, is a widely recognized framework that encompasses the three key dimensions of sustainability. The Triple Bottom Line Framework posits that businesses ought to incorporate their objective of financial performance with their corporate sustainability performance. The current emphasis is on "triple-bottom-line reporting," which refers to the provision of information regarding the economic, environmental, and social performance of an entity, as defined by Elkington (1997).

Carroll (2015) asserts that stakeholder involvement and management, business ethics, corporate citizenship, corporate sustainability, and shared value are interconnected concepts. Corporate social responsibility (CSR) encompasses these notions and serves as the cornerstone and focal point of the sustainable business movement. The present study assumes a strong linkage between corporate social responsibility (CSR) and sustainability, based on the sustainable development approach and Carroll's premise. Therefore, the research instruments have been identified with variables encompassing social, economic, environmental, and ethical perspectives.

1.2 Literature Review

In 1953, Bowen first introduced the concept of Corporate Social Responsibility (CSR) as a requirement for companies to consider specific factors, including the effects of their operations on the human, social, and ecological aspects of their environment. Furthermore, Bowen emphasized the importance of perceiving responsibility as extending beyond mere accountability towards shareholders. The modern concept of Corporate Social Responsibility (CSR) has prompted companies to adopt practices that align with their business values and consider the expectations of various stakeholders, such as employees, suppliers, clients, consumers, the local community, environmental associations, and non-governmental organizations (NGOs). According to Freeman's theoretical framework, a stakeholder can be defined as any individual or group of individuals who possess the ability to exert influence on, or be influenced by, the successful attainment of an organization's objectives. The integration of environmental and social dimensions into corporate sustainability has been consolidated. To attain the overarching objective of sustainability, it is imperative for the company to establish and adhere to Corporate Social Responsibility (CSR). It is worth noting that CSR serves as an intermediary stage in the pursuit of sustainability. Corporate sustainability plays a crucial role in generating value and addressing social dimensions, whereas corporate social responsibility (CSR) establishes a connection between values, sustainability, and effective communication with stakeholders. In summary, corporate social responsibility (CSR) is a multifaceted concept that encompasses various interpretations aimed at fostering the growth, consciousness, and dedication of businesses (Van Marrewijk, 2003). Hydropower activities must increasingly be evaluated from a sustainable development perspective *(Hediger 2018).*corporate social responsibility (CSR) is a critical concern due to the need for environmental sustainability and the emphasis on economic survival *(Barker et al 2013).*Environmental corporate social responsibility (ECSR) is corporate business sustainability for the future and a noble ethical that fosters social, economic, and environmental well-being (EWB) of the community *(Zainuddin et al 2020).*

1.3 Objective of the Study: The followings are the objectives of the study:-

1. To analyse the impact of CSR constructs on perceived CSR practices of Hydroelectric Companies and Cement Companies in Himachal Pradesh.

2. To identify the relative contribution of CSR constructs on perceived CSR.

1.4 Hypothesis of the Study: Corresponding to the objectives of the study the following hypotheses are formulated.

H_0 (1): Economic CSR Initiatives have no Impact on perceived CSR practices.

H_0 (2): Environmental activities have no Impact on perceived CSR practices.

H_0 (3): Ethical CSR Initiatives have no Impact on perceived CSR.

H_0 (4): Social CSR Initiatives have no Impact on perceived CSR practices.

1.5 Research Methodology

Both quantitative and qualitative approaches were employed to gather information for the study. Before a research instrument can be finalized, it must first be determined which variables are necessary for collecting reliable responses from respondents. To determine the many factors at play, a thorough literature review (a qualitative technique) was conducted. The guiding principle for variable development was based on sustainable development approach (Van Marrewijk 2003; Panapanaan et al. 2003) and Carroll's CSR Pyramid (Carroll 1979; Aupperle et al. 1985). Corporate Sustainable Development construct can be modelled by integrating the dimensions of social, economic, and environmental development (Chow & Chen, 2012).

A total of 45 variables were identified through literature review and a structure questionnaire was finalised. The sampling frame for study was community living in the close vicinity of hydroelectric projects and cement industry. The selection of the companies was done on the basis of their expenditures incurred on the CSR activities. Consequently, four top CSR investing companies, namely, SJVNL and NHPC from the Hydroelectric sector and ACC and Ambuja from Cement sector are selected to pursue the present study. The adequacy of sample size was ensured by applying G*Power software 3.1.9.7 (Faul et al. 2009).The study's sample size consists of 408 participants, with 205 respondents representing Hydroelectric Companies and 203 respondents representing cement companies. The random sampling technique was employed to select these participants. The study employed a 5-point

Rensis Likert Scale to measure participants' perceptions. Respondents were instructed to indicate their opinions on a continuum ranging from Strongly Agree to Strongly Disagree. The research design employed in this study is cross-sectional, with data collection spanning from November 2021 to July 2022. The random sample technique is employed in order to gather data from respondents.

Model Specification: The following model has been formulated tothe impact of CSR constructs on perceived CSR using the multiple regression technique:-

$$Perceived\ CSR = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \beta_4 X_4 + u_t$$

Where, $X_1$is economic construct, X_2 is environmentalconstruct, X_3 is ethical construct and $X_4$is social construct. $u_t$is error term. The study is cross-sectional and data is collected from November 2021 to July 2022.

1.6 The Companies' Profile, Demographic Profile and Socio-Economic Profile of Respondents

The Companies' Profile (Table 1) and Respondents' Demographic data (Table 2) from the project affected areas of the chosen firms includes Project or Industry type, Name of the Organisation, and Gender, Age Group, Marital Status, Educational Qualification, Level of Income, Occupation, Domicile and Social or Political Affiliations are given as below:

Table 1: Selected Companies' Profile

	Frequency	*Percent*
Organisation Type		
Hydro	203	49.8
Cement	205	50.2
Company		
SJVNL	102	25.0
NHPC	101	24.8
AMBUJA	103	25.2
ACC	102	25.0
Table 2: The Demographic Profile and Socio-Economic Profile of Residents		
	Frequency	*Percent*
Gender		
MALE	222	54.4

FEMALE	186	45.6
ACC	102	25.0
Age		
18-30	102	25.0
30-45	191	46.8
ABOVE 45	115	28.2
Qualification		
Matric	123	30.1
Plus, Two	127	31.1
Graduation	107	26.2
Post-Graduation	51	12.5
Family Income		
Below 1 Lakh	155	38.0
1 lakh-3 lakhs	127	31.1
3 lakh- 5 lakhs	69	16.9
Above 5 Lakhs	57	14.0
Domicile		
Rural	165	40.4
Urban	243	59.6
Affiliation		
Unaffiliated	331	81.1
NGO	8	2.00
SHG	16	3.90
PRI	17	4.20
Social Activist	36	8.80

1.7 Analysis and Discussion

The study seeks to investigate the relative contribution of Social CSR initiatives, Economic CSR initiatives, Environmental CSR initiatives and Ethical CSR initiatives on overall CSR initiatives. Therefore, perceived CSR initiatives of the company is taken as dependent variable and Social CSR, Economic CSR, Environmental CSR, and Ethical CSR are taken as independent variables.

The correlation matrix is shown in Table 3. It shows all the possible relationships between any two variables. In a multiple regression equation, multicollinearity happens when one of the independent variables is highly correlated with one or more of the other independent

variables (Allen,1997). To prove that there isn't multicollinearity, the correlation between any two variables should be less than 0.75 (Gujarati and Porter, 2003). Given that there is less than a 0.70 correlation between all pairs of variables, there is no evidence of multicollinearity.

		CSR	Economic	Environmental	Ethical	Social
Table 3 Correlation Matrix						
Pearson Correlation	**CSR**	1				
	Economic	0.679^{**}	1			
	Environmental	0.715^{**}	0.494^{**}	1		
	Ethical	0.659^{**}	0.486^{**}	0.659^{**}	1	
	Social	0.660^{**}	0.681^{**}	0.489^{**}	0.480^{**}	1

** Correlation is significant at the 0.01 level (2-Tailed)
Source: Author's calculation, SPSS Output

Dependent variable Perceived CSR initiatives was regressed against the Social, Economic, Ethical, and Environmental initiatives as independent variables. The independent variable predicts Perceived CSR initiatives considerably (F 4,403) =235.385), p value=0.001 (Table 4), indicating that the four studied factors have a substantial impact overall CSR.

Model		Sum of Squares	df	Mean Square	F	Sig.
Table 4 Analysis of variance (ANOVA)						
1	Regression	2.817	4	0.704	235.385	0.000^{b}
	Residual	1.206	403	0.003		
	Total	4.022	407			

a. Predictors: (Constant), Social, Economic, Environmental, Ethical
b. Dependent Variable: Perceived CSR
Source: Author's calculation, SPSS Output

The model summary for regression analysis is shown in Table 5. The value of R square is 0.700, which explains that 70 % of variation in Perceived CSR (DV) is explained by its independent variables, namely Social, Economic, Ethical, and Environmental CSR initiative, whereas 30 % variation in companies' Perceived CSR is subject to other factors that are not part of the current study. The standard error of the estimate is 0.05470, which is relatively low and indicates a strong predictor regression model. The Durbin-Watson test is retrieved as well to check

the independence assumption. There is no autocorrelation issue because the Durbin-Watson value is 1.698, which is between 1 and 3.

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics					Durbin-Watson
					R Square Change	F Change	df1	df2	Sig. F Change	
1	0.837ᵃ	0.7	0.697	0.0547	0.7	235.385	4	403	0	1.698

Table 5 Model Summary

a. Predictors: (Constant), Social, Economic, Environmental, Ethical
b. Dependent Variable: Perceived CSR
Source: Author's calculation, SPSS Output

Furthermore, coefficients were examined to determine how each factor affected the dependent variable (Perceived CSR). The H_1 assesses that economic CSR initiatives have no significant impact on Perceived CSR. The outcome showed that corporate economic initiatives have significant and positive impact on Perceived CSR *(B=0.251, t=6.840, p=0.000).* Hence H_1 is rejected. H_2 evaluates that Environmental CSR initiatives have no significant impact on Perceived CSR. The findings showed that environmental CSR initiatives has significant and positive impact on CSR *(B=0.296, t=9.206, p=0.000).* Hence H_2 was rejected. H_3 assesses that ethical CSR efforts have no significant impact on Perceived CSR. performance. The findings showed that corporate ethical CSR initiatives have a considerable, positive impact on the Perceived CSR *(B=0.179, t=5.245, p=0.000).* Hence H_3 was therefore rejected. H_4 assesses that social CSR initiatives have no significant and positive impact on Perceived CSR. The findings showed that corporate social CSR initiatives had a significant and positive impact on the Perceived CSR *(B=0.196, t=5.484, p=0.000).* H_4 was therefore rejected. (Table 6)

Table 6 REGRESSION COEFFICIENTS

Model		Unstandardized Coefficients		Standardized Coefficients	t values	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	-0.233	0.046		-5.09	0.000		
	Economic	0.251	0.037	0.266	6.84	0.000	0.493	2.029
	Environmental	0.296	0.032	0.35	9.206	0.000	0.516	1.938
	Ethical	0.179	0.034	0.198	5.245	0.000	0.523	1.91
	Social	0.196	0.036	0.212	5.484	0.000	0.497	2.01

a. Predictors: (Constant), Social, Economic, Environmental, Ethical
b. Dependent Variable: Perceived CSR
Source: Author's calculation, SPSS Output

Regression results are summed up in Table 7

TABLE 7 Summarised Hypothesis Results					
Hypothesis	**Regression Weight**	**β**	**t-value**	**Sig**	**Results**
H_1	Eco ⟶ CSR	0.251	6.84	0	Rejected
H_2	Env ⟶ CSR	0.296	9.206	0	Rejected
H_3	Eth ⟶ CSR	0.179	5.245	0	Rejected
H_4	Soc ⟶ CSR	0.196	5.484	0	Rejected
R^2	0.7				
(F 4,403)	235.385				
Note: [*]p< 0.05; Soc: Social, Eth: Ethical, Eco: Economic, Env: Environmental, CSR; Corporate Social Responsibility					
Source: Author's calculation, SPSS Output					

1.8 Findings and Conclusion

The results of this study suggest that the Hydro and Cement Companies operating in Himachal Pradesh demonstrate a strong awareness of their environmental obligations and are actively engaged in safeguarding the environment and mitigating pollution in their respective vicinities. Moreover, a positive and substantial correlation exists between economic corporate social responsibilities (CSR) and perceived CSR. The company's economic CSR endeavours, such as employment creation, livelihood improvement programs for farmers, infrastructure development projects, and income-generating activities, are making noteworthy contributions to community development. In addition, companies are increasingly engaging in social initiatives aimed at enhancing education, healthcare, humanitarian efforts, and cultural welfare programs. In conclusion, it is imperative to highlight that hydroelectric and cement companies effectively upholds its duties as a responsible corporate entity within the societal context in which it operate, by strictly adhering to its ethical and legal obligations. The research findings demonstrated a positive correlation between the comprehensive concept of corporate social responsibility (CSR) and its various dimensions, encompassing social, economic, ethical, and environmental aspects. This paper advocates for the adoption of the concept of Corporate Social Responsibility (CSR) across all companies to enhance the social and environmental well-being. While the results

of this study have significant implications, it is crucial to acknowledge and consider the limitations associated with the study when interpreting its findings. The study employed a cross-sectional research design, which entails certain limitations in establishing causal relationships between exposure and outcomes. The findings of the research reports that among the CSR constructs environmental factors have highest contribution in perceived CSR followed by economic, social and ethical constructs. It is recommended that future investigations incorporate longitudinal and experimental methodologies in order to establish a definitive causal relationship.

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Shifting Cultivated Land as Common Property Resource and Its Degradation in a Tribal Village of Odisha

Satya Ranjan Mahakul

ABSTRACT

This paper underscores the cultural perceptions of Juang tribes of Odisha for utilizing Common Property Resources (CPRs) in general and land in particular in a Primitive tribal village of Keonjhar District. Main focus of this paper is to know the status and socio-economic impact of CPR utilization in terms of livelihood support and problems faced by the various sections of the village communities. The existing CPRs are under threat due to privatization and outsiders' intervention. The notion of CPRs, their depletion and degradation are analysed from the perspective of the Juang. The utilization of CPRs and their changing patterns are related to the status of the resources at the time of their utilization.   This is guided by their livelihood needs which are regulated by their socio-cultural practices and institutions. The study explains how people perceive common property resource and their management and utilization patterns based on their cultural knowledge. However, a gap exists between the Governments understanding and Juang perception and their logic of resource use. When new resources are introduced into the community, simultaneously to utilize these resources, new practices are required. At this juncture a gap exists between new resources and the existing traditional methods of utilizing resources. In the changed context, the Juang do not have the knowledge of the new resources and its practices. What the Juang have in the new context is their traditional knowledge and practices. Hence, to make sense of the new resources which is entirely new and unknown world, the Juang attempt to work out using their traditional cultural knowledge and practices. It is somewhat similar to approaching or understanding the unknown through the known.

Key words: *Common Property Resources, cultural knowledge, shifting (podu) cultivation.*

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Introduction

In the process of livelihood production various communities across the world have evolved their own social institutions and cultural mechanisms for utilizing their natural resources. Very often this utilization process of resources forms an integral part of their culture. Anthropologists are in a privileged position to study the social and cultural mechanisms by which communities have managed their commons[1]. Common properties are the resources accessible to the whole community of a village and to which no individual has exclusive property rights. They consist of village pastures, community forests, wastelands, common threshing grounds, waste dumping places, watershed, drainage, village ponds, tanks, rivers/rivulets, and riverbeds, etc., (Jodha, 1986). Its survival depends upon the character of the communities and the institutions that have evolved around CPRs. These local natural resources are of more social, cultural and economic value to the dependent population, and are vital assets in the form of livelihood support for the community. These properties are not openly accessible and outside communities are not allowed to use these resources.

These community properties are under crisis due to outsiders' involvement in the form of privatization, encroachment and development leads to depletion of resources and decline of its management. The significant outcome of different studies proposes that for the management of CPRs, participation of the local people is required. Management in this context implies human intervention in a common property resource system with a view to restore it, conserve it, or to sustaining its productivity, and regulating its use. The intervention could be in the form of application of labour and material inputs, creation of institutions or modification of existing institutions, enhancement of laws and so on (Katar Singh, 1996).

To manage these natural resources communities use their cultural knowledge in a continued way. People adjust to natural changes by using their cultural knowledge. In a natural setting, people negotiate regularly with nature using this knowledge to sustain their livelihoods. However, when people are introduced to new intervention made by the State, the relationship between people and their resource alters. It leads to a break in the nature culture relationship. People are forces in to a new setting which is unfamiliar to them. This has serious implication for both people and the environment (Siva Prasad 2001). This leads to depletion of community's natural resources.

I

The depletion of natural resources and its impact on the local

communities were highlighted in the works of Jodha (1986), Fernandes and Menon (1987), Chambers (1989), Guha (1989), Nadkarni (1989), Gadgil (1993), Agarwal (1999), and Siva Prasad (2002). They clearly point out that development of a uniform process of reduction in diversity leads to resource depletion and decline in traditional management systems of resources. It is ultimately leading to destruction of traditional institutional arrangements, which facilitated the sustainable use of resources earlier (Karanth, 1992).

One of the reasons for deterioration of CPRs is outsiders' intervention with local resources. Increased uncertainty in the property rights is another reason. Suppose a community thinks that they together own the forest which their forefathers passed on to them, but if the community does not possess any legal document regarding the forest, its rights to the resources are insecure. When people are uncertain of their rights to a piece of property, they hesitate to make the investments to protect and improve it. If the security of CPRs is uncertain then the collective responsibility of the people and its management system may collapse.

Another reason for the degradation of CPRs is that management practices at the local level are sometimes reversed by Governing authority. It is found that a number of States in the Sahel, Western Africa, for example, imposed rules, that in effect destroyed communal management practices in the forests. Villagers stopped operating their authority to punish those who violated locally instituted rules (Thompson et. Al, 1986; Somonathan, 1991; Baland and Platteau, 1996).

Social norms of behaviour, established on reciprocity, can be breakable. Institutions based on reciprocity are especially fragile in the face of growing opportunities for private investment in substitute resources (Dasgupta, 1993 and 2003; Campbell et. al. 2001). This is a case where institutions deteriorate when traditional systems of management collapse and are not replaced by institutions that can act as substitutes, the users of CPRs become neglected. Balasubramanian and Selvaraj (2003) have found that one of the oldest sources of irrigation in a sample village in southern India, 'village tank', deteriorated over the years due to a gradual decline in collective investment in their maintenance.

History tells us that CPRs can be expected to decline in importance in tandem with economic development (North and Thomas, 1973). Ensminger's (1990) study of the privatization of the common grazing lands among the Orma in north-eastern Kenya established that the transformation took place with the consent of the elders of the tribe. She attributed this to cheaper transportation and widening markets, which made private ownership of land more profitable. The elders were

from the economically stronger families. She found that privatization brought out inequality within the tribe. In view of this, designing and adopting new institutions to solve CPR problems are a difficult task, no matter how homogeneous the group is, how well informed those members are about the conditions of their CPR, and how deep-rooted are the generalized norms of reciprocity.

Hence looking to the above reasons, the question arises how to prevent this degradation of resources when the carrying capacity is mounting. The rapid population growth can trigger resource depletion, if institutional practices are unable to adapt to the increased pressure on resources. The growth in rural population has been accompanied by the increased deforestation and reduced fallows.

Keeping the above questions in mind a theoretical model was evolved to understand Juang perception towards common property, private property and Government property in relation to their natural environment. The theoretical framework adopted in this study assumes that people who utilize common property resources have their own logic in considering a resource as common property, in contrast to the understanding of the government, and in the utilization and management of such CPRs. This operates on the internal logic of the community that uses CPRs. This logic is hinged to their perception, management and resource utilisation. Common property for the community is one that is shared and that belongs to the community collectively. Natural resources are respected in the form of supernatural beings. If resources are to be appropriated and used sustainably, these beings have to be appeased in culturally prescribed ways. The logic of the Juang or any traditional community for that matter in the utilization of such resources is misunderstood by the State. The State constantly attempts to regulate people's use of resources. Further, the State introduces development programmes without considering people's logic of sustainable use of resources. To grasp how people perceive, utilize and manage natural resources, an understanding of the user's logic becomes essential to prevent further depletion of resources.

The study further assumes that outside interventions in common property resource affects the people's ownership and their utilization. Hence, people negotiate with the changing circumstances to utilize the common property. In the process they redefine their relationship with natural resources by perceiving the States property as common property. Government proposes that the community has lost their ownership over natural resources as these resources belong to the State, but people feel the moral responsibility to take care of the resources

available within their reach, as they earn their livelihood from them. Hence, they have an interest in their upkeep and conservation.

In the changing situation, the resource use pattern by the Juang though has not changed much; the form of use has changed. Some of the resources have acquired monetary value in the market. They use the new resources and accommodate them in their cultural knowledge using their cultural logic, thereby making it normatively accepted. They extend their belief, faith, rituals and gratitude to the new resources, by this process they make it fit into their system. In order to avoid the cultural imbalance within the community and environment, any aspect taken out of its context needs to be replaced by another cultural mechanism. Development measures have to progress along people's logic of resource use, if new intervention has to become operational and participatory. Anything new to the community should be demonstrated to people in a way that they can culturally adjust to it.

II

In this regard, this study analyze the utilization of CPRs, in general, and its sustainable consumption in the context of extensive tribal development of the Juang in Odisha. In order to test the validity of the theoretical perspective, fieldwork – using the traditional anthropological methods, i.e., participant observation, key informant and unstructured interviews, and case studies – was carried out among the Juang of Kadalibadi village, one village out of seven villages of *Satakhandia Pirah*, which comes under Gonasika Gram Panchayt in Banspal Block of Keonjhar districts, Odisha. *Pirah* is the federation of traditional, territorial socio-political unit of the Juang.
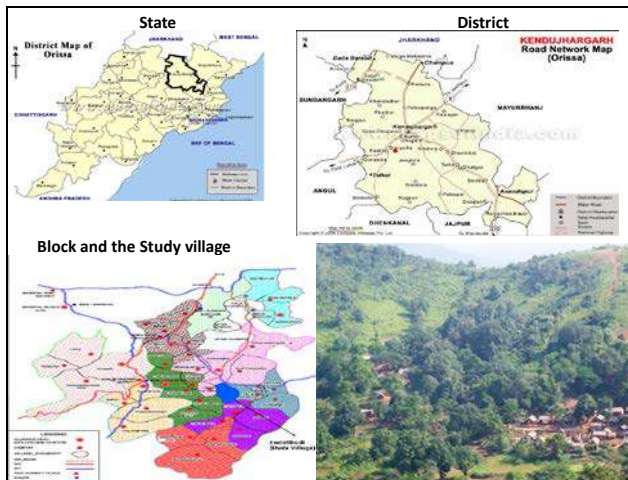
Objectives

1. To examine the changing pattern of utilization and management of CPRs in the study village.
2. To explore the socio-economic impact of CPRs management in terms of livelihood support and the problems faced by the village communities.
3. To understand the change in development context and its impact on livelihood and institution.

Methodology

Satakhandia Pirah villages come under the Scheduled V Area. Keonjhar district has extensive forest cover and consists of 46 Scheduled Tribes and Juang are more concentrated in Banspal than Telkoi, Ghatagaon and Harichandanpur Blocks. Major criteria for selection of the village are the presence of forest, CPR land and traditional institutions, like *kutumba* (kinship organisation), *majang* (community house), *barabhaika* (village council), etc., relating to CPR management. Common properties like village forest, stream, well, tube well, open land, fruit bearing trees, cultivable waste lands and degraded forest, un-demarcated forest, hilly areas, irrigated and un-irrigated land, grazing land and wastelands are found in the study village. The village has 23.3 hectares of forest, including 2.05 hectares of village forest. State has undertaken different developmental interventions, like Vana Surakya Samiti (VSS), Juang Development Agency (JDA), and other Constitutional measures to strengthen community institutions, like *gram sabha*. Juang have community forest protection committee named *Kadalibadi Jangal Surakya Samiti*, which comes under Community Forest Management system (CFM).

Village Resource Map
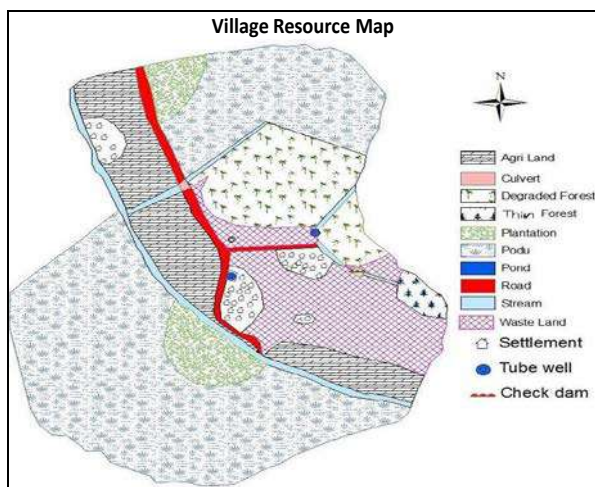
The village has fifty households, forty are of Juang and the rest are Gauda. This has provided a framework for identifying the quantum of CPR availability to the village community and also helped in rapport building. Techniques, like participant observation, resource mapping, social mapping, structured and unstructured interviews, key informant interviews, informal interviews, were used in collecting primary data. The study employed detailed checklist (interview guide), census schedule, recording of oral histories and case studies in data collection.

Significance of the Study

The significance of the study lies in understanding the Juang cultural perceptions and social institutions for managing access to and use of CPRs. The study aims at understanding the reason in utilizing and managing natural resources by the Juang. This understanding can contribute to better strategies for sustainable development. The study focuses on the impact of external interventions, including developmental activities, on the traditional ways of life and livelihood systems and on the existing resources in the village. In order to incorporate cultural and environmental considerations in developmental planning, there is a need for formulating a comprehensive strategy for CPR based development planning and management. This study strives to provide a broad normative framework for resource planning and development based on the proactive participation of the community and by taking into consideration their cultural perceptions and values.

III

Important Findings of the Study

This study explains how Juang perceive common property resource and their management and utilization patterns based on their cultural knowledge to earn their livelihood. However, a gap exists between the Governments understanding and Juang perception and their logic of resource use. When new resources are introduced into the community, simultaneously to utilize these resources, new practices are required. At this juncture a gap exists between new resources and the existing traditional methods of utilizing resources. In this new context, the Juang do not have the knowledge of the new resources and its practices. What the Juang have in the new context is their traditional knowledge and practices. Hence, to make sense of the new resources which is entirely new and unknown world, the Juang attempt to work out using their traditional cultural knowledge and practices. It is somewhat similar to approaching or understanding the unknown through the known.

In the new context the resource use pattern by the Juang though has not changed much, the form of use has changed. Some of the resources

have acquired monetary value in the market. They use the new resources and accommodate them in their cultural knowledge using their cultural logic, thereby making it normatively accepted. They extend their belief, faith, rituals and gratitude to the new resources, by this process they make it fit into their system. In order to avoid the cultural imbalance within the community and environment, any aspect taken out of its context needs to be replaced by another cultural mechanism.

Traditionally, the Juang had a perception towards property as one that is communal which was socially, culturally and ecologically sustainable. During the King's rule and the colonial period they have been introduced to the concept of private property ownership. The ownership pattern was imposed upon them by the State. Gradually, property owned by the community has shifted to the State (*sarkari*, according to Juang), wherein the individual derived ownership rights through the State.

Juangs perception towards property began to altar through the interventions of colonial and post-colonial rule. It changed from a communal ownership to private ownership. Hence, the Juang distinguish between private, community and government property. Land survey and settlement[2] operation and strict forest laws enhanced the process of privatization of common property resources. The privatization of CPRs in the name of development, settled cultivation, diversion of grazing land for the purpose of community development, plantation in the *podu* land and its distribution for horticulture are constraints for the Juang to practice their livelihood. These changes are introduced by the State with the idea of strengthening the livelihood options of the Juang. The consequence of these interventions resulted in the depletion and degradation of CPRs

on which the Juang depend for their survival.

The Gauda's as outsiders were allowed by the Juang to access their ancestral land in a humanitarian gesture. However, Gauda have encroached eight per cent waste land by bribing revenue officials during survey and settlement operation. During this process seven per cent of *guda* land is given to 21 Juang families for private horticultural development. This conversion of CPR land to private land is a major change found in the study village. Further, Forest Department has taken over 28 per cent of *podu* lands (nine patches) for social forestry plantation on the ancestral cultivable *podu* land of Juang.

The ancestral settlement site is also occupied by the Gauda. This is the

root cause of conflict between the Juang and the Gauda. Gauda households are closer to the wet land and horticulture land which helps them to exploit the CPRs. The grazing land is degraded in the name of conversion and reservation for development purposes. We have found that 63.4 per cent of this land is reserved for future development purposes out of the total grazing land. Six Juang families have 4.6 per cent of land for homestead. Thirty-seven per cent of grazing land is merged with the village forest. This has led to the reduction of grazing land; hence, the cattle are deprived of fodder. Currently, through settled cultivation they get paddy straw for the purposes of thatching and fodder. Hence, they are not totally dependent on grasslands for these purposes, but they still preserve and protect whatever patches of grasslands exist within their territory. Among the other CPRs, since cremation ground is declared as protected land, villagers search for their alternative option of cremation activity in the forest or *podu* land closer to their settlement.

Among other form of degradation, privatization of CPRs is often found in the study area. Privatization of *podu* land by revenue and Forest Departments in the name of development has reduced the access to land by the Juang. The Juang have a sentiment attached to the land as their ancestors depended on it. At present, 40 Juang household are only accessing 15 per cent of *podu* land for their livelihood.

Podu lands managed by the community are a major significance in the context of livelihood production. Juang community plays a major role in the selection of sites, its distribution, selection of crops, fixing the time of sowing and harvesting with the help of *nagam* and *pradhan*. Plots are distributed according to the family need, size and cultivating capacity of the family. Here, temporary ownership of this land is given to the cultivating family and later it reverts to the community after three years cyclic period of cultivation gets over. Separately, communal plots (*ganariaekan*) are allotted to young men (*kangerki*) and women (s*elanki*) of the *majang*, which they cultivate on a cooperative basis. The produce from these plots are utilized as funds to entertain and buy gifts for boys and girls coming from the *bandhu* villages. As *podu* cultivation is labour consuming, the community has developed its ways and means to solve the problem of labour exchange during the cultivation. In their community, factors like mutual help, exchange of labour, reciprocity has facilitated to carry on shifting cultivation cycle. For example, helpless widows and physically challenged persons in the village are given *podu* plots so that they are not a burden on other people in the village.

The communal plots (*ganriaekan*) are cultivated by the villagers

collectively on a cooperative basis. The produce of these plots are kept in common village fund (*ganbua*) to be spent for entertaining guests, meeting expenses for common village disputes, litigations, arranging communal rituals, feasts and festivals, paying annual land revenues, and any kind of customary tributes, granting aids and advancing loans to the villagers at the time of need and meeting various contingent expenses when required. At present, community land is degrading due to privatization by government and encroachment by outsiders. Hence, there is a shortage of communal land to cultivate.

Land for *Podu* is cultivated for three consecutive years, namely *surilok*, *bualok* and *nala*. During these three years they mostly do mixed cropping like *rasi, sulur, suturi, gadari, batatas, bua, kudu, akayang, kudu, gingari, kesada, kalar*, etc. Animportant reason for mixed cropping is that the crops grown in the patch have different periods of maturation and are harvested one after another. The scientific view is that the crops derive benefits from the associations of each other. The pulses are the source of nitrogen fixation. Millets and cereals are soil binder. The climbing pulses like *suturi* and *kalar* get support on *gingari*. The photochemical smell of one plant keeps insects and pests affecting the other plants away. After continued three years of *podu* cultivation they leave the land uncultivated for three to four years to regain the fertility. This depicts the Juang's understanding and efficient communal management of land.

In comparison to the labour invested, the productive output from *podu* cultivation is very minimal, which hardly sustains three to four months in a year. But the process of *podu* cultivation keeps them occupied for about three quarters of a year. The output from this cultivation is always uncertain and unpredictable, as it depends upon the climatic conditions, wild animals and birds, pests and diseases. Population pressure on land, prohibition and restriction by Government further limited the area and scope of *podu* which compelled them to cultivate the small area available to them continuously by shortening the recuperative period from eight years to three to four years at present. This has aggravated the situation further by causing serious damage to the soil and natural environment. Gradually the production has declined.

The Juang have adopted settled cultivation due to the influence of Gauda. Settled cultivation gives a higher yield of crops on which the Juang sustain for seven months. They have started cultivating at the valley bottom, besides the stream, for summer (*kharif*) and winter (*rabi*) crops. Though the *bilaw* (plain irrigated) land gives more yields, the Juang do not have enough land and knowledge to cultivate it.

Therefore, forest and forest products offer them additional source of livelihood in comparison to wage labour, agricultural labour, migrant labour, timber collection, small business and government service.

Along with shifting and settled cultivation, forest produces as CPRs are major support to the community during lean period. In the village 90 per cent of households depend on NTFP collection which provides them a safety net. The average household income of Juang is Rs.537, which varies annually. During summer and winter, they invest maximum time and manpower in the collection of NTFPs. The contribution of sale proceeds of *sal* leaf, *sal* seed, mango, mango kernel, *mushakani* root and *patalagaruda* root to the household income is quite important. For household consumption they use mushroom, jackfruit, *pitalu* and mango kernel. During NTFPs collection 92.4 per cent are collected individually, whereas earlier the whole community used to collect the NTFPs collectively and shared it amongst the households. The change is because of the introduction of market economy to develop the households and not the community. This also shows the lack of togetherness of the *kutumba* as well as the community.

The important role of CPRs is in reducing income disparities when other sources of livelihood fail. For example, all the households in the study village have poor income, less access to markets and are closer in location to the forests. Household data represents NTFP collection as a subsistence activity. CPRs are providing the basis of income generation for households with multiple options. For the economic development of Juang, socio-cultural and religious setting in relation to existing CPRs needs to be understood and recognized, that would be sustainable.

The method of collection, harvest and management of forest resources are based on rational and controlled process of management. The utilization processes of forest resources convey their management and conservation skills. They categorize forest based on their tree composition, forest position on hills, its size and religious beliefs. They do not cut the fruit bearing trees even if it is in the *podu* field as well as in the locality, because they treat them as their children. While collecting various plants or their parts, they apply certain practices like they burry the upper portion of the tubers in the pit and cover it with soil so that it will regenerate. They do not cut the trees which they are fond of, like the *mahua* and *kusuma* plant, even though they may need it urgently. They collect fruits, leafy vegetables, roots required for one day. So that products are not exhausted in a short time. Certain areas in the ecosystem like *salo* (sacred grove) are never harvested for any purpose, so that the trees get maximum protection to grow and decayed

plants are left for decomposition.

Traditional practices and its cultural relevance in the context of CPR land and forest are important factors for its management. They are emotionally attached to the natural resources which make them quite possessive to treat them as their own communal property. In Juang community the process of social-cultural arrangements and supernatural sanctions in their utilization pattern of resources restricts the growth of individualism.

They perform number of rituals related to the selection and distribution of *podu* land. Major one is *Pus-Punai* or *Magha Poda* festival when they perform rites to honour the ancestors (*pitruki*), village goddess (*Gramasiri),* other gods and goddesses, ghosts and sprits dwelling in hills, forests and streams by offering cooked food. *Tritia* festival is the symbol of beginning the sowing of crops, which is kept in *majang*, by the religious head, followed by others. *Ambanua* and *nuakhai* are the festivals observed during the harvest by worshiping village deity. They observe these communal rituals and offer the seasonal fruits to the deities and ancestral sprits before they are consumed. This acts as a survival measure. For example, in the *ambanua* (new mango eating) festival they offer green mature mangoes to the deities and ancestral sprits before first eating. Similarly, in *as adiparaba*, they offer *bangrur* (*kusuma*) fruits to the deities before eating the same. If such a ritual would not exist, these fruits would probably have been already consumed by the time the lean period begins. The ritual, thus, is a survival measure and ensures food security. There are other such rituals to control the use of food resources. New paddy is consumed after observing *nuakhai*, new pulses, vegetables, millets and tubers are consumed only after observing *kalarb*. Similarly, *siali* fruit, cakes made out of cereals and millets are consumed only after the observance of *pus punei*.

Sacred grove (*salo*) is conserved for the sacredness attached to it and it is regarded and worshiped in remembrance of their ancestors. Trees are protected with religious sanctions, so that no one can use any plant species of this area. Thus, the species in *salo* gets maximum protection. Safeguarding of totemic plants, animals, sacred groves and fruit bearing trees are viable approach of indigenous method for forest protection, conservation and management.

In the context of traditional management of CPRs in India, according to Chopra, (1990) three factors are significant like; community organizations, community set norms and various forms of community management function at different levels that have declined due to population pressure, state intervention and operation of market forces,

which is found similar in the study village as well. Community organizations like *Kutumba* (members of the whole community), village common fund (*ganbua*), *majang* (mandaghara), *barabhaika* (village council), and community forest management institution like (*Kadalibadi Jangala Surakhya Samiti*) play a major role in CPR management. Community norms like *paichala* (customary payment), *thengapali* (watch and guard system), and *padia* (a system of grazing) are decided by the community which is followed by all without any violation.

The traditional village council (*barabhaika*), at present is not recognised by the Forest Department, Panchayat and *palli* sabha. So they do not have formal village head. The active members of VSS are the influential people supported by Forest Department. There is always a conflict between different new institutional member, like the VSS and Panchayat members, who represent the village in *palli* sabha, Panchayat sabha, and *pidha* sabha, etc. Functions and decisions taken in zilla parishad and *palli* sabha are not known to the villagers due to the above reasons. This shows that the management practices at the local level are most of the time reversed by the governing authority.

It is primarily tension and conflict between the community and the governance system, which has taken away the community ownership over local natural resources. This enforces the community to think positively about the management of community resources. It is clearly reinforced along with measures like PESA and Forest Rights Acts by Government. These measures are not defined and explained clearly in Odisha context. For example, Odisha government had conformed, though not fully, to the provisions of the Central PESA Act while modifying its Panchayat Raj Institution Acts. Mandatory provision in the Central Act, which ensures tribal communities' control over natural resources, granting licenses for minor minerals and their exploitation and acquisition of land by government for development projects which is proposed to be enforced through Gram Sabhas have not been conformed yet.

Traditional institutions, through rational and controlled mechanisms use to utilize common properties. They are *Desha*organization, *Pirah* organization, and village council (*barabhaika*). *Desha and Pirah* are the traditional, regional, and territorial socio-political units of the Juang which are managed and headed by their respective leaders. These leaders play key role in resolving territorial resource conflicts in intra and inter village managements. Now-a-day they do not have functional powers but continue to enjoy the respect of people.

Further inquiry can be taken up to know how to sustain CPRs and traditional knowledge with in a community, within a particular

environmental and cultural setting, when outside impacts are unavoidable. Many scholars are doubtful about the future survival of the traditional tribal lifestyle and some claim that it may hamper the communities" development in other directions and their integration into civil society (Patnaik, 2003). Verrier Elwin with a vast research experience and a deep personal knowledge of and affection for the tribes of India, called it a "sort of abstract power dwelling in the tribe so long as it does not turn from its traditional customs and beliefs (Elwin, 1954). The point Elwin stated as back as in the late 1950s is still valid in its core. He demands for the understanding and respect for tribal communities without which no policy and laws can impact on their social situation. He says this process leads them to a situation like, "progress into nothingness" (Elwin, 1954). For decades, tribals have been alienated from their cultural setting and tradition by outside interventions which adversely impact on their resource utilization and management practices. On the other way it leads to the loss of their cultural identity.

Regarding the degradation of CPRs, the alternative solutions suggested by Demtez and Johnson as privatization of CPRs are confirmed to be wrong through our study. Also, Hardin's suggestions in favour of giving full authority to an external agency, usually the State, to regulate the commons is also wrong as per our study. Even though PESA Act is accepted by the State, but actual power is not given to the traditional institutions because of the dilution in the State Act as mentioned in the fifth chapter. By this process, the State retains the power with itself. *Gram Sabha* (palli Sabha) lost its authority to ownership, control and management of natural resources in Schedule V areas. Empowering the people over natural resources leads to its better access and management. In situations where the State became inefficient, there is a case for strengthening community organizations by creating institutions that can manage common property.

This study thus reinforces the theoretical position held in the thesis that for better management and conservation of natural resources, including forests, the government and other agencies involved in the business of development need to understand the logic of the users of the resources, as they are the ones who have interest in their upkeep and conservation. Unless this perspective is not internalized into the programmes and interventions of the government and other agencies, the health of the natural resources and their conservation only remains a mirage. In fact, this approach can ensure a healthy partnership and trust between the traditional forest dwellers and the government and other agencies. This can ensure a better and healthy environment for the natural resource dependent communities.

Notes & References

Notes:

1. A "common" is any resource that belongs to the public domain and is used by all those who depend on it. Put differently, when anyone uses a shared resource, one is using a common. Commons can be better managed when its management responsibilities can be shared by a geographically localized community or communities.

2. After the Orissa land survey and settlement Act 1958, several changes were introduced in the land classification. As shifting cultivation has been the major source of livelihoods for the tribals, the Government of Orissa is yet to recognize it as a legitimate land use and has declared all such cultivation areas, including forest land, as Government land. During the Survey and Settlements, the shifting cultivation lands on hill slopes were categorized as government land, with no recognition of tribal rights over it, either individual or collective (UNDP, cited Kumar, 2008).

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Childhood Depression is a Biopsychosocial Phenomenon

Gautam Makwana

ABSTRACT

A biopsychosocial model serves as the driving force behind multilevel research that integrate biological and behavioral indicators of the variables that may be implicated in difficult developmental pathways leading to outcomes like child psychopathology. Unfortunately, historical research shows that children depression commonly arises in an environment of vulnerability and poverty, where social and personal requirements connected to childhood depression are not always taken into account. Due to the severe and long-lasting consequences it has on a child's development, childhood depression is a serious public health issue that calls for special attention. Recent research have looked at the prognosis, diagnosis, and treatment of childhood depression. The negative impacts of depressive diseases on children's quality of life, either directly or indirectly, are frequently highlighted in recent scientific research on childhood depression. This review presented an overview of the published research on the subject in order to assess the current level of knowledge about several aspects' etiology/risk factors, diagnosis, therapy, prevention, and prognosis of pediatric depression. The reports on child depression that were published in previously chosen online databases underwent a qualitative review by our team. The search was conducted in June 2022 using the MEDLINE online database and was limited to works published between January 1, 2010, and June 30, 2022. This review demonstrated that childhood depression commonly contributes to co-morbidities and other mental issues.

Keywords: *Phenomena, Depression, Childhood, MDD,Mental Health, DSM, Anxiety.*

Introduction:

The prevalence of psychiatric diseases is increasing, and as a result, scientific research on mental health is getting greater attention. Up until the year 2021, the World Health Organization (WHO) expected that depression will rank as the second-highest global burden of illness; as

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of 2022, this forecast is still accurate. The frequency of depressive disorders, however, has grown in both children and adults, with a range of 0.3 percent to 7.8 percent among young children under the age of 13. A male teenager with depression who finds it difficult to communicate with his friends can be studied using the biopsychosocial model of developmental psychology. John. John's condition might be caused by a number of different things. Given the significant and long-lasting consequences childhood depression has on a child's development, including physical changes as well as impairments to social and cognitive skills, it is a biopsychosocial phenomenon that has to be given special study. The biopsychosocial approach methodically takes into consideration biological, psychological, and social factors as well as their complex interactions in order to understand health, illness, and the delivery of healthcare. Adult children may experience psychological discomfort as a result of depressive disorders in the short term, but they can also hinder their long-term social, cognitive, and emotional development, making them a key signal of adult psychopathologies. In light of this, the following review served as the foundation for the present study: What valuable information does the current literature on childhood depression have to offer researchers and clinicians? It also sought to provide readers a thorough grasp of the subject because childhood depression is an important public health problem. According to our hypothesis, despite the growing interest in the subject, human resources such as the entire health care team are still not properly trained to handle the early detection and treatment of childhood depression. More thorough understanding of socio-demographic data, clinical information based on epidemiology, service delivery, and procedures were brought together by new methods of knowledge exchange from psychiatry to pediatrics. Initially, 'depression' (a Medical Subject Headings [MeSH] term), 'child' (a MeSH term), and 'childhood depression' were the search keywords used in the MEDLINE database (keyword). The further searches were run: 1 and 2, 3. Even though it is not listed in the MeSH thesaurus, the keyword 'childhood depression' is commonly used to identify research that deal with the thematic object of the current study, therefore we decided to add it to the search strategy in addition to MeSH keywords. The search approach and the found articles were double-checked to ensure a valid sample. The term 'child' was used in this study as a criteria for limiting the age group covered by the current review. MeSH, a controlled vocabulary thesaurus maintained by the National Library of Medicine, is used to index articles for PubMed. The word 'childhood' refers to the time between those ages since in this study, a person between the ages of 6 and 12 is regarded to be a 'child'.

The article's review followed the predefined qualifying requirements. We adopted the subsequent inclusion standards: Studies pertaining to childhood depression, references written in English, articles with titles that contained at least one combination of the search strategy's terms, studies on childhood depression, and prospective or retrospective observational (analytical or descriptive, aside from case reports), experimental, or quasi-experimental studies are all acceptable. Other designs, such as case reports, series of cases, literature reviews, and comments, as well as non-original research, such as editorials, prefaces, brief communications, and letters to the editor, were the exclusion criteria. The complete collection of papers was then read. Results linked to teenage or adult depression were not recorded or assessed for this study because the primary focus was on childhood depression. But several of the studies also looked at adult and childhood depression.

Etiology and Risk factors

Nine researchers made an effort to link the a etiology and risk factors of childhood depression with various traits, including general cognitive style and parental conflict, a sweet tooth and analgesia, child maltreatment and other negative experiences, prenatal drug exposure, environmental factors, and amygdala functional connectivity. The relationship between interparental conflict (IPC) and childhood depression is thought to be mediated by parental warmth and rejection, with general cognitive style serving as a moderator, according to research on the processes through which both IPC and general cognitive style impact IPC.Mennella et al. discovered that the presence of depressive symptoms alone was associated with increased pain sensitivity and increased desire for sweet-tasting foods and treats. They also found that depression blocked sucrose's analgesic effects. Other study has shown that results in a sample of low-income Brazilian students point to a range of variables, including the possible impact of psychological family violence, that influence children's depressed behavior. Drug use during pregnancy also had an impact on a woman's capacity to manage her emotions, which resulted in anxious or depressed behavior in the offspring. Additionally, it was shown that marital violence is connected to depressive symptoms, which in a clinical population are linked to suicidal ideation. When parent depression and child depressive/anxiety symptoms are related in an assisted conception design, it has been demonstrated that depressive symptoms are partially caused by environmental mechanisms independent of inherited effects and are not taken into account by shared adversity assessments. Child abuse and other traumatic childhood events were associated to anxiety and/or unhappiness.

Regarding the genetics of childhood depression, recurrent maternal depression did not appear to interact with gene variants thought to be crucial in the regulation of the stress response and predict symptoms of depression in children and adolescents in this sample. Last but not least, Luking et al. emphasize how early-onset severe depressive disorder is caused by altered corticolimbic functional connectivity (MDD). Using resting state functional magnetic resonance imaging, the study discovered a diminished connection between the amygdala and cognitive control areas in children aged 7 to 11 who had a history of MDD throughout early infancy and/or a mother who had experienced depression (FMRI). This suggests a decreased connection within networks that are assumed to be favorably (e.g., limbic areas) and adversely (e.g., dorsal frontal/parietal regions) linked with the amygdala. However, because to the limited sample size, further research is needed to confirm this data.

Diagnosis

The diagnosis of childhood depression was the focus of two prior investigations, each of which used a different method. One of them claims that clinically meaningful bouts of MDD in preschoolers may be recognized and correctly diagnosed using age-appropriate Diagnostic and Statistical Manual of Mental Disorders (DSM) criteria. To detect all clinically relevant symptoms of depression in preschoolers, the 2-week length criterion may not be the optimal, according to the Validation of Preschool Depression Research (PDS) subsample of the same longitudinal study. Gaffrey et al. noted that while using strict DSM criteria, an adapted DSM (i.e., 2-week criteria set aside) criteria for preschoolers might be taken into account in order to cover a group of children who, while not yet diagnosed with MDD, would probably benefit from additional clinical attention and are at risk for future mood disorder. According to the authors, who claimed that their study included the largest sample of preschoolers to date, episode duration should be given less 'weightage' in diagnostic decisions when dealing with preschoolers because it is more accurately viewed as a dimensionally as an indicator of severity rather than dichotomously when defining 'caseness' at the studied age group. We are even more cautious when we consider that the DSM group at follow-up in the research only represents a small sample with a chance of type II error. In the most recent study, researchers investigated whether baseline parental assessments of a child's melancholy symptoms may forecast mood changes in kids. According to the research, there is a comparable degree of link between new-onset child mood disorder and the ratings of depression by both children and parents (NOMD). The study

discovered that parent reports performed much better than child reports for younger children in terms of NOMD prediction, but there were no differences between parent and child reports for children older than 12 years old. The study's goal was to analyze depressive parents' statements, however as not all parents were experiencing a depressive episode at baseline, the findings should be read with caution. The sample's gender imbalance raises the likelihood of further bias and suggests that the findings could not be applicable to dads or homes without a history of parental depression. In the four main limbic brain regions of prepubescent Wistar Kyoto (WKY) rats, baseline levels of monoamines and DHEA were measured (a putative animal model of childhood depression). In two regions of the hippocampus, 'Brain-Derived Neurotrophic Factor (BDNF)' baseline levels were assessed and compared to Wistar strain controls. In the second phase, prepubescent WKY rats were used to test the efficacy of fluoxetine, desipramine, and dehydroepiandrosterone sulphate as chronic antidepressants (DHEAS). WKY prepubescent rats showed altered levels of monoamines in the limbic system, decreased levels of BDNF in the CA3 area of the hippocampus, and lower levels of DHEA in the VTA when compared to controls. Only DHEAS treatment reduced immobility in prepubertal WKY rats during the forced swim test when compared to saline-administered controls, statistically speaking. Wistar controls were unaffected by antidepressants. These results imply a potential involvement for BDNF and DHEA(S) in the pathophysiology and pharmacology of pediatric depression**.**

Prevention

The prevention of childhood depression was looked at in two research. In an experimental Dutch controlled trial, "FRIENDS for Life," a 10-week program (plus two booster sessions), was presented as an effective school-based preventative program for children with early or mild symptoms of anxiety or depression (albeit it was non-randomized). The CBT-based treatment comprises cognitive restructuring exercises, social support training, exposure, relaxation methods, and instruction in problem-solving abilities. The findings of the other study, which used economic modeling techniques, showed that preventive interventions for childhood and adolescent depression have a very favorable population cost-effectiveness. However, before being widely adopted, implementation issues, particularly those relating to provider acceptability, must be resolved. The study, which concentrated specifically on the screening of children in the Australian population in 2003, came to the conclusion that any national package of preventive health services must include screening children for signs of

depression and offering a psychological intervention to prevent a diagnosable case of MDD because they represent excellent value for money.

Prognosis

Five studies, each focused on a different instrument for assessing depression in children, were carried out. The Mood and Feelings Questionnaire (MFQ) and its evaluation of equivalency across racial, ethnic groups were the subject of a research among 6th and 8th grade children in the Seattle Public School District. According to this, measuring non-equivalence is not likely to be the root of disparities in MFQ scores between groups. The Positive Affect (PA) and Negative Affect (NA) Schedule for Children - Parent Version underwent a psychometric examination using a sample of children and teenagers from a school (PANAS-C-P). The results of the aforementioned study partially support the PANAS-C-P as a parent-reported perspective of youth PA and NA among school-based juveniles. Ebesutani et al. conducted a psychometric analysis of the Revised Child Anxiety and Depression Scale - Parent Version in a clinical population. The previously described scale shown encouraging psychometric properties and the ability to distinguish between the specific anxiety disorders as well as between anxiety and depressive diseases. The Depression Self-Rating Scale and Child Post Traumatic Stress Disorder Symptom Scale were modified for use in Nepali reality in order to assess childhood depression across cultures, proving that alternative validation and transcultural translation can be accomplished in low clinical resource settings by task-shifting the validation process to trained mental health paraprofessionals using structured interviews. The most current research demonstrated conclusively that the RCADS-DAN is a valid screening tool for anxiety in young people in Denmark by analyzing results from the Revised Child Anxiety and Depression Scale (RCADS) on a nationwide sample of Danish youth. After examining a sample of depressed outpatients, there is evidence that adult participants with a history of childhood-onset depression have higher levels of Axis I comorbidity than those with adult-onset depression. They are also more likely to meet the criteria for comorbid DSM - Axis I diagnoses, particularly anxiety disorders and avoidant and paranoid personality disorders. According to Boylan et al., anxiety and depression were strongly associated across all age groups and in both boys and girls. This result indicates that even though they may be assessed separately, they share a large amount of variation. The cohort solely used mothers' reports to determine the stability of anxiety and depressive symptoms, while utilizing a big sample, which may have limited the validity of the data and encouraged over reporting. Finally, a

different investigation looked at the effects of conduct disorder (CD) and depression in young females in connection to elements of oppositional defiant disorder (ODD). According to the study's findings, emotional dysregulation and rebellious characteristics of ODD should be acknowledged as therapeutic objectives in order to avoid depression in the future. The study also discovered that in girls between childhood and adolescence, CD symptoms frequently precede depression. In relation to medical depression-related comorbidities, Osika et al. looked at the relationship between psychological well-being (anger, depression, and anxiety) and endothelial function in childhood, raising the possibility that psychosocial adversity in childhood may be a risk factor for later cardiovascular diseases. According to the study's findings, females between the ages of 12 and 16 who self-reported psychological health had lower hyperaemia peripheral artery tonometry scores (attenuated endothelial function). Nevertheless, a potential bias in selection is suggested by the low participation rate, particularly among boys, and the fact that participants were younger than the control group.In relation to pediatric cancer, Wakimizu et al. looked at the prevalence of depression and quality of life among Japanese pediatric cancer patients and found that lower Pediatric Quality of Life Inventory (PedsQL) scores correlated with higher Birleson Depression Self-rating Scale for Children (DSRS-C) scores, indicating that a child's higher propensity to experience depression was correlated with a low health-related quality of life. The requirement of "being able to complete a physical and psychological questionnaire" does not specify whether this ability is only cognitive or also related to the participant's state of health, which could lead to bias in the inclusion criteria. Additionally, the definition of a child of 'primary school age' is not age-specific.

Treatment

Researchers studied cutting-edge treatments for depression in preschoolers and techniques for predicting treatment results in cases of childhood depression in terms of care. In the Lenze et al. study, an Emotional Development (ED) module was presented as a tool (PCIT-ED) intended to instruct parents on how to assist the child's emotional development and enhance emotion management. The three components that make up PCIT-ED are dispersed throughout 14 sessions. The parent-child relationship is the main emphasis of conventional PCIT in order to strengthen the parent-child connection and the parent's ability to create loving and effective boundaries with the child. In addition to a revolutionary ED module that teaches parents how to better assist their children's emotional development and emotion regulation, PCIT-ED uses six-session Child Directed Interaction (CDI) and Parent Directed

Interaction (PDI) modules. The first module (CDI) focuses on strengthening the parent-child link by teaching positive play techniques, whereas the PDI aims to lessen disruptive behavior by training the parent to deliver effective directions and educate the parent in strategies for addressing disobedience. Eight parent-child pairs with depressed preschoolers had substantial reductions in depression severity ratings when PCIT-ED was administered. However, given the results were preliminary and this open study utilized a small sample, a randomized controlled experiment is required to support the drawn conclusions. A more typical baseline profile of baseline affective functioning in natural settings (lower NA and higher PA) and time with parents could serve as a foundation for treatment response in children, according to research using ecological momentary assessment of NA, PA, and companions in natural settings. The methodological aspects of the studies discussed in this review must also be highlighted because methodological inconsistencies make it difficult to compare and extrapolate the findings across studies. The majority of research used small samples, which emphasizes the significance of evaluating the consistency of the outcomes. Other methodological flaws included the lack of control groups, among others. Even while the authors claim that these peculiarities had no impact on the results, it's feasible that they will make it more difficult to generalize and reproduce the findings. It is interesting that there is little experimental research on childhood depression, which may be due to ethical limitations on child subjects in studies, since just two experimental studies were discovered in the present study. The negative consequences of depressive diseases on children's quality of life are frequently highlighted in recent scientific studies on pediatric depression, either directly or indirectly. Sadly, the findings of the research suggest that children depression commonly arises in environments of vulnerability and poverty, where personal and social needs connected to childhood depression are routinely disregarded. This investigation shown that childhood-onset depression commonly causes a variety of psychiatric issues and co-morbidities, failing to act as a warning to families to seek help while it is still feasible to swiftly improve the children's poor mental health. Even though there has been an increase in interest in this subject, many of the publications found also indicated that human resources, such as the general healthcare team, are still not appropriately prepared to handle pediatric depression. In light of this, it is crucial to conduct additional research on the development of programs that effectively prepare healthcare professionals to deal with childhood depression directly or indirectly in the clinical setting, as well as how to identify and treat the illness to stop its negative effects. Placid effects exceed even

pharmacological therapies, according to studies on the therapy of pediatric depression. Because the closeness of the contact between the child and the therapist increases the child's sense of self and their identification with the adult, which helps in reestablishing attachment and security seeking, the role of a therapist is even more crucial in psychosocial treatments. The effects of therapeutic alliance are more prominent in children and adolescents than in the adult population. In particular, the impact of traumatic events is not fully absorbed until a young age, and depressed moods are more sensitive to relationship modifications than fundamental adult cognitions. Children also have different risk and developmental factors than do adults. Since the psychopathology of depression as a whole differs from that of anxiety or other disorders more among young people, the treatment of depression is more vulnerable to nonspecific factors like the relationship with the therapist. There are several reasons why young people experience stronger placebo effects, according to Cohen et al. For example, the therapist's "positive mirror" aids children in developing transference more effectively. The child is able to reestablish his or her feeling of value and confidence in the adult world without the clinician's therapeutic position. All psychotherapies strive to change depressing interpretations into uplifting ones, hopelessness into optimism, fear into bravery, helplessness into mastery. Young people are more responsive to the fundamental safety because of this. MCT is gaining popularity as a treatment for mental health problems. The self-regulatory executive function model, which serves as the theoretical underpinning of MCT, claims that psychopathology is brought on by the cognitive attentional syndrome, a persistent thinking pattern (CAS). People utilize the CAS, or dysfunctional coping strategies, to try to manage distressing thoughts and feelings. Numerous clinical investigations have examined and shown the efficacy of MCT. In order to prevent severe depressive episodes from repeating, John Teasdale, Zindel Segal, and Mark Williams first developed the most well-known treatment, mindfulness-based cognitive therapy (MBCT).In order to reduce the recurrence of depression, MBCT combines elements of cognitive therapy with mindfulness training. Mindfulness practices are used to help people notice a fall in mood without instantly passing judgment or responding to it. With this increased self-awareness, cognitive therapy principles are then employed to assist individuals in escaping negative, repetitive thinking patterns that feed depression symptoms. Studies looking at the influence of a person's moderators on treatment outcomes have also shown that MBCT may be most effective in avoiding relapse among people who are most at risk for doing so.

Impact of Covid-19 and Mental Health

In March 2020, COVID-19 was deemed a pandemic, prompting lockdown requests from several nations throughout the world. The goal of this study was to evaluate the literature on the impact of lockdown procedures implemented in response to the COVID-19 outbreak on young people's mental health.

Lockdown techniques and children's mental health are incompatible, according longitudinal data from UK research. They specifically observed a statistically significant increase in depression ratings with a medium-to-large effect size. Their findings emphasize the need of considering the possible impacts of lockdown on children's mental health while planning the continuing response to the global pandemic and the recovery from it. Significant risk factors for anxiety included special needs, the existence of mental problems prior to the lockdown, as well as excessive media exposure. Parent-child interaction was protective against sadness and anxiety. The COVID-19 lockdown has caused psychological suffering and drawn attention to vulnerable populations, such as individuals who have had or are now experiencing mental health issues. The most important thing is to help vulnerable kids and teenagers with their mental health issues. It is necessary to create clinical recommendations to lessen the consequences of the COVID-19 lockout as well as public health initiatives to assist this group.

Conclusion:

The purpose of this essay is to present a comprehensive analysis of 'childhood depression'. Based on literature review and projections for the future, legitimate concerns are assessed, including any constraints that are in place as well as potential growth areas in the next years. Understanding human health and illness in all of its interconnections is crucial, and this is emphasized strongly by the biopsychosocial approach employed in our training programs. According to the biopsychosocial perspective, a complex phenomena or event may have numerous causes. This aims to inform readers on the serious societal problem of childhood depression. It also supports the use of various forms of therapy and treatment, such as medication, cognitive behavioral therapy, individual psychodynamic therapy, and family therapy, for children who exhibit varied degrees of depression.

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Understanding the Relationship between the 'Sports Competition Anxiety' and the 'Group Cohesion' of Inter-college Female Kabaddi Players of Himachal Pradesh University

Shamsher Singh and Nisha Devi

ABSTRACT

The purpose of this study was to find out relationship between the 'Sports Competition Anxiety' and the 'Group Cohesion' of inter-college kabaddi female players of Himachal Pradesh University, Shimla. The present study has been conducted on a sample of eight teams of 96 women kabaddi players from various colleges of Himachal Pradesh University. With an aim to find out the relationship in selected psychological variables of quarterfinal, semifinal and final stage winner and loser teams through Pearson's product-moment correlation coefficient (Parametric Test). Variables were selected on the basis of available literature. Anxiety variable i.e., Sports Competition Anxiety was measured by using Sports Competition Anxiety (SCAT) questionnaire developed by Rainer Martens at the University of Minnesota, Morries. Whereas Group Cohesion variables namely, Individual Attraction to Group-Task (AT-G), Individual Attraction to Group-Social (AT-S), Group Integration-Task (GI-T) and Group Integration-Social (GI-S) was evaluate by using the Group Environment Questionnaire (GEQ) by Albert V. Carron, Lawrence R Brawley and W. Neil Widmeyer. The collected data was analyzed with the help of Parametric Test i.e., Pearson's product-moment correlation coefficient at the 0.05 and 0.01 level of significance. It has been found that there is significant relationship among the variables i.e., Sports Competition Anxiety and Group Cohesion of the inter-college kabaddi female players of Himachal Pradesh University, Shimla.

Keywords: *Sports Competition Anxiety, Group Cohesion, Attraction to Group, Group Integration and Female Kabaddi Players.*

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INTRODUCTION

Modern sports training places a higher focus on psychological preparation than physical preparation, while both are important. Physical educators and coaches believe that there is little prospect of success at higher levels of competition without psychological training. Several studies have found that, in addition to physical and psychological factors, an athlete's psychological makeup influences his or her degree of performance (Sandhu, 1992).

Anxiety has long been a popular topic in sports psychology, and its effect on performance has sparked a lot of research. It is a negative emotion characterized by symptoms of fear and tension. Unlike arousal, it is not emotionally neutral, but rather on the negative end of the affect continuum (Shaw et al., 2005).

In competitive sports, anxiety is constantly present, and the best part is that it is not necessarily bad. Anxiety comes from the Latin word "anxious," which comes from the verb "angere," which means "to choke." Anxiety is a psychological state that arises from our awareness of arousal levels rising. Anxiety connected with sports, particularly competition, is referred to as threatening because competition involves the evaluation of one's own performance as well as that of others, high levels of competitive anxiety will produce feelings of worry, apprehension, and possibly even fear. There are various types of anxiety, but they all have a common emotional and cognitive response to a stimulus that causes worry and trepidation. This is a subset of arousal, which is defined as a physiological response to a stimulus characterized by uncertainty, discomfort, apprehension, and a fear of the unknown, and is usually described as a self-perception of doubt about one's ability to cope with the demands of a specific situation in which we feel threatened. Biological preparedness as a result of anxiety creates a number of bodily changes in competition, which have a direct impact on sports performance. Muscle tension, heart rate, and respiration rate all increase as a result of these alterations. Anxiety can also lead to a reduction in cognitive flexibility and a narrowing of attention and perception. Anxiety that persists can lead to stress, or more precisely, distress (Kumar, 2017).

A group is defined by Moorhead and Griffin (1998) and Paulus (1989) as "two or more people, who interact with one another, share common goals, have stable relationships, and perceive that they are part of a group". For psychologists, teams and groups are not quite the same, although a team can be a group. The group structure outlines the many

patterns of interactions that exist in groups and aids us in identifying the characteristics that are similar to all of them by evaluating and selecting one another by ranking and placing them in order based on how much they like the other members of the group. A team is more than just a group. The term "team" is used in sports "is a term that is commonly used to denote a group of persons who play for a club (or at representative level for a region, state or country). A team and a group are not the same thing, and they may or may not be the same thing (Kumar, 2017).

Cohesiveness is commonly thought of as a measure of how "together" a group is in everyday life. We'll use Albert Carron and his colleagues' definition, as they're the highly productive researchers in the field of sports cohesion. Cohesion is defined as "a dynamic process manifested in a group's tendency to keep together and remain together in the pursuit of instrumental aims and/or the satisfying of member affective needs" (Carron et al., 1998). As can be seen, the term goes beyond common sense concepts, which are typically limited to the social or interpersonal attraction factor.' It gives cohesion a task dimension in terms of an individual's impressions of how effectively the group agrees about objectives and how to achieve them (Shaw et.al., 2005).

The final, most specific category, team factors, is influenced by environmental, personal, and leadership factors. The direction of the group is one of them (social versus task). The team's productivity norms, the desire for group success, and the team's stability. All of these factors, of course, play a role in the tendency to keep together for social and/or task reasons; social and task cohesiveness. The development of group cohesion has been linked to a range of group and individual effects. Individual and group performance, team stability, satisfaction, role clarity, and conformity are all influenced by the level of group cohesiveness (Sandhu, 1992).

Cohesion focusing on the direct measuring approach and building on the distinction between task and social cohesion. The conceptual model of team cohesion was established by Widmeyer, Brawley, and Carron. The conceptual model is based on the athlete's group orientation and the team's group orientation. Given our examination of their differences, tasks and social cohesion are rather simple concepts to understand. The perception of a team, on the other hand, is more complex to understand. Is an athlete thinking about the team as a whole when he thinks about team cohesion, or is he thinking about his individual attraction to the team and individual attraction to team

members? This is referred to as "group integration" when he considers the team.

Four separate elements of team cohesion emerge from the combination of two types of group orientation and two types of perception:

        A. Attraction to the group task (ATG) by individuals.
        B. Attraction to the group by individuals (ATG-T).
        C. Task of group integration (GI-T).
        D. Social group integration (GI-S)(Kumar, 2007).

Individual attraction, or attraction to a group, is what he is thinking about if he is thinking about his attraction to the team or to individual members. The listed causes of success and failure can also be influenced by team cohesion. When highly cohesive teams fail, they are more likely to blame external and uncontrollable events (such as luck or an opponent's unexpected effort) rather than internal and controllable causes. Members of low-cohesion teams, on the other hand, may put blame for failure on the rest of the team rather than accepting personal responsibility (Kumar, 2017).

Purpose of the Study

➢ To establish the relationship of anxiety with psychological variables of group cohesion (i.e. Individual attraction to group-Task, Individual attraction to group-Social, Group integration-Task, Group integration-Social) of women kabaddi players winner of quarter final stage from inter-college championship of Himachal Pradesh University.

➢ To establish the relationship of anxiety with psychological variables of group cohesion (i.e., Individual attraction to group-Task, Individual attraction to group-Social, Group Integration-Task, Group integration-Social) of women kabaddi players loser of quarter final stage from inter-college championship of Himachal Pradesh University.

➢ To establish the relationship of anxiety with psychological variables of group cohesion (i.e. Individual attraction to group-Task, Individual attraction to group-Social, Group integration-Task, Group integration-Social) of women kabaddi players winner of semi-final stage from inter-college championship of Himachal Pradesh University.

➢ To establish the relationship of anxiety with psychological variables of group cohesion (i.e., Individual attraction to group-Task, Individual attraction to group-Social, Group Integration-Task, Group Integration-Social) of women kabaddi players loser of

semi- final stage from inter-college championship of Himachal Pradesh University.

➢ To establish the relationship of anxiety with psychological variables of group cohesion (i.e., Individual attraction to group-Task, Individual attraction to group-Social, Group Integration-Task, Group Integration-Social) of women kabaddi players winner of final stage from inter-college championship of Himachal Pradesh University.

➢ To establish the relationship of anxiety with psychological variables of group cohesion (i.e., Individual attraction to group-Task, Individual attraction to group-Social, Group Integration-Task, Group Integration-Social) of women kabaddi players loser of final stage from inter-college championship of Himachal Pradesh University.

Methodology

The present study was conducted to find a relationship between independent variables, Anxiety and Group Cohesion of the Inter-college Women's Kabaddi Players of Himachal Pradesh University, Shimla. Where combative team game kabaddi is a dependent variable. Selected questionnaires were adopted to collect the data from different colleges of Himachal Pradesh University. Where 96 subjects were selected from the top eight teams from various colleges that reached the quarter-final stage of the Himachal Pradesh University Inter-college women kabaddi championship. The data was analyzed by applying Pearson's product-moment correlation coefficient.

Variables

1. **Sports Competition Anxiety**

2. **Group Cohesion**

    i.   Individual attraction to group-Task
    ii.   Individual attraction to group- Social
    iii.   Group integration-Task
    iv.   Group integration- Social

The performance was measured on the basis of winning and losing of the teams participating in the championship. Quarterfinals, semi-finals and finalists' teams were selected for this study. The necessary data were collected to assess psychological variables such as Sports competition anxiety and Group cohesion while administering the standardized questionnaire.

- To assess sport anxiety, Sports competition anxiety questionnaire was developed and constructed by Rainer Martens at the University of Minnesota, Moris.

- Group cohesion variables namely, Individual attraction to group- task, individual attraction to group- social, group integration-task, group integration- social. Evaluate by using the group environment questionnaire (GEQ) by Albert V. Carron, Lawrence R. Brawley, and W. Neil Widmeyer.

Results

The statistical results of sports competition Anxiety and Group Cohesion of inter-college Kabaddi female players are illustrated through following tables.

Table -1

Relation of Sport Competition Anxiety with group cohesion sub-variables i.e., Attraction to Group-Task, Attraction to Group-Social, Group Integration-Task, Group Integration- Social of winner teams at Quarter-final stage of Himachal Pradesh University Inter-College Women Kabaddi Championship.

	Mean	Standard Deviation (σ)	N	Coefficient of co-relation (r)	P
AT-G	28.35	8.589	48	.292*	.044
AT-S	34.69	8.914	48	.292*	.044
GI-T	38.00	7.246	48	-.147	.318
GI-S	22.81	7.673	48	-.022	884

* Correlation is significant at the 0.05 level (2-tailed). r0.05 (46) = 0.285

Mean value of Anxiety = 20.31

Standard deviation of Anxiety = 3.353

From the table -1, it shows that the quarter-final stage of Inter-college women kabaddi championship of Himachal Pradesh University. The variable Sports Competition Anxiety has correlated with Group Cohesion sub- variables i.e. (A) Attraction to group –Task (AT-G) , (B) Attraction to group – social (AT-S), (C) Group integration- task (GI-T), (D) Group integration-Social (GI-S). The correlation of anxiety with Attraction to Group-Task is .292*, with Attraction to Group-

Social is .292*, Group Integration-Task is -.147 and with Group Integration-Social is -.022.

On the basis of obtained result (ρ), the significance level of Attraction to Group-Task and Attraction to Group-Social are less than critical value (significance level) of 0.05 ($\rho<.05$) and the significance level of Group Integration-Task and Group integration-Social is higher than the 0.05 ($\rho>.05$).

Hence, the sports competition anxiety of winner at quarter-final stage of inter-college women players of Himachal Pradesh University has a statistically significant relationship with Attraction to Group-Task and Attraction to Group-Social, in the variables of the Group integration-Task and Group Integration-Social has statistically non-significant relationship with sports competition anxiety.

Hence, with the variables of AT-G (attraction to group- task) and AT-S (attraction to group- social) of group cohesion, the formulated null hypothesis has been rejected. Whereas, in the variables of GI-T (group integration-task) and GI-S (group integration- social) the formulated hypothesis has been accepted.

Figure -1

Mean value of Sport Competition Anxiety with group cohesion sub- variables i.e. Attraction to Group-Task, Attraction to Group-Social, Group Integration-Task, Group Integration- Social of winner teams at Quarter-final stage of Himachal Pradesh University Inter-college Women Kabaddi Championship.

Table -2

Relation of Sport Competition Anxiety with group cohesion sub- variables i.e., Attraction to Group-Task, Attraction to Group-Social, Group Integration-Task, Group Integration-Social of loser

teams at Quarter-final stage of Himachal Pradesh University Inter-College Women Kabaddi Championship.

	Mean	Standard Deviation(σ)	N	Coefficient of co-relation (r)	P
AT-G	24.48	8.766	48	.210	.153
AT-S	32.73	8.320	48	.087	.558
GI-T	33.31	8.980	48	.034	.819
GI-S	22.19	7.130	48	.048	.748

* Correlation is significant at the 0.05 level (2-tailed). r0.05 (46) = 0.285

Mean value of Anxiety= 20.10

Standard deviation of Anxiety= 2.195

From the table -2, it shows that the quarterfinal stage of Inter-college women kabaddi championship of Himachal Pradesh University. The variable Sports Competition Anxiety has correlated with Group Cohesion sub- variables i.e. (A) Attraction to group –Task (AT-G), (B) Attraction to group – social (AT-S), (C) Group integration- task (GI-T), (D) Group Integration-Social (GI-S). The correlation (r) of anxiety with Attraction to Group-Task is .210 with Attraction to Group-Social is .087, Group Integration-Task is .034 and with Group Integration-Social is .048.

On the basis of obtained result (ρ), the significance level of Attraction to Group-Task, Attraction to Group-Social, Group Integration-Task, Group Integration-Social are less than critical value (significance level) of 0.05 ($\rho > .05$).

Hence, the sports competition anxiety of loser at quarter-final stage of inter-college women players of Himachal Pradesh University has a statistically non-significant relationship with Attraction to Group-Task, Attraction to Group-Social, Group Integration-Task and Group Integration-Social.

Hence, with the variables of AT-G (attraction to group- task), AT-S (attraction to group- social), GI-T (group integration-task) and GI-S (group integration- social) of group cohesion, the formulated hypothesis has been accepted.

Figure-2

Mean value of Sport Competition Anxiety with group cohesion sub- variables i.e. Attraction to Group-Task, Attraction to Group-Social, Group Integration-Task, Group Integration-Social of loser

teams at Quarter-final stage of Himachal Pradesh University Inter-college Women Kabaddi Championship.
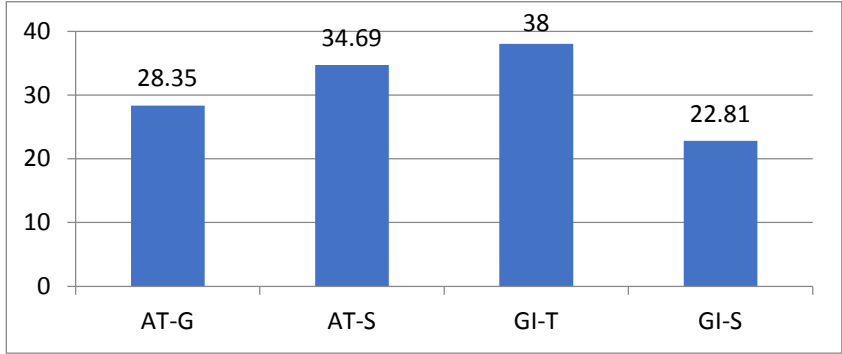

Table -3

Relation of Sport Competition Anxiety with group cohesion sub-variables i.e. Attraction to Group-Task, Attraction to Group-Social, Group Integration-Task, Group Integration-Social of winner teams at Semi- final stage of Himachal Pradesh University Inter-college Women Kabaddi Championship.

	Mean	**Standard Deviation(σ)**	**N**	**Coefficient of co-relation (r)**	**P**
AT-G	28.96	8.175	24	.163	.447
AT-S	31.83	9.234	24	.010	.962
GI-T	36.46	8.658	24	-.285	.177
GI-S	19.29	7.855	24	-.210	.324

* Correlation is significant at the 0.05 level (2-tailed). r0.05 (22) =0.404

Mean value of Anxiety=19.67

Standard deviation of Anxiety= 3.547

From the table -3, it shows that the semi-final stage of Inter-college women kabaddi championship of Himachal Pradesh University. The variable Sports Competition Anxiety has correlated with Group Cohesion sub- variables i.e. (A) Attraction to group –Task (AT-G), (B) Attraction to group – social (AT-S), (C) Group integration- task (GI-T), (D) Group integration-Social (GI-S). The correlation (r) of anxiety with Attraction to Group-Task is .163, with Attraction to Group-Social is .010, Group Integration-Task is -.285 and with Group integration-Social is -.210.

On the basis of obtained result (ρ), the significance level of Attraction to Group-Task, Attraction to Group-Social, Group Integration-Task, Group Integration-Social are less than critical value (significance level) of 0.05 (ρ>.05).

Hence, the sports competition anxiety of winner at semi-final stage of inter-college women players of Himachal Pradesh University has a statistically non-significant relationship with Attraction to Group-Task, Attraction to Group- Social, Group Integration-Task and Group integration-Social.

Hence, with the variables of AT-G (attraction to group- task), AT-S (attraction to group- social), GI-T (group integration-task) and GI-S (group integration-social) of group cohesion, the formulated hypothesis has been accepted.

Figure -3

Mean value of Sport Competition Anxiety with group cohesion sub- variables i.e. Attraction to Group-Task, Attraction to Group-Social, Group Integration-Task, Group Integration-Social of winner teams at Semi- final stage of Himachal Pradesh University Inter-college Women Kabaddi Championship.
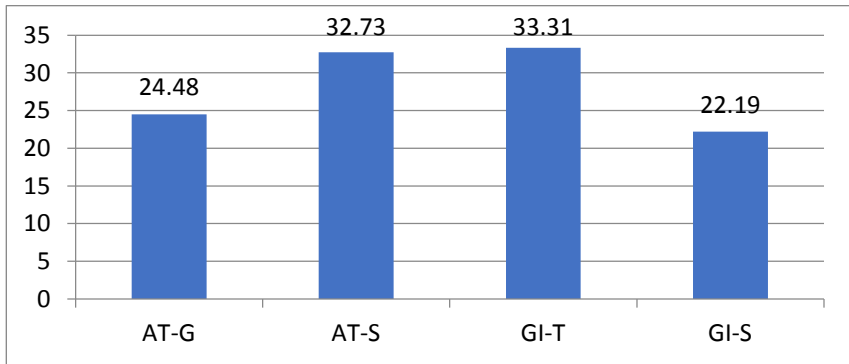

Table -4

Relation of Sport Competition Anxiety with group cohesion sub-variables i.e. Attraction to Group-Task, Attraction to Group-Social, Group Integration-Task, Group Integration-Social of loser teams at Semi- final stage of Himachal Pradesh University Inter-college Women Kabaddi Championship.

	Mean	Standard Deviation(σ)	N	Coefficient of co-relation (r)	P
AT-G	27.75	9.119	24	.472*	.020

AT-S	37.54	7.751	24	.572**	.004
GI-T	39.54	5.233	24	-.039	.857
GI-S	26.33	5.723	24	-.002	.99

* Correlation is significant at the 0.05 level (2-tailed). r0.05 (22) =0.404

** Correlation is significant at the 0.01 level (2-tailed). r0.01 (22) =0.515

Mean value of Anxiety= 20.96

Standard deviation of Anxiety= 3.085

From the table -4, it shows that the semi-final stage of Inter-college women kabaddi championship of Himachal Pradesh University. The variable Sports Competition Anxiety has correlated with Group Cohesion sub- variables i.e. (A) Attraction to group –Task (AT-G) , (B) Attraction to group – social (AT-S), (C) Group integration- task (GI-T), (D) Group integration-Social (GI-S). The correlation (r) of anxiety with Attraction to Group-Task is .472*, with Attraction to Group- Social is .572**, Group Integration-Task is -.039 and with Group integration-Social is -.002.

On the basis of obtained result (ρ), the significance level of Attraction to Group-Task is less than critical value (significance level) of 0.05 ($\rho<.05$) and the significance level of Attraction to Group-Social is less than critical value (significance level) of 0.01 ($\rho>.01$). Whereas the significance level of Group integration-Task and Group integration-Social is higher than the 0.05 ($\rho>.05$).

Hence, the sports competition anxiety of loser at semi-final stage of inter-college women players of Himachal Pradesh University has a statistically significant relationship with Attraction to Group- Task and Attraction to Group-Social, in the variables of the Group integration-Task and Group integration- Social has statistically non-significant relationship with sports competition anxiety.

Hence, with the variables of AT-G (attraction to group- task) and AT-S (attraction to group- social) of group cohesion, the formulated null hypothesis has been rejected. Whereas, in the variables of GI-T (group integration-task) and GI-S (group integration- social) formulated hypothesis has been accepted.

Figure – 4

Mean value of Sport Competition Anxiety with group cohesion sub- variables i.e. Attraction to Group-Task, Attraction to Group-Social, Group Integration-Task, Group Integration-Social of loser

teams at Semi- final stage of Himachal Pradesh University Inter-college Women Kabaddi Championship.
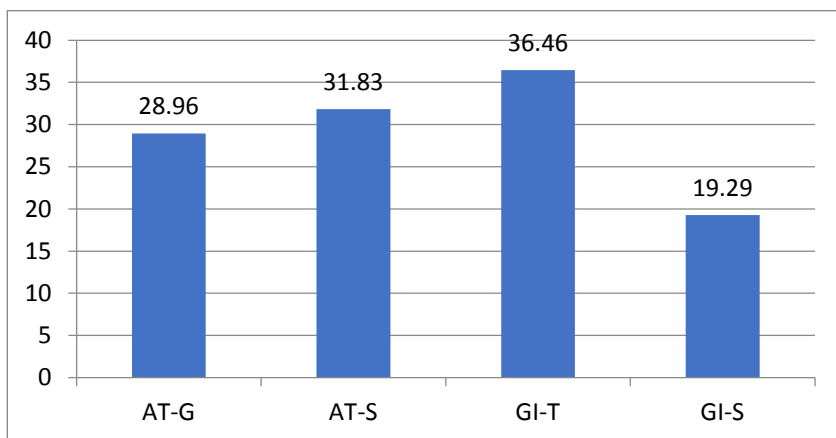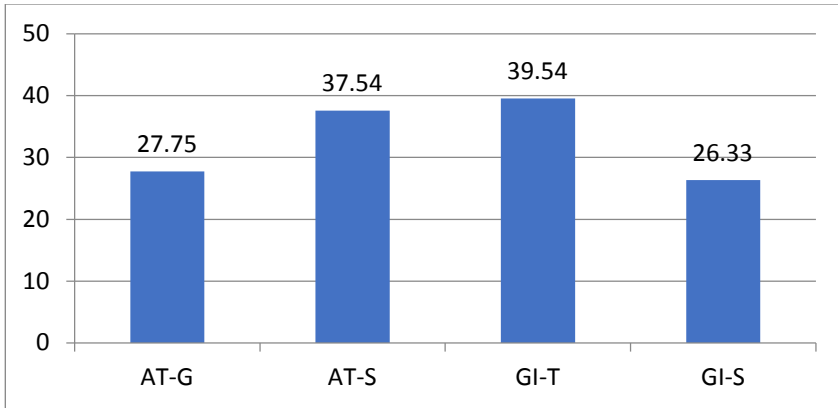

Table -5

Relation of Sport Competition Anxiety with group cohesion sub-variables i.e. Attraction to Group-Task, Attraction to Group-Social, Group Integration-Task, Group Integration- Social of winner team at Final stage of Himachal Pradesh University Inter-college Women Kabaddi Championship.

	Mean	Standard Deviation(σ)	N	Coefficient of co-relation (r)	P
AT-G	27.92	7.704	12	.085	.792
ATS	31.67	11.858	12	-.324*	.305
GI-T	34.75	8.422	12	-.694*	.012
GI-S	14.25	6.690	12	-.040	.902

* Correlation is significant at the 0.05 level (2-tailed). r0.05 (10) = 0.576

Mean value of Anxiety= 20.42

Standard deviation of Anxiety=2.968

From the table -5, it shows that the final stage of Inter-college women kabaddi championship of Himachal Pradesh University. The variable Sports Competition Anxiety has correlated with Group Cohesion sub-variables i.e. (A) Attraction to group –Task (AT-G), (B) Attraction to group – social (AT-S), (C) Group integration- task (GI-T), (D) Group Integration-Social (GI-S). The correlation (r) of anxiety with Attraction to Group-Task is .085 with Attraction to Group- Social is -.324*, Group Integration-Task is -.694* and with Group Integration-Social is -.040.

On the basis of obtained result (ρ), the significance level of Attraction to Group-Task, Attraction to Group-Social, Group integration-Social are higher than critical value (significance level) of 0.05 ($\rho>.05$) and the significance level of Group integration-Task is less than the 0.05 ($\rho<.05$).

Hence, the sports competition anxiety of winner at final stage of inter-college women players of Himachal Pradesh University has a statistically non-significant relationship with Attraction to Group-Task, Attraction to Group-Social and with Group Integration-Social, in the variable Group Integration-Task has a statistically significant relationship with sports competition anxiety.

Hence, with the variables of AT-G (attraction to group- task), AT-S (attraction to group- social) and GI-S (group integration- social) of group cohesion, the formulated null hypothesis has been accepted. Whereas, in the variable GI-T (group integration-task) the formulated hypothesis has been rejected.

Figure -5

Mean value of Sport Competition Anxiety with group cohesion sub- variables i.e. Attraction to Group-Task, Attraction to Group-Social, Group Integration-Task, Group Integration- Social of winner team at Final stage of Himachal Pradesh University Inter-college Women Kabaddi Championship.
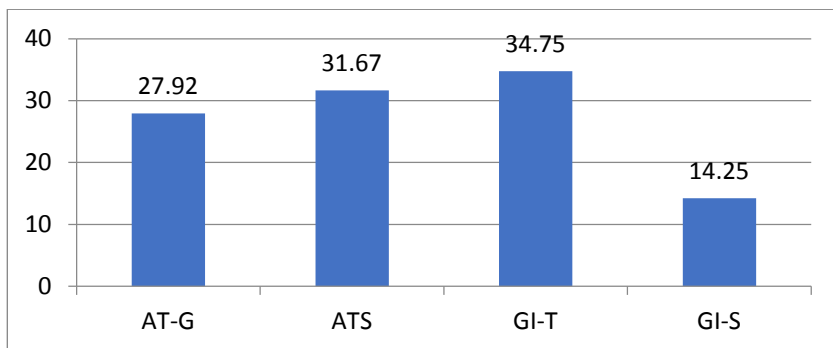
Table -6

Relation of Sport Competition Anxiety with group cohesion sub-variables i.e., Attraction to Group-Task, Attraction to Group-Social, Group Integration-Task, Group Integration-Social of loser team at Final stage of Himachal Pradesh University Inter-College Women Kabaddi Championship.

	Mean	Standard Deviation(σ)	N	Coefficient of co-relation (r)	P
AT-G	30.00	8.832	12	.271	.395
AT-S	32.00	6.135	12	.500	.098
GI-T	38.17	8.912	12	.051	.875
GI-S	24.33	5.365	12	-.221	.131

* Correlation is significant at the 0.05 level (2-tailed). r0.05 (10) = 0.576

Mean value of Anxiety= 18.92

Standard deviation of Anxiety=4.033

From the table -6, it shows that the final stage of Inter-college women kabaddi championship of Himachal Pradesh University. The variable Sports Competition Anxiety has correlated with Group Cohesion sub-variables i.e. (A) Attraction to group –Task (AT-G), (B) Attraction to group – social (Attraction to Group-Social), (C) Group integration- task (GI-T), (D) Group Integration-Social (GI-S). The correlation (r) of anxiety with Attraction to Group-Task is .27 with Attraction to Group-Social is .500, Group Integration-Task is -.051 and with Group Integration-Social is -.221.

On the basis of obtained result (ρ), the significance level of Attraction to Group-Task, Attraction to Group-Social, Group integration-Task, Group integration-Social are higher than critical value (significance level) of 0.05 (ρ>.05).

Hence, the sports competition anxiety of loser at final stage of inter-college women players of Himachal Pradesh University has a statistically non-significant relationship with Attraction to Group-Task, Attraction to Group-Social, Group Integration-Task and Group integration-Social.

Hence, with the variables of AT-G (attraction to group- task), AT-S (attraction to group- social), GI-T (group integration-task) and GI-S (group integration- social) of group cohesion, the formulated hypothesis has been accepted.

Figure -6

Mean value of Sport Competition Anxiety with group cohesion sub- variables i.e. Attraction to Group-Task, Attraction to Group-Social, Group Integration-Task, Group Integration- Social of winner team at Final stage of Himachal Pradesh University Inter-college Women Kabaddi Championship.
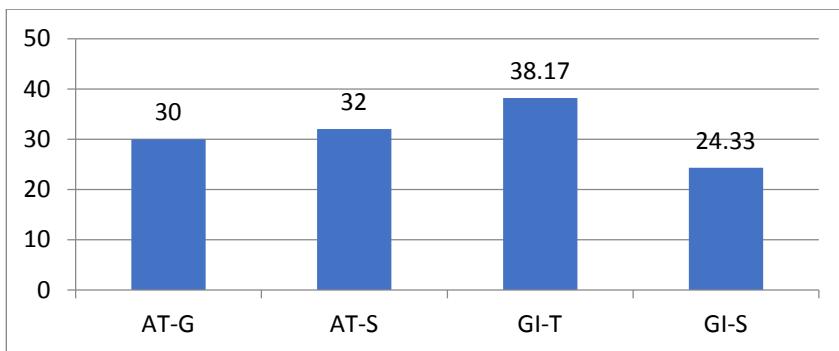
Discussion

- The relationship of sports competition anxiety with the sub-variable of group cohesion, i.e., (A) individual attraction to group-task, if found to be significant, It means if the individual team member's feelings about their individual participation in the group task, creativeness and motives are positively correlated, it has a positive effect on sports competition anxiety. On the other hand, if this relationship is found to be non-significant, then it negatively effects sports competition anxiety.

- The relationship of sports competition anxiety with the sub-variable of group cohesion, i.e., (B) individual attraction to group-social, if found to be significant, It means if the individual's assessment of his/her personal participation or personal involvement with the group's task and the group's social point of view are positively correlated, it has a positive effect on sports competition anxiety. On the other hand, if this relationship is found to be non-significant, then it negatively effects sports competition anxiety.

- The relationship of sports competition anxiety with the sub-variable of group cohesion, i.e., (C) group integration-task, if found to be significant, It means if the individual team member's feelings about equality, closeness, and bonding within the team as a whole surrounding the group task are positively correlated, it has a positive effect on sports competition anxiety. On the other hand, if this relationship is found to be non-significant, then it negatively affects sports competition anxiety.

- The relationship of sports competition anxiety with the sub-variable of group cohesion, i.e., (D) group integration-social, if found to be significant, It means if the individual team member's feelings about

the similarity, closeness, and bonding within the team as a whole around the group and social unit are positively correlated, it has a positive effect on sports competition anxiety. On the other hand, if this relationship is found to be non-significant, then it negatively effects sports competition anxiety.

Conclusion

It is quite clear from table 1 and 4; we find that individual attraction to group-task (AT-G) positively effects sports competition anxiety. Whereas table 2, 3, 5, 6, show that individual attraction to group-task (AT-G) negatively effects sports competition anxiety. It is quite clear from table 1, 4, that individual attraction to group-social (AT-S) positively affects sports competition. Whereas table 2, 3, 5, 6 shows that Individual attraction to group-social (AT-S) negatively effects sports competition anxiety.It is quite clear from table 5 that group integration-task (GI-T) positively effects sports competition anxiety. Whereas table 1, 2, 3, 4, 6 show that group integration-task (GI-T) negatively effects sports competition anxiety.It is quite clear from table 1 to table 6 that group integration-social (GI-S) negatively effects sports competition anxiety.

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Religion and Food Insecurity: Exploring the Role of Faith-Based Organizations in Alleviating Hunger

Rehiana

ABSTRACT

Food insecurity is a persistent global issue that affects millions of individuals and communities, leading to severe socio-economic and health consequences. Religion, as a fundamental aspect of human life, often plays a significant role in shaping societal values, norms, and behaviors. This research paper aims to examine the relationship between religion and food insecurity, with a particular focus on the contributions of faith-based organizations (FBOs) in addressing hunger and promoting food security. By reviewing relevant literature, this paper analyzes the ways in which religious beliefs, practices, and institutions intersect with food insecurity and discusses the potential impact of FBOs in combating hunger.

Keywords: *Food, Insecurity, Religion, Islam, Hinduism, Sikhism, Jainism, Buddhism, Christianity*.

Introduction

Food insecurity is a global challenge that affects millions of individuals and communities, leading to severe socio-economic and health consequences. It is a multifaceted issue influenced by various factors such as poverty, inequality, climate change, and inadequate access to resources. In exploring the complexities of food insecurity, one significant aspect that deserves attention is the role of religion.

Religion is a fundamental aspect of human life, encompassing beliefs, practices, and institutions that shape individuals' worldview and guide their behaviors. It plays a significant role in influencing societal values, norms, and practices, including those related to food. Religious beliefs and teachings often contain principles of compassion, justice, and care for the vulnerable, which have implications for addressing food insecurity and promoting equitable access to food resources. By examining the relationship between religion and food insecurity, this

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research paper contributes to the existing body of literature on the topic and provides insights into the potential role of FBOs in combating hunger and promoting food security. Understanding the religious dimensions of food security can inform the development of more inclusive and effective strategies to alleviate food insecurity, promote social justice, and create resilient communities.

Objectives

To explore the relationship between religion and food insecurity and to examine the role of faith-based organizations to combat food insecurity.

Methodology

This research paper explores the literature review. The literature review involves an extensive examination of academic journals, books, reports, and relevant online sources to gather information on the intersection of religion and food insecurity.

Review of literature

"Understanding the Causes of Food Insecurity in India: A Comprehensive Review" provides a comprehensive overview of the causes of food insecurity in India. It examines the role of socio-economic factors, political dynamics, agricultural practices, and government policies in contributing to food insecurity in different regions of the country (Debnath and Neupane, 2020). "Food Insecurity and Malnutrition in Rural India: Causes and Potential Solutions" explores the causes of food insecurity and malnutrition in rural India, focusing on factors such as poverty, limited access to education and healthcare, gender disparities, and agricultural productivity. It also discusses potential solutions, including social protection programs and agricultural interventions (Kadiyala, Harris, Headey and Yosef, 2014). "Gender Inequalities and Food Insecurity in India: A Review" review article examines the gender dimensions of food insecurity in India. It highlights the unequal distribution of resources, limited access to education and employment opportunities for women (Visaria, and Visaria, 2017).

Observation and discussion:

1. **Islam provides guidance and principles that can contribute to efforts aimed at addressing and reducing food insecurity. Here are some ways in which Islam can help in combating food insecurity:**

   - **Zakat:** Islam emphasizes the concept of Zakat, which is a mandatory form of charitable giving. Muslims who meet

specific wealth criteria are obligated to give a portion of their wealth to support those in need, including the provision of food. Zakat can be used to establish programs and initiatives that address food insecurity by providing direct assistance, supporting agricultural development, or creating sustainable livelihoods.

- **Sadaqah**: Sadaqah refers to voluntary acts of charity and generosity. Muslims are encouraged to give Sadaqah as a means of helping others, including providing food to those in need. Sadaqah can be utilized to support food assistance programs, community kitchens, and other initiatives that aim to alleviate hunger and improve food security.

- **Ethical Food Consumption:** Islam promotes ethical and responsible consumption practices. Muslims are encouraged to consume food and resources in moderation, avoid wastage, and give consideration to the source and production methods of their food. This emphasis on conscious consumption can help reduce food waste, promote sustainable agriculture, and encourage responsible food choices.

- **Community Support**: Islamic teachings emphasize the importance of community and mutual support. Islamic communities often come together to assist those facing food insecurity through collective efforts such as community kitchens, food banks, and sharing of meals. The sense of social responsibility and solidarity within Islamic communities can contribute to addressing food insecurity at the local level.

- **Advocacy and Awareness:** Islamic scholars and leaders have a role in raising awareness about food insecurity and the importance of addressing it. They can use religious platforms to educate and motivate individuals and communities to take action against hunger. Islamic institutions and organizations can engage in advocacy efforts to influence policies and promote initiatives that aim to tackle food insecurity.

It is important to note that while Islam provides ethical and moral guidance on issues related to food security, the practical implementation of solutions requires the involvement of various stakeholders, including governments, civil society organizations, and individuals from diverse backgrounds.

Efforts to address food insecurity should incorporate these Islamic principles and teachings alongside broader strategies focused on sustainable agriculture, poverty alleviation, education, and social welfare. By integrating Islamic values and teachings with evidence-based approaches, it is possible to create comprehensive and impactful initiatives that contribute to the eradication of food insecurity.

2. **Hinduism, as a religion, offers principles and practices that can contribute to efforts aimed at combating food insecurity. While there may not be specific directives within Hinduism exclusively focused on addressing food insecurity, there are concepts and traditions that can be relevant in this context. Here are some ways in which Hinduism can potentially help combat food insecurity:**

- **Ahimsa (Non-Violence):** Ahimsa is a fundamental principle in Hinduism, emphasizing non-violence and compassion towards all living beings. This principle can extend to the treatment of animals, including those used for food production. Promoting ethical and sustainable agricultural practices, such as organic farming and vegetarian or plant-based diets, aligns with the principle of Ahimsa and can contribute to sustainable food systems.

- **Seva (Service):** Seva refers to selfless service or acts of charity aimed at helping others. Hindu organizations and individuals often engage in various forms of seva, including providing food to those in need. Through community kitchens, food distribution programs, and feeding schemes, Hindu communities can play an active role in addressing food insecurity and ensuring access to nutritious meals.

- **Annadanam (Donation of Food):** The concept of Annadanam, or the act of providing food as a form of charity, is considered highly virtuous in Hinduism. Temples and religious institutions often organize Annadanam initiatives, where free meals are offered to devotees and the needy. Such efforts contribute to alleviating hunger and can be expanded to reach a wider population affected by food insecurity.

- **Bhakti (Devotion) and Fasting**: Hinduism promotes devotion to deities through rituals and observances. Fasting, a common practice in Hinduism, is believed to purify the mind and body. Hindu festivals often involve community meals and the distribution of prasad (blessed food) to devotees. By incorporating principles of equality and ensuring that everyone

has access to these meals, Hindu communities can address food insecurity within their religious practices.

- **Environmental Stewardship**: Hinduism recognizes the sacredness of nature and the environment. The reverence for rivers, trees, and animals can inspire Hindu communities to engage in sustainable agricultural practices, protect natural resources, and promote environmental conservation. Such efforts can contribute to long-term food security by ensuring the availability of fertile land, clean water, and diverse ecosystems.

While these principles and practices within Hinduism can be relevant in addressing food insecurity, it is important to note that the response to food insecurity requires broader societal efforts, including policy interventions, agricultural innovation, social safety nets, and inclusive governance. Collaboration between religious organizations, community leaders, and various stakeholders is essential to implementing sustainable and comprehensive solutions to combat food insecurity.

3. **Sikhism places significant emphasis on the principle of seva (selfless service) and the concept of langar (community kitchen), which can contribute to efforts aimed at combating food insecurity. Here are some ways in which Sikhism can help address food insecurity:**

- **Langar:** Langar is a central practice in Sikhism where free meals are served to all, regardless of caste, creed, or social status. Sikh gurdwaras (places of worship) operate langars, providing nutritious meals to anyone in need. Langar promotes equality, community solidarity, and the eradication of hunger by ensuring that all individuals have access to a nutritious meal.

- **Seva:** Seva is a core principle in Sikhism, emphasizing selfless service and helping those in need. Sikhs engage in seva activities, including volunteering in community kitchens, distributing food to the homeless, and participating in initiatives to address food insecurity. The spirit of seva motivates Sikhs to actively contribute to alleviating hunger and supporting those facing food insecurity.

- **Share and Give:** Sikhism encourages individuals to share their blessings and give to those in need. Sikh communities often organize food drives, donate to food banks, and support initiatives aimed at feeding the hungry. This sharing culture

helps address food insecurity by ensuring that surplus food reaches those who require it the most.

- **Eco-Friendly Agriculture:** Sikhism promotes responsible stewardship of the environment. Sikhs advocate for sustainable farming practices that prioritize ecological balance and minimize harm to the environment. By promoting eco-friendly agriculture and reducing the use of chemicals and pesticides, Sikh communities contribute to sustainable food production and protect the long-term availability of nutritious food.

- **Humanitarian Aid:** Sikh organizations and individuals engage in humanitarian aid efforts during times of natural disasters, conflicts, and emergencies. They provide food assistance and support to affected communities, helping to alleviate immediate food insecurity in crisis situations.

It is important to note that while Sikhism provides a framework for addressing food insecurity through langar and seva, efforts to combat food insecurity require collaboration and involvement from diverse stakeholders, including governments, NGOs, and civil society organizations. By leveraging the principles and practices of Sikhism, in combination with broader strategies, it is possible to create inclusive and sustainable initiatives that address the root causes of food insecurity and promote equitable access to nutritious food for all.

4. **Jainism, a religion that promotes non-violence (ahimsa), compassion, and ethical living, can contribute to efforts aimed at combating food insecurity in the following ways:**

- **Vegetarianism and Veganism:** Jainism promotes a strict adherence to vegetarianism and, in some cases, veganism. Jains believe in minimizing harm to all living beings, including animals. By adopting plant-based diets, Jains contribute to reducing the demand for animal agriculture, which can help alleviate environmental pressures, conserve resources, and promote sustainable food systems.

- **Anekantavada (Principle of Non-Absolutism):** Jainism recognizes the multifaceted nature of truth and encourages practitioners to consider different perspectives. This principle can be applied to addressing food insecurity by fostering dialogue, collaboration, and inclusive approaches that consider the diverse needs and contexts of communities affected by food insecurity.

- **Aparigraha (Non-Possessiveness):** Jainism advocates for minimalism and detachment from material possessions. By

embracing a simpler lifestyle and reducing personal consumption, Jains can contribute to reducing waste and the strain on resources, which can have positive implications for addressing food insecurity.

- **Tirthankara Charities:** Jain temples and organizations often establish charitable initiatives known as "Tirthankara Charities" to provide food and other forms of assistance to the needy. These initiatives aim to alleviate hunger and support vulnerable populations, contributing to the efforts to combat food insecurity.

- **Voluntary Fasting:** Fasting is a common practice in Jainism, particularly among monks and nuns. Jains voluntarily abstain from food or limit their intake on specific days or during certain periods. By practicing voluntary fasting, Jains develop self-discipline and empathy towards those who experience involuntary hunger, potentially inspiring them to take action to address food insecurity.

Additionally, Jain organizations and communities can collaborate with other stakeholders, such as governmental agencies, NGOs, and community-based organizations, to implement sustainable agriculture projects, support food distribution programs, and raise awareness about the importance of food security and ethical food practices.

It is important to note that while Jainism provides values and principles that can contribute to addressing food insecurity, efforts to combat this issue require a comprehensive approach involving various sectors, policies, and partnerships. By integrating Jain principles with evidence-based strategies, it is possible to develop sustainable solutions that promote food security, environmental sustainability, and compassion towards all living beings.

5. **Buddhism, with its focus on compassion, mindfulness, and the alleviation of suffering, can contribute to efforts aimed at combating food insecurity in the following ways:**

- **Right Livelihood:** Buddhism emphasizes the principle of "right livelihood," which encourages individuals to engage in occupations that do not cause harm to others. This principle can be applied to the food industry by promoting sustainable and ethical agricultural practices that minimize harm to animals, protect the environment, and ensure equitable distribution of resources.

- **Generosity and Charity:** Buddhism places great importance on acts of generosity and charity. Buddhist organizations and individuals often engage in charitable activities, including providing food assistance to the needy. This can be through donations to food banks, establishing community kitchens, or supporting initiatives that address food insecurity in vulnerable communities.

- **Mindful Consumption:** Buddhism encourages mindful consumption and awareness of the impact of our choices on others and the environment. By practicing mindful eating and making conscious choices about the food we consume, Buddhists can contribute to reducing waste, supporting sustainable food systems, and promoting equitable access to nutritious food for all.

- **Engaging in Social Justice:** Buddhism teaches the importance of social justice and working towards reducing suffering in society. Buddhists can engage in advocacy and awareness campaigns to address the root causes of food insecurity, such as poverty, inequality, and environmental degradation. This can involve supporting policies and initiatives that promote sustainable agriculture, equitable distribution of resources, and access to education and healthcare.

- **Inner Transformation**: Buddhism emphasizes inner transformation and cultivating qualities such as compassion, loving-kindness, and empathy. Through personal spiritual development, Buddhists can cultivate a deep understanding of the interconnectedness of all beings and develop a strong sense of responsibility towards those suffering from food insecurity. This can motivate individuals to take action and support initiatives aimed at addressing hunger and promoting food security.

It is important to note that while Buddhism provides ethical principles and teachings that can contribute to combating food insecurity, efforts to address this issue require collaborative actions from governments, NGOs, and individuals across various sectors. By integrating Buddhist values with evidence-based strategies, it is possible to create comprehensive and sustainable solutions that promote food security and reduce suffering in the world.

6. Christianity plays a vital role to combat food insecurity. Here are some ways in which Christianity can help address food insecurity:

- **Charitable Giving:** Many Christian individuals and communities engage in charitable giving to support those experiencing food insecurity. This can include donating food, funds, or other resources to food banks, soup kitchens, and other organizations that provide meals and assistance to those in need.

- **Church-Based Programs:** Churches often establish their own programs to address food insecurity within their communities. This may involve organizing food drives, operating food pantries, or hosting community meals where individuals and families can access nutritious food.

- **Mission and Relief Organizations:** Christian relief and development organizations play a significant role in combating food insecurity globally. These organizations work to provide emergency food assistance during times of crisis, implement sustainable agriculture and nutrition programs, and support community development projects that address long-term food security.

- **Advocacy and Awareness:** Christianity encourages its followers to be advocates for social justice, including addressing the root causes of food insecurity. Christian organizations and individuals often engage in advocacy efforts to raise awareness about hunger and advocate for policies that promote equitable access to food, poverty reduction, and sustainable agricultural practices.

- **Education and Empowerment:** Christian organizations recognize the importance of education and empowerment in addressing food insecurity. They may provide training programs on agricultural techniques, nutrition, and sustainable farming practices to equip individuals and communities with the knowledge and skills to improve food production and security.

- **Partnerships and Collaborations**: Christian organizations often collaborate with other faith-based groups, governments, and non-profit organizations to pool resources and expertise in addressing food insecurity. These partnerships enhance the

collective impact and effectiveness of efforts to combat hunger and promote food security.

It is important to note that while Christianity has a significant influence on addressing food insecurity, these initiatives are not limited to Christians alone. Interfaith collaborations and secular organizations also play essential roles in combating food insecurity and promoting social justice.

Conclusion

The findings of this research indicate that religion can play a significant role in addressing food insecurity through the activities and initiatives of faith-based organizations. FBOs leverage religious beliefs, practices, and institutions to promote awareness, advocacy, and direct interventions in communities experiencing food insecurity. By providing food assistance, promoting sustainable agriculture, advocating for policy changes, and fostering community engagement, FBOs contribute to alleviating hunger and improving food security outcomes. However, challenges such as religious diversity, resource constraints, and the need for secular-religious collaboration pose significant limitations to their effectiveness. To enhance the impact of FBOs, it is crucial to foster collaboration and partnerships, strengthen their capacity and sustainability, and promote interfaith dialogue for food security.

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Impact of Public Sector General Insurance Companies (PSGICs) on Social and Economic Status of the Beneficiaries

Manoj Sharma and Pooja Devi

ABSTRACT

The recent technical, industrial and urban developments have also increased the risk of social crimes such as burglary; theft etc. Therefore, general insurance is a practical option for every person who would like to live a risk free life. The risk is associated with everything and so, it is important to secure all the things that we own and that security is provided by insurance. The general insurance covers insurance against burglary, theft personal/family health, accidental cover and professional indemnity cover. The fact that the importance of general insurance has increased, because it covers almost everything including home, car, health etc. In india four public sector companies are operating since a long time, viz., the National Insurance Company Ltd., the New India Assurance Company Ltd., the Oriental Insurance Company Ltd., and the United India Insurance Company Ltd. This is very important to study the role played by these companies in the overall upliftment of the society. Therefore, this study is an attempt to examine the impact of general insurance policies on the social and economic status of the policy holders. For the study purpose, the data is collected through primary sources i.e. through questionnaire method. To support the results of the study mean, standard deviation, skewness and kurtosis methods have been used.

Keywords: *Public Sector General Insurance Companies, The National Insurance Company Ltd., The New India Assurance Company Ltd., The Oriental Insurance Company Ltd., The United India Insurance Company Ltd..*

I. Conceptual Framework

The general insurance is a form of insurance mainly concerned with protecting the policyholder from loss or damage caused by specific

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risks, which includes property/casualty insurance, health/disability insurance, business/commercial insurance. Presently, more than 100 non-life insurance companies including branches of foreign companies operating within the country. In India four public sector companies are operating, viz., the National Insurance Company Ltd., the New India Assurance Company Ltd., the Oriental Insurance Company Ltd., and the United India Insurance Company Ltd., with its head offices at Calcutta, Bombay, New Delhi and Chennai, respectively. Presently, these companies have a network of 101 Regional Offices, 1,395 Divisional Offices, 2,880 Branch Offices (including Extension Counters and Micro Offices). The companies also have 43 overseas offices spread over 28 countries. The gross premium income of these companies during 2021-22 was rs.75132 crore as against rs.82895 crore during 2020-21. The market share of these companies stood at 32.23 percent in 2021-22.

II. Objectives of the Study

The main objectives of the study are:

- To study the impact of general insurance policies on the social status of the beneficiaries.

- To assess the impact of general insurance policies on the economic status of the beneficiaries.

III. Literature Review

The literature which is available in the field of general insurance shows that various studies have been conducted in different parts of the country but Himachal Pradesh has largely remained unstudied. The prominent studies carried out in the field are of Singh & Devi (1985), Malhotra, R.N. (1994), Sinha R.P., (2007), Krishna, C.V., (2008) and Tripathy K.K. (2016). These studies reveal that general insurance has played a very important role in recent times to safeguard the policy holders from different challenges like fire, theft, accidents etc. But, the population coverage of general insurance is very less in comparison to the size of the Indian population. The most of the studies have suggested that all the GICs should try their hard to widen the coverage area.

IV. Research Methodology

Source of data

To achieve the objectives of the study primary data has been used. The data is collected from the beneficiaries of four public general insurance

companies from the area covered by Shimla divisional offices with the help of questionnaire method.

Sampling design

The population of the study constitutes only those respondents who have insured and fall under the area of Shimla divisional office of these four public general insurance companies by using random sampling method. For the selection of sample from the entire population multistage sampling method was used. In total a sample of 400 respondents has been drawn for the study purpose.

Tools and techniques

The collected data is edited, classified and analyzed by using statistical techniques consistent with the objectives of the study like mean, standard deviation, skewness and kurtosis.

V. Data Analysis and Interpretation

Impact of general insurance on socio and economic status of the respondents':

Table 1.1 Respondents' opinion regarding socio impact of general insurance

Sr. No	Statements	N	SA	A	N	D	SD	Mean	Standard Deviation	Skewness	Kurtosis
1	The Public Sector General Insurance Company is generating employment to the youth of the nation	400	133 (33.25)	220 (55)	45 (11.25)	2 (0.5)	0 (0)	4.20	.654	(3.76)	(.111)
2	It supplements social security	400	95 (23.75)	143 (35.75)	142 (35.5)	20 (5)	0 (0)	3.78	.866	(.029)	(.904)
3	Does it help to reduce the financial impact from critical illness or diseases	400	140 (35)	225 (56.25)	20 (5)	13 (3.25)	2 (0.5)	4.21	.732	(1.242)	3.000
4	It helps to develop entrepreneurial mind setup by ensuring to risk management.	400	108 (27)	232 (58)	45 (11.25)	13 (3.25)	2 (0.5)	4.07	.748	(.943)	1.885
5	The General insurance is helpful in maintaining their dignity and social respect.	400	110 (27.5)	220 (55)	57 (14.25)	10 (2.5)	3 (0.75)	4.06	.758	(.807)	1.365

		N	SA	A	N	D	SD	Mean	SD		
6	helpful in assuring the safe and affordable place to dwell by reinstating financial securities during natural disasters	400	123 (30.75)	207 (51.75)	45 (11.25)	22 (5.5)	3 (0.75)	4.06	.836	(.966)	1.090
7	It helps in reducing the poverty within society	400	78 (19.5)	105 (26.25)	175 (43.75)	32 (8)	10 (2.5)	3.51	.977	(.094)	(.292)
8	It ensures peace of mind with promise to indemnify at the time of accidents.	400	135 (33.75)	212 (53)	35 (8.75)	10 (2.5)	8 (2)	4.14	.822	(1.370)	3.072
9	The insurance companies are ensuring future social security and removes uncertainties in life.	400	105 (26.25)	225 (56.25)	55 (13.75)	10 (2.5)	5 (1.25)	4.03	.784	(1.017)	2.137
10	The insurance sector helps in maintaining and improving the standard of living.	400	98 (24.5)	167 (41.75)	107 (26.75)	25 (6.25)	3 (0.75)	3.83	.891	(.415)	(.268)
11	The General insurance companies are providing round the clock (24*7) grievance redressal helpline.	400	105 (26.25)	150 (37.5)	112 (28)	25 (6.25)	8 (2)	3.80	.963	(.528)	(.064)

(SA-strongly agree, A-agree, N-neutral, D-disagree, SD- strongly disagree)

Source: Data is collected through questionnaire   Note: Figures in the parenthesis indicates percentage.

The Public Sector General Insurance Company's is creating employment to the youth of the nation:

It is found from the table that majority of respondents agree that the PSGICs are creating employment to the youth of the nation. The mean score has been recorded 4.20 which is recorded more than 4 at 5 point likert scale. The standard deviation is recorded .654 whereas, negative value of skewness 3.76 depicts that the responses lie towards the higher

side of the mean value. The value of kurtosis at .111 indicates that shape of distribution is platykurtic. It can be concluded that the majority of the respondents agree that Public Sector General Insurance Companies are providing employment for the youth of the nation.

It supplements social security:

It is revealed from the table that 23.75percent of the respondents have been found strongly agree, 35.75percent are agree, 35.5percent are neutral and 5percent are disagree with the opinion that it does support social security like family pension etc. This is also supported by their mean value i.e. 3.78, which is recorded more than 3 at 5 point likert scale and lies between neutral and agree. The standard deviation and skewness in the opinion is recorded .866 and (.029) respectively. This shows that opinion of the majority skewed towards the higher side of the mean value. The kurtosis value (.029), indicates that shape of distribution is platykurtic. Thus, the above analysis leads to conclude that people are of the opinion that public sector general insurance company's support the social security programmes.

Does it help to reduce the financial impact from critical illness or diseases:

It is depicted from the table that the majority of the respondents' opinion regarding the reduction in financial distress due to critical illness or diseases is positive as they do agree. Which is supported by mean value i.e. 4.21 and noted more than the average standard score i.e. 4 at 5 point likert scale. The standard deviation is noticed .732 and negative value of skewness 1.242 depicts that the responses are towards higher side of the mean score. The value of kurtosis has been found 3.000 indicate that shape of distribution is leptokurtic. Thus, the above analysis leads to conclude that it does help to reduce the financial impact from critical illness or disease.

It helps to develops entrepreneurs by ensuring to risk management:

The mean score has been recorded 4.07 at 5-point likert scale which is more than the standard score. The standard deviation and Skewness are recorded .748 and .943 respectively, which shows that opinion of the respondents is skewed more towards higher side of the mean value. The value of kurtosis has been found 1.885 indicates that distribution of laptokurtic. The above analysis leads to conclude that the insurance does helps to develop entrepreneurs by ensuring risk management in businesses.

The General Insurance is helpful in maintaining their dignity and social respect:

It is noted from the table that majority of the respondents have positive opinion towards the general insurance policies which are helpful in maintaining their dignity and social respect. The mean value is noted more than mean score i.e. 4.06 at 5-point likert scale. The standard deviation is .758.The negative value of skewness (.807) depicts that the responses lie towards the higher side of the mean value. The value of kurtosis has been found 1.365 indicates that shape of distribution is laptokurtic. It can be concluded that the General insurance policies are helpful in maintaining their dignity and social integrity.

The Public sector general insurance company's (PSGIC's) are helpful in assuring the safe and affordable place to dwell by reinstating financial securities during natural disasters

It is revealed from the table that majority of the respondents that they have agreed the PSGIC are helpful in insuring the safe and affordable place to dwell by reinstating financial securities during natural disasters. The mean value is noted more than the average i.e. 4 at 5 point likert scale. The standard deviation is noticed .836 and negative value of skewness .966 depicts that the responses are towards higher side of the mean score. The value of kurtosis has been found 1.090 indicates that the shape of distribution is laptokurtic. It can be concluded that the general insurance companies are providing financial security during the natural disasters to the insuring people of state.

It helps in reducing the poverty within society:

It is observed from the table that the mean score has been recorded 3.51 which is noted more than average score i.e. 3 at 5 point likert scale, which shows that majority of the respondents agree with the statement that it helps in reducing the poverty within society. The calculated value of standard deviation is .977 and the negative value of Skewness .094 reveals variation in the responses and majority of responses lie towards higher side of mean value. The negative value of kurtosis reveals platykurtic distribution of the responses. It can be concluded that it helps in reducing the poverty within society by providing financial security to the people.

It ensures peace of mind with promise to indemnify at the time of accidents:

The mean score has been recorded 4.14 which is more than average score i.e. 3 at 5point likert scale, which shows that majority of the

respondents agreed with the statement that PSGIC ensures peace of mind with promise to indemnify at the time of accidents. The calculated value of standard deviation is .822 and the negative value of Skewness 1.370 reveals variation in the responses and majority of responses lie towards higher side of mean value. The value of kurtosis indicates lapotokurtic distribution for the responses. It indicates that responses are lying on strongly agree, agree and neutral scales but majority respondents have been found satisfied.

The insurance companies are ensuring future social security and removes uncertainties in life:

It is observed from the table that majority of the respondents agree to the opinion that PSGIC is ensuring future social security and removes uncertainties in life. The mean score of the responses has been worked out 4.03 which is more than 3 at 5-point likert scale and lies between 4 and 5 i.e. agree and strongly agree. The standard deviation has been found .784 and negative value of skewness reveals the variation in responses towards higher side of the mean score. The value of kurtosis reveals leptokurtic distribution of responses. It can be concluded that the majority of the respondents are ensuring future social security and removes uncertainties in life.

Insurance sector helps in maintaining and improving the standard of living:

It is revealed from the table that 24.5 percent of the respondents have been found strongly agree and 41.75 percent respondents agree with the opinion that it helps in maintaining and improving the standard of living. This is also supported by their mean value i.e. 3.83 which is recorded more than 3 at 5point likert scale and lies between neutral and agree. The standard deviation is recorded .891 and skewness .415 which depicts that the responses are towards higher side of the mean score. The negative value of kurtosis indicates platykurtic distribution for responses. It can be concluded that the majority of the respondents have a positive/confirmative opinion about General insurance being supportive in maintaining and improving the standard of living.

The General insurance companies are providing round the clock (24*7) grievance redressal helpline:

It is revealed from the table that most of the respondents have agreed to the opinion that General insurance companies are providing round the clock (24*7) grievance redressal platform/helpline. This is also supported by their mean value i.e.3.80 which is recorded at more than 3 at 5point likert scale. The standard deviation is noticed .963 and skewness is recorded .528 which depicts that the responses are towards

higher side of the mean score. The negative value of kurtosis indicates platykurtic distribution for responses. It is concluded that highest number of respondents are agreed to the opinion that insurance companies are providing grievance redressal helpline 24*7.

Table 1.2 The economic impact of general insurance

Sr. No	Statements	N	SA	A	N	D	SD	Mean	Standard deviation	Skewness	Kurtosis
1	It helps in enhancing the saving habits of policyholder	400	120 (30)	170 (42.5)	87 (21.75)	20 (5)	3 (0.75)	3.96	.882	(.594)	(.025)
2	The general insurance companies are generating the flow of capital and helping in capital formation of the nation.	400	137 (34.25)	203 (50.75)	55 (13.75)	5 (1.25)	0 (0)	4.18	.708	(.490)	(.126)
3	These companies' products are securing financial backup and safety net for businessman to avoid financial emergencies.	400	153 (38.25)	190 (47.5)	40 (10)	15 (3.75)	2 (0.5)	4.18	.810	(1.07)	1.476
4	The concept of general insurance is bringing the economic stability by pooling of losses wherever occurred	400	135 (33.75)	198 (49.5)	45 (11.25)	17 (4.25)	5 (1.25)	4.10	.855	(1.109)	1.606
5	The General insurance products/services are also helpful in availing tax concessions.	400	115 (28.75)	208 (52)	55 (13.75)	15 (3.75)	7 (1.75)	4.01	.864	(1.099)	1.787
6	The General insurance companies also indemnify the "livestock losses" in case of any sudden accidental death or natural calamity.	400	145 (36.25)	175 (43.75)	58 (14.5)	12 (3)	10 (2.5)	4.08	.924	(1.178)	1.652

7	The loss resulting due to crops damaged by heavy rainfall/ drought are covered by public sector general insurance company's.	400	145 (36.25)	155 (38.75)	83 (20.75)	7 (1.75)	10 (2.5)	4.04	.933	(.979)	1.091
8	General insurance also reducing financial distress caused by accidents or natural calamities.	400	105 (26.25)	173 (43.25)	87 (21.75)	30 (7.5)	5 (1.25)	3.85	.937	(.636)	.042
9	It helps in reducing pressure on govt. social spendings.	400	117 (29.25)	205 (51.25)	50 (12.5)	28 (7)	0 (0)	4.03	.837	(.781)	.319
10	It covers unexpected /unforeseen additional expenses related to medical emergencies	400	125 (31.25)	220 (55)	43 (10.75)	7 (1.75)	5 (1.25)	4.13	.780	(1.049)	2.633

(SA-strongly agree, A-agree, N-neutral, D-disagree, SD- strongly disagree)

Source: Data is collected through questionnaire

Figures in the parenthesis indicates percentage

The general insurance companies are generating the flow of capital and helping in capital formation of the nation:

The mean score has been recorded 4.18 i.e. 4 at 5 percent likert scale which lies between the scales of agree and strongly agree. The standard deviation and negative value of skewness are recorded .708 and .490 respectively which shows that opinion of the respondents is skewed more towards higher side of the mean score. The negative value of kurtosis indicates platykurtic distribution for responses. Thus, the above analysis leads to the conclusion that respondents have the opinion about general insurance companies are source of generating the flow of capital and helping in capital formation of the nation.

These Companies products are securing financial backup and safety net for businessmen to avoid financial emergencies:

It is revealed from the table that majority of the respondents have agreed to the statement of study regarding PSGIC products are securing financial backup and safety net for businessmen to avoid financial

emergencies. The mean value is noted more than the average i.e. 3 at 5 point likert scale. The standard deviation is noticed .810 and skewness 1.075 which depicts that the responses are towards higher side of the mean score. The positive value of kurtosis indicates leptokurtic distribution of responses. It can be concluded that respondents have optimistic view about products of general insurance are securing financial backup and safety net for businessmen to avoid financial emergencies.

The concept of general insurance is bringing the economic stability by pooling of losses wherever occurred:

It is depicted from the table that majority of the respondent's response regarding the above statement optimistic and strongly agree which is supported by mean value and noted more than the average standard score i.e. 4.10 more than 3 at 5 point likert scale. The standard deviation in the opinion is recorded .855 and Skewness 1.109 which depicts that the responses are towards higher side of the mean score. The positive value of kurtosis indicates leptokurtic distribution for responses. It can be concluded that respondents agree to the statement that general insurance is bringing the economic stability by pooling of losses wherever occurred.

The general insurance products/services are also helpful in availing tax concessions:

It is found from the table that majority of the respondents are agreed to the opinion that products/services sold by policyholders helps to avail tax benefits. The mean score has been recorded 4.01 which is more than average score i.e. 3 at 5 point likert scale. The standard deviation has been found .864 and negative value of Skewness 1.109 shows that the responses are towards higher side of the mean score. The value of kurtosis has been found 1.787 indicates that shape of distribution is leptokurtic. It can be concluded that respondents are positive with the opinion that general insurance products also helpful in availing tax concessions.

The General Insurance Companies also indemnify the "livestock losses" in case of any sudden accidental death or natural calamity:

It is noted from the above table that majority of the respondents are of the opinion that some of the insurance products does indemnify the losses of livestock if occurred due to accident or natural calamity. The mean score of the responses has been worked out 4.08 which is more than average 3 at 5-point likert scale and lie between agree and strongly

agree. The standard deviation has been found .924 with negative value of Skewness 1.178 which shows that opinion of the respondents is skewed more towards higher side of the mean value. The value of kurtosis has been found 1.652 indicates that distribution is leptokurtic. It can be concluded that our respondents have agreed that personal life insurance policies also indemnify the "livestock losses" in case of any sudden accidental death or natural calamity.

The loss resulting due to crops damaged by heavy rainfall/drought are covered by Public Sector General Insurance Company's:

It is clear from the table that the mean values of the respondents agree to the statement that products/services deal with general insurance companies does provide for claims if losses of crop occur due to heavy rainfall or drought. The mean score of the responses has been worked out 4.04 which is more than 3 at 5-point likert scale which lies between 4 and 5. The calculated value of standard deviation is .933 and negative value of Skewness reveals variation in the responses towards higher side of the mean value. The value of kurtosis has been found 1.091 which indicates that shape of distribution is leptokurtic. It can be concluded that respondents agree to the statement that crop insurance policies of general insurance companies provide cover the losses if suffered by heavy rainfall/drought.

General insurance also reducing financial distress caused by accidents or natural calamities:

The mean score has been recorded 3.85 which is more than average i.e. 3 at 5 point likert scale which lies between neutral and agree. The standard deviation is .937 and the negative value of Skewness (.636) reveals variation in the responses and majority of responses lie towards higher side of mean value. The positive value of kurtosis reveals leptokurtic distribution of the responses. From the analysis of the responses given it can be concluded that the general insurance policies also help in reducing financial distress caused by accidents or natural calamities.

It helps in enhancing the saving habits of policyholders:

It is found from the table that majority of the respondents are agree and strongly agree with opinion that PSGIC helps in enhancing the saving habits of policyholders. The mean score has been recorded 3.96, which is recorded more than 3 at 5-point likert scale and lies between neutral and agree. The standard deviation and negative value of Skewness are recorded .882 and (.594) respectively which shows that opinion of the respondents is skewed more towards higher side of the mean score. The negative value of kurtosis indicates platykurtic distribution for

responses. The above analysis leads to conclude that majority of the respondents are agreed to enhancing the saving habits of policyholders.

It helps in reducing pressure on government social spendings:

It is observed from the table that the mean score has been found 4.03 which is more than 3 at 5-point likert scale which lies between agree and strongly agree. The calculated value of standard deviation is .837 and Skewness has been recorded .781 shows the responses are inclined towards higher side of the mean value. The positive value of kurtosis reveals laptokurtic distribution of responses. It can be concluded that majority of the respondents have agreed to the statement that PSGICs helps in reducing pressure on government social spendings by paying for the financial losses under its coverage.

It covers unexpected/unforeseen additional expenses related to medical emergencies:

It is noted from the table that majority of the respondents have the opinion that PSGICs does provide financial claims in case of unexpected/unforeseen medical expenses. The mean value is noted more than the average i.e. 4.13 at 5 point likert scale, which shows that majority of the respondents' lies between agree and strongly agree with the statement that covers unexpected/unforeseen additional expenses related to medical emergencies. The standard deviation is .780 and the negative value of Skewness 1.049 that reveals variation in the responses and majority of responses lie towards higher side of mean value. The positive value of kurtosis reveals laptokurtic distribution of the responses. It can be concluded that the analysis of responses from the study group also supports the statement that it covers unexpected/unforeseen additional expenses related to medical emergencies.

VI. Findings

After analyzing the primary data collected for the study, it can be summarized that the opinion of the most of the respondents' is scattered towards higher side, which is also supported by their respective mean values, chi-square test and other statistical tools used for the study purpose. Further, the findings also reveal that a good number of respondents' have shown their neutral opinion in some cases like general insurance supplement social security (35.50 percent), helps in improving the poverty within the society (43.75 percent), helps in maintaining and improving the standard of living (26.75 percent), providing round the clock (24*7) grievance redressal helpline (28 percent), enhancing the

saving habits of policyholder (21.75 percent) and reducing financial distress caused by accidents or natural calamities (21.75 percent). It shows that in some cases respondents are not aware about the facility or not in the position to assess the impact of these facilities.

VII. Suggestions

The main suggestions and recommendations of the study are as follows:

- The concerned state and central government must come forward and join hands with these PSGICs to launch such plans to their employees which are beneficial and economical especially in health area.

- The companies should develop a mechanism, where timely relief to the affected individuals/parties may be provided.

- The companies can also join hands with various educational institutions, NGOs and other professional bodies to make people aware about general insurance and its coverage to various non-motor projects as well.

- The companies are also facing the stiff competition from other private sector companies, so these PSGICs need to design more public oriented products.

- In present day especially after Covid pandemic people are in need of health insurance products, to cover their medical needs. So, these companies can think over to design such health-oriented products which are economical in nature.

- The agriculture in India mostly depends upon rain, therefore, to reduce the risk of drought and to flood kind of situation, the govt. should also take an active role to motivate general insurance companies to design insurance products for agriculturists.

- The PSGICs should try to enhance the confidence of the people that after getting general insurance their life may be more secure.

- These companies need to develop a conducive atmosphere with regard to entrepreneurial mind setup by ensuring their risk management.

- The companies should come together and launch such products which ensure future social security and removes uncertainties in life.

- The companies can also increase its market by improving their digital as well as social marketing.

VIII. Conclusion

The whole discussion leads us to conclude that these PSGICs have gone through a long journey and have footprints in every corner of the country. But still a lot needs to be done for the overall welfare of society, especially in the area of health, agriculture and social security. The companies need to work on their customer services and timely redressal of grievances. Beside this, these companies must come with new products which are competitive, attractive and able to meet the requirements of present time. These companies should also try to engage more of agency force, employees and related sources from state/central government to reach and provide insurance coverage to the deprived public as well.

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Spatial Pattern and Practices Pertaining to Facemask Usage in COVID 19 of First Line Workers in Proximate Border Villages of Punjab: An Analysis

Bidhi Lord Singh, Manjot Kaur and Mona Duggal

ABSTRACT

In the border villages of Punjab, the healthcare infrastructure is diverse but remains one of the most underdeveloped in the state. Face masks have proven to be effective in combating the transmission of Covid-19. The Indian governments have implemented mandatory mask-wearing for all individuals. Proper usage of face masks is essential to achieve the intended protective effects. The fieldwork was conducted in 2021, revealing that the majority (98%) of frontline workers (FLWs) consistently cover their faces during duty hours. Among the FLWs, the highest percentage (45.33%) wear medical or surgical masks, followed by 40% who wear cloth masks, and 14.67% who use N-95 masks while on duty. When considering the duration of mask usage, the study found that 41.33% of FLWs wear face masks for less than 6 hours per day, 36% wear them for 6-8 hours, and 22.67% utilize face masks for more than 8 hours. Therefore, the present imperative is to prioritize raising community awareness about health-promoting behaviors pertaining to preventive measures.

Keywords: *Facemask, First line workers, Preventive measures.*

Introduction

One of the world's most densely populated countries is India, home to 1.3 billion people. Not only is it densely populated, but it is also diverse in different ways. There are social, economic, and gender disparities based on geographical and physical differences. And when there is a major calamity, both natural and man-made, these disparities are likely

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to increase. With its alarming figures, COVID-19 has infected the whole world and the virus pandemic is spreading around the world.

In its report titled Global Economic Prospects, June 2020, the World Bank predicts that India's GDP growth could fall below 3.0 percent in 2021 due to economic and supply chain disruptions because of lock-down measures to contain the pandemic. The lock-down has disrupted millions of daily wage earners, small farmers, craftsmen, and street vendors' livelihoods (World Bank, June 2020). Different sets and groups of individuals are affected differently.

The lock-down has also disrupted the livelihood of millions of daily wage earners, small producers, artisans, and street vendors. In India, thousands of individuals suffer from mental and physical suffering. To earn their livelihood, people run out of alternatives.

Rationale

COVID-19 is a highly contagious disease and preventive measures are the only way to protect from it. Health protective behaviors like hand washing, respiratory etiquettes and social distancing are importantly advised for protection. First line workers (FLWs) form the primary support system to decrease the effect of COVID-19 by increasing the community awareness regarding health promoting behaviors. FLWs are those directly providing services where they are most needed. FLWs involve the healthcare field workers, police personnel and sanitary workers. During this pandemic, they are doing a tremendous job of prevention and containment of infection in the community. They are engaged in community health promotion activities, surveillance, contact tracking, containment and disposal of waste. In all this, they are exposed to infectious novel coronavirus that poses a greater risk of occupational hazard of getting the infection.

The face-mask is the first line of defense from the droplet borne infections. It's alarming that Front line workers also get infected which shows that there is a gap in adherence to break the chain of infection. This is the need of time to rule out the gap and increase the subjective adherence to facemasks. This study reveals FLWs health literacy to wear a facemask. It will also help in gaining insight to expectations of the workers to increase compliance.

Approach and Methodology

In the border villages and districts of Punjab the government hospital/network is quite immense and diversified. It mainly consists of border villages and the most backward district in the state. The universe

of the sample FLWs was a mixed method approach involving quantitative and qualitative study design.

Study inclusion criteria include FLWs like health care field workers, police personnel and sanitary workers working in COVID-19 as study participants and participation is voluntary. A questionnaire containing all the relevant questions was prepared for administering the target respondents, (health care field workers, police personnel and sanitary workers….) the questionnaire in google form format was administered to record their responses.

The actual field work for the study was carried out in 2021. Total 150 responses from FLWs were received in this period across the border district of Punjab state. The collected data was processed, tabulated and analysed by using percentages with the help of statistical techniques with Strata software.

The eight telephonic in-depth interviews were conducted among the female FLWs purposely. The interviews were conducted in local language i.e. Punjabi. Transcription of interviews was conducted followed by proofreading. Coding was done after formulating the codes. Data was cleaned, analyzed and interpreted. The interpretation was based on the policy pointers that have emerged from the field data results.

The present paper tries to assess the situation and suggest new methods to make face masks more effective and improve the first line of guard from the droplet borne infections. This will suggest way- out measures on the data collected from FLWs including health care field workers, police personnel and sanitary workers etc…. Besides, the study will also be useful for other districts on a similar pattern on the basis of findings, and recommendations, which would be forwarded for consideration of the State Government.

Empirical Analysis

Face Mask provides the airborne protection and contact protection is must against the COVID-19 apart from standard precautions. Usage of cloth facemask is cautious as its protection depends on material used, layer of mask, moisture retention, reusability, filtration and fitting of mask on face. All of them cover their face during the duty time.

Face Masks are an effective tool in contending the spread of Covid-19. The central and state government of India has made wearing of masks compulsory to all. A face mask should be used correctly to achieve the desired effects. The first line of Defence is the use of a face mask.

Table 1 shows the results of the type of face mask used and duration of wearing facemask. It was observed from Table 1 that of 150 respondents, 69 (46%) were females and 81 (54%) were males FLWs. Besides this, 114 (76%) were health care workers, 23 (15.33%) were police personnel and 13 (8.67%) were cleaning staff. It was concluded that the majority (98%) of them cover their face during the duty time.

Table 1 Gender Occupation type of face mask used and duration of wearing facemask.

Gender	Occupation			Type of Face mask used			Duration of wearing facemask		
	Cleaning Staff	Health Worker	Police Personnel	Cloth Mask	N - 95	Surgical/ Medical Mask	< 6 hours	6 – 8 hours	8 > hours
Female	3 (4)	58 (84)	8 (11)	32 (46)	11 (15)	26 (37)	29 (42)	26 (37)	14 (21)
Male	10 (12)	56 (69)	15 (18)	28 (34)	11 (15)	42 (52)	33 (40)	28 (34)	20 (24)
Total	13 (9)	114 (76)	23 (15)	60 (40)	22 (14)	68 (45)	62 (41)	54 (36)	34 (22)

Source: Field Survey 2021

There are many different types of face masks being used by the people in this pandemic. There are effectively 3 types of masks: homemade cloth mask which are recommended for the majority of the public when they leave home, 3ply mask similar to the surgical mask that are designed to keep the wearer from expelling germs and N95 masks that are designed to block 95% of airborne particles including virus.

Maximum FLWs 68(45.33%) wear medical or surgical masks, 60 (40%) wear cloth masks and 22(14.67%) wear N-95 masks during the duty time. They all serve the general purpose to provide protection against the contaminants. According to the study, 45% of the frontline workers prefer to use surgical masks because of its safety purpose, which is more protective to the germs and viruses. They are highly approved for medical staff use. 40% of the frontline workers used to wear the cotton cloth mask because of the ease, reuse and simplicity of make at home. This is the reason 24% of the workers make the mask at home and even distribute it among the community also. Although cotton cloth masks help in preventing the spread of Covid-19 but they are not considered personal protective equipment. Only 14% of the

frontline workers prefer to wear N95 masks. Although the tight-fitting N-95 mask has filtering capacity superior to surgical and cotton masks, they have lower breathability and may cause discomfort after hours of wearing.

Table 2 shows the results of frequency disinfection and reasons for removing the face mask. It can be observed from the table 2 that most of the FLWs 62 (41.33%) wear facemask for less than 6 hours a day, 54 (36%) wears for 6-8 hours a day and 34 (22.67%) of them covers their face with facemask for more than 8 hours.

Table 2 Frequencies disinfect and reason for removing the face mask

Gender	Frequency of reusing the same facemask			Methods to disinfect the facemask			Reason for removing the face mask in between during duty time		
	After 1 day	Multiple times a day	Weekly	Sprinkling of sanitizer	Washing with bleach	Washing with detergent	Breathing problem	Drinking and eating purpose	Irritation on face
Female	32 (47)	27 (40)	9 (14)	27 (40)	7 (10)	34 (50)	3 (04.35)	65 (94)	1 (01.45)
Male	41 (53)	25 (33)	12 (15)	36 (46)	2 (02)	40 (52)	6 (07.41)	74 (91)	1 (01.23)
Total	73 (73)	52 (36)	21 (14)	63 (43)	9 (6)	21 (14)	9 (6)	139 (92)	2 (1)

Source: Field Survey 2021

Most of the FLWs 73 (50%) were not reusing the same after 1 day and 52 (35.62%) were using them multiple times a day. Majority of the FLWs 74 (50.68%) were washing their facemask with detergent to disinfection and 63 (43.15%) sprinkled sanitizer on facemask for disinfection. Maximum of the FLWs 84 (56%) removes their facemask during the duty time. Most of the FLWs 139 (92.67%) removed their facemask for eating and drinking purposes.

During study it has been observed that the frontline workers are aware how useful it is to wear a mask when going outside from home. Study revealed that 41% of the workers carry the masks for the duration of less than 6 hours, 36% of the frontline workers seem to wear masks 6 to 8 hours and 34% wear more than 8 hours. This shows the regularity, awareness and importance of wearing masks among the workers.

About 56% of workers agreed that they remove masks during their working hours. There are various reasons behind the removal of face masks. 92% workers remove masks for drinking and eating purposes.

But several studies show that prolonged use of face masks causes adverse effects such as breathlessness, rashes, aches, irritation at face etc. 6% of the workers have breathing problems and 1% workers have irritation on their face. Frequent breaks, improved hydration and potentially comfortable masks are recommended for management of adverse effects related to prolonged use of face masks. Most of the face masks are disposable and of single use only. Study shows that face masks should not be reused once they are soiled or the inner lining gets moist. According to our study 70% of the frontline workers are aware of this face. Around 29% of the frontline workers reuse the mask. Among them 44% reuse the mask after 1 day, 39% use the mask multiple times in a day. Faced with the shortage of masks during the pandemic, WHO allowed for an ``exceptional procedure to disinfect 'throw-away masks' for reuse?

Around 88% of the workers disinfectant masks by washing with detergent and 9% sprinkle sanitizer on used masks. But this way of disinfectant can only be useful for cloth masks, as it can be properly washed, disinfected, dried and reused. But the procedure to disinfect and reuse surgical and N95 masks is different. 96% of workers wash their hands after and before removing the mask as it reduces infection transmission chances among the workers.

Table 3 Hand washing Source of facemask and Ways to dispose used facemask

Gender	Hand washing before bearing and after removing the facemask		Source of facemask			Ways to dispose used facemask		
	Yes	No	Home made	Hospital	Medical Store	Burning	Burying	Municipal/Domestic Waste
Female	3 (4.35)	66 (96)	19 (26)	31 (45)	19 (28)	28 (41)	15 (22)	26 (38)
Male	3 (3.70)	78 (96)	17 (21)	44 (54)	20 (25)	45 (56)	19 (24)	17 (21)
Total	144 (96)	6 (4)	36 (24)	75 (50)	39 (26)	73 (49)	34 (22)	43 (29)

Source: Field Survey 2021

Table 3 shows the results of the source and ways to dispose of used face masks. It can be observed that maximum of FLWs 144 (96%) washed their hands before bearing and after removing the facemask. Most of the FLWs 75 (50%) received their facemask from hospitals, 39 (26%) from the medical store and 39 (26%) used homemade facemasks. Majority of FLWs 73 (48.67%) were disposing of their facemask after usage by burning and 43 (28.67%) of them dispose of it in municipal/ domestic waste.

Although frontline workers are well aware about the practice of face masks, it is disgraceful to see that they are not disposing of the mask in the right way. According to Naryana Health "the proper way of disposing and discarding the mask is to wrap up the used mask in paper and tissue and immediately discard it in a yellow bag or biomedical waste disposal unit. But unfortunately, only 18% of people are correctly disposing of the mask. 48% of workers are burning the mask which causes adverse effects on their health. Many of the surgical face masks are made up of polypropylene, which is considered as food safe, but while burning it releases lots of toxic and harmful chemicals which can cause serious health issues to the people and 34% buried the mask in soil.

According to WHO, the used masks have to be discarded and collected in separate 'yellow color-coded plastic bags' and should hand over to collector engaged by Common Biomedical Waste Treatment (CBWTF). Our study show that the frontline workers have positive attitude towards the practicing and using of face mask properly but still there is deficiency of knowledge and practice regarding the disposal of used face mask.

Summary and Conclusions

This study examined preventive measures and extent of health protective behaviors like hand washing, respiratory etiquettes and social distancing and management against COVID-19 pandemic. The study draws on field work done among 150 respondents in the border district of Punjab state. The main findings of the study are:

- Of the 150 respondents surveyed, the majority (98%) cover their face during duty time. However, 45.33% wear medical or surgical masks, 40% wear cloth masks and 14% wear N – 95 masks.

- Maximum of FLWs 144 (96%) washed their hands before bearing and after removing the facemask.

- Most of the FLWs 75 (50%) received their facemask from hospitals, 39 (26%) from the medical store and 39 (26%) used homemade facemasks.

- The majority of FLWs 73 (48.67%) were disposing of their facemask after usage by burning and 43 (28.67%) of them dispose of it in municipal/ domestic waste.

- Around 29% of the frontline workers reuse the mask. Among them 44% reuse the mask after 1 day, 39% use the mask multiple times in a day.

- 41% of the workers carry the masks for the duration of less than 6 hours, 36% of the frontline workers seem to wear masks 6 to 8 hours and 34% wear more than 8 hours. This shows the regularity, awareness and importance of wearing masks among the workers.

- Only 18% of people are correctly disposing of the mask. 48% of workers are burning the mask which causes adverse effects on their health.

- To conclude, the policy makers and planners should focus on the influential factors or determinants of COVID – 19 and policies need to be modified to address these factors. Therefore, the need of the hour is to focus by increasing the community awareness regarding health promoting behaviors on preventive measures.

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Impact of Economic Reforms on Directions of India's Foreign Trade: An Evaluation of Three Decades

Ajay Sood

ABSTRACT

After Independence, the Indian policy makers struck to a path of centralized economic planning accompanied by extensive regulatory controls over the economy. This policy worked well for two decades but there after started to decline because of political interference at top management levels which led to downsizing of the economy. The Indian economy was in deep crisis in July 1991, when foreign currency reserves had reduced to very low level, inflation had increased to an annual rate of 17 per cent, fiscal deficit was very high and had become unsustainable, foreign investors and NRIs had lost interest for fresh investment in India. Capital was flying out of the country and repayment of loans had become almost difficult. Under these adverse circumstances, India opened up the economy in the early nineties. The new economic reforms aimed at making the Indian economy as fastest growing economy and globally competitive. There is no denying of the fact that economic reforms have increased the rate of growth of India's foreign trade positively. Directions of India's foreign trade have also changed after reforms.

Keywords: *Economic reforms, Directions of India's Foreign Trade, OECD Countries, OPEC, Eastern Europe, Developing Countries.*

Introduction

India, after independence, followed socialistic pattern of the society. The policy makers adopted a planned economy approach to development, and advocated state run industries with just a few areas open to the private sector. In the area of trade, the Indian government followed a comprehensive set of control measures. The policy makers in the early 1980s started realizing the drawbacks of the old inward looking, import substitution strategy of economic development. In fact India's economy went through several phases of economic liberalization in the 1970's and the 1980's. However, these attempts of

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economic liberalization were incomplete, self-contradictory and often self-reversing in parts. By the late 1980s, the government was also under pressure from foreign aid donors to institute economic reforms to lift economic performance, which was extremely unsatisfactory by all criteria of macroeconomic performance evaluation. Before 1991, India was a nation with political independence but no economic freedom. India launched its massive economic reforms in 1991 under the pressure of economic crises and the government converted the prevailing economic crisis into an opportunity to launch massive economic reforms. The government announced new economic policies which radically departed from the economic policies and regulatory framework pursued in India during the previous forty years. The series of reforms undertaken with respect to industrial sector, trade as well as financial sector aimed at making the economy more efficient. The series of reforms undertaken with respect to industrial sector, trade as well as financial sector aimed at making the economy more efficient. India adopted liberalization programmes to augment efficiency and productivity of Indian manufacturing and make the Indian firms more competitive in the international market. Consequently, manufacturing sector has registered improvements in exports.

Large number of studies have already been conducted regarding growth and directions of India's foreign trade but no such study has so far been conducted which gives decade wise comparative picture of foreign trade. Hence in this background the present study is undertaken with a view to achieve the following objectives

Objectives

a) To study Directions of India's foreign trade in the three decades of economic reforms

b) To identify the impact of Economic reforms and percentage change in foreign trade with trade partners India.

c) To suggest ways and means for accelerating India's foreign trade and increasing the number of trade partners.

Data & Methodology

The present study is based upon the time series secondary data collected from various published sources of Government agencies. The data has been collected from Economic Survey of Government of India, RBI Bulletins, RBI Handbook of Statistics, Ministry of Commerce and Industry of Govt. of India etc. The study broadly covers the period of 30 years from 1990-91 to 2019-20. In order to achieve the objectives of the study the entire study period is divided into three sub periods viz.,

1990-91 to 1999-2000 (first decade of economic reforms), from 2000-01 to 2009-10 (second decade of economic reforms), 2010-11 to 2019-20 (third decade of economic reforms. Annual percentage of exports and imports has been calculated in order to draw the inferences. Simple statistical tool like percentage year over year is used to achieve the objectives.

India's foreign trade has been measured with five major blocks (group of countries) namely OECD Countries which includes European Union (Belgium, France, Germany, Italy, Netherland and UK), North America (Canada and USA), Asia and Oceania (Australia and Japan) and Switzerland. The other group is OPEC which includes (Iran, Iraq, Kuwait, Saudi Arabia and UAE), Eastern Europe includes mainly Russia. Group of Developing Countries includes Asia (SAARC, Afghanistan, Bangladesh, Bhutan, Maldives, Nepal, Pakistan and Srilanka) other developing countries (China, Hongkong, South Korea, Malasia, Singapore, Thailand and Indonesia), Africa (Benin, Egypt Arab Republic, Kenya, South Africa, Sudan, Tanzania and Zambia) along with these Latin American countries are also included in this group. The fifth group includes others/ unspecified countries.

Results and Discussions

The post reforms period in India has been characterized by high growth rates of exports which have often been attributed to the reforms process. Reforms have enhanced export competitiveness. Manufacturing sector has registered improvements in exports. The reforms have contributed not only to an increase in export volume but also to a moderate shift into higher quality. Table-I, Table-II and Table – III along with Graph-I, Graph-II and Graph-III show the directions of India's exports in the first, second and third decade of reforms respectively. Reforms have not only affected exports positively, but imports have also multiplied because of liberalized policies. Table IV, Table-V and Table-VI along with Graph-IV, Graph-V and Graph-VI show the directions of India's imports in first, second and third decade of reforms respectively.

Directions of India's Exports in the First Decade of Economic Reforms

Table – I and Graph – I depicts that during the first decade of Reforms period there was slight increase in the exports to OECD group especially for the first three years but then it reduced to its original position. It is observed that the highest percentage of exports went to this group. It was 56.5 per cent in 1990-91 increased to 60.5 per cent in 1992-93 and ended

up to 57.3 per cent in 1999-2000. As far as OPEC group is concerned in the year 1990-91 only 5.6 per cent of the total exports went to this area and gradually it increased to 10.6 per cent in 1999-2000. Exports to Eastern Europe kept declining because of disintegration of erstwhile USSR in nineties. In the year 1990-91 exports to Eastern Europe were 17.9 per cent of total exports which kept reducing every year and reached to 3.5 per cent in 1999-2000. Exports to developing countries were encouraging after the process of reforms initiated in India. In the year 1990-91, 17.1 per cent exports went to developing countries which kept increasing every year and finally reached to 28.4 per cent in 1999-2000. As far as exports to other countries are concerned, picture has never been pleasant. In the year 1990-91 only 2.9 per cent exports went to these countries which kept declining and reduced to 0.18% in the 1999-2000. Highest percentage of exports went to OECD group throughout the first decade of reforms. Developing countries also started looking towards India as trade partner because of which India's exports to developing countries started increasing. Exports to OPEC group was also increasing during first decade of reforms but trade relations with Eastern Europe were discouraging, it turned out to be the smallest business partner. Beyond these groups India was unable to find business partners to absorb its exports.

Table - I

Directions of India's Exports in First Decade of Reforms Period

(in Rs. Crore)

Year/ Group	1990-91	1991-92	1992-93	1993-94	1994-95	1995-96	1996-97	1997-98	1998-99	1999-00
OECD	18389.3 (56.5)	25482.2 (57.9)	32466.4 (60.5)	39672.4 (56.9)	8491.3 (58.7)	59223.3 (55.7)	66034.7 (55.6)	72415.2 (55.7)	81044.9 (58)	91460.5 (57.3)
OPEC	1830.9 (5.6)	3850.2 (8.7)	5179.7 (9.6)	7471.8 (10.7)	7625.6 (9.2)	10299 (9.7)	11462.2 (9.6)	13109.6 (10)	14938 (10.3)	16881.7 (10.6)
Eastern Europe	5819.2 (17.9)	4813.7 (10.9)	2359.3 (4.4)	3140.9 (4.5)	3319.1 (4.0)	4482.2 (4.2)	3899.7 (3.3)	4769.5 (3.7)	4429.7 (3.2)	5602.5 (3.5)
Developing Countries	5560 (17.1)	8842 (20.1)	12268.8 (22.9)	8184.5 (26.1)	1883.4 (26.5)	30768.4 (28.9)	35630.2 (30.0)	38324.8 (29.5)	38794.5 (27.8)	45325.9 (28.4)
Others	958.2 (2.9)	1052.7 (2.4)	1414.1 (2.6)	1282.1 (1.8)	1354.7 (1.6)	1580.4 (1.5)	1790.3 (1.5)	1481.5 (1.1)	546 (.39)	290.8 (.18)
Total	32557.6 (100)	44041.8 (100)	53688.3 (100)	69751.4 (100)	82674.1 (100)	106353.3 (100)	118817.1 (100)	13010.6 (100)	139753.1 (100)	159561.4 (100)

Source: Handbook of Economics and Statistics of Indian Economy (2000)

Directions of India's Exports in the Second Decade of Reforms

Table – II depicts that during second decade of Economic Reforms things started reversing with OECD group. Exports to this group kept declining every year. In the Year 2000-01 exports to this group were 52.7 per cent which kept falling throughout the decade and reduced to 35.99 per cent in the year 2009-10. The rate of increase of exports to OPEC group was almost same in the second decade as was in the first decade. It increased from 10.9 per cent in 2000-01 to 21.12 per cent in 2009-10. The situation of Eastern Europe deteriorated further. The exports to Eastern Europe were 3 Per cent in 2000-2001 which came down to only 1 per cent in 2009-10. The developing countries proved to be a big support to India. Exports to these countries kept increasing from 29.2 per cent in 2000-01 to 39.33 per cent in 2009-2010. The situation of exports to other countries was not significant. Very small percentage of Indian exports went to these countries and it remained fluctuating like first decade of reforms. OECD group was a dominant group in the beginning. Larger percentage of Indian exports went to this group. But OECD group lost this position to Developing Countries in the last three years. Developing Countries kept increasing their demand and exports to these countries kept increasing. Exports to Eastern Europe were very small in percentage. Like first decade of reforms, India could not attract new trade partners in the second decade.

Table – II Directions of India's Exports in Second Decade of Reforms Period (in Rs. Crore)

Year/ Group	2000-01	2001-02	2002-03	2003-04	2004-05	2005-06	2006-07	2007-08	2008-09	2009-10
OECD	107237.8 (52.7)	103119.7 (49.3)	127679.2 (50.0)	136151.1 (46.4)	163976.6 (43.7)	202935.8 (44.5)	235333.2 (41.2)	252204.5 (38.5)	314835 (37.45)	304309 (35.99)
OPEC	22156.9 (10.9)	24916.5 (11.9)	33318.2 (13.1)	43858 (14.9)	59342.7 (15.8)	67482.8 (14.8)	93668.3 (16.4)	107379 (16.4)	178789 (21.27)	178618 (21.12)
Eastern Europe	6020.4 (3.0)	5984.2 (2.9)	6040.1 (2.4)	7147.3 (2.4)	7998.8 (2.1)	8767.9 (1.9)	11354.2 (2.0)	13622.5 (2.1)	9256 (1.10)	8508 (1.0)
Developing countries	59447.1 (29.2)	64553.2 (30.9)	86445.2 (33.9)	104697.3 (35.7)	141970.5 (37.8)	175927 (38.5)	229704.6 (40.2)	280102 (42.7)	315265 (37.50)	332577 (39.33)
Others	8708.7 (4.2)	10444.4 (5.0)	1654.6 (.65)	1513 (.52)	2050.9 (.55)	1304.5 (.28)	1719.0 (.30)	2555.5 (.38)	20610 (2.45)	21522 (2.56)
Total	203571 (100)	209018 (100)	255137.3 (100)	293366.8 (100)	375399.5 (100)	456417.9 (100)	571779.3 (100)	655863.5 (100)	840755 (100)	845534.1 (100)

Source: Handbook of Economics and Statistics of Indian Economy (2010)

Directions of India's Exports in the Third Decade of Reforms

Table – III depicts that after Economic slowdown of 2008-09 the world trade got affected a lot. There was a big change in the demand pattern around the world because of which exports to OECD group fell down to 33.27 per cent in 2010-11 but after that there was some improvement and again gained upward momentum and finally reached to 39.60 per cent in the year 2019-20. The trend to exports to OPEC group was not different either. There was a downward trend year after year. From 19.06 per cent in 2010-11 exports came down to 15.37 per cent in 2019-20. The situation of exports to Eastern Europe remained same as it was in the second decade of economic reforms. Approximately one percent of total exports went to this area throughout the decade. The downward trend of exports was compensated by Developing countries. Exports to these countries kept increasing year after year; initially exports to Developing countries were 40.55 per cent in the year 2010-11 which increased to 44.42 per cent in 2018-19 and 42.82 percent in 2019-20. The situation of exports to other countries has never been very encouraging. Although it was 6.04 per cent in 2010-11 and 5.36 per cent in 2011-12 but soon it started reducing and finally reached to a very low level of 0.86 per cent in 2019-20. During third decade of economic reforms highest demand for Indian exports came from Developing countries. OECD group came down to number two position which kept dominating in the first two decades. There was no change in the positions of other groups. In the beginning of the third decade when the demand for Indian exports reduced in OECD group suddenly demand of others increased for two-three years and compensated the loss. But after that it came down to the lowest level.

Table -III Directions of India's Exports in Third Decade of Reforms Period

(in Rs.Crore)

Year/ Group	2010-11	2011-12	2012-13	2013-14	2014-15	2015-16	2016-17	2017-18	2018-19	2019-20
OECD	380212 (33.27)	496519 (33.87)	559688 (34.55)	659203 (34.6)	668241 (35.24)	659910 (38.45)	700520 (37.88)	770981 (39.41)	896332 (38.84)	879006 (39.60)
OPEC	2178.44 (19.06)	246190 (16.79)	313223 (19.17)	337161 (17.7)	344479 (18.16)	302570 (17.63)	302967 (16.38)	285590 (14.6)	340521 (14.76)	341229 (15.37)
Eastern Europe	12375 (1.08)	14997 (1.02)	20520 (1.26)	21466 (1.13)	20880 (1.10)	15828 (.92)	18906 (1.02)	19575 (1.0)	24540 (1.06)	30030 (1.35)
Developing Countries	463507 (40.55)	629724 (42.96)	709751 (43.43)	814630 (42.76)	836565 (44.11)	720272 (41.96)	809039 (43.75)	863229 (44.12)	1025119 (44.42)	950487 (42.82)

Others	68984 (6.04)	78529.2 (5.36)	31156 (1.91)	72551 (3.81)	26377 (1.39)	17804 (1.04)	18002 (.97)	17140 (.87)	21215 (0.92)	19102 (0.86)
Total	1142922 (100)	1465959.2 (100)	1634318 (100)	1905011 (100)	1896445 (100)	1849434 (100)	1956515) (100)	1956515 (100)	2307727 (100)	2219853 (100)

Source: Handbook of Economics and Statistics of Indian Economy (2020)

4.5 Directions of India's Imports in the First Decade of Reforms

Table – IV depicts that OECD group was not only absorbing Indian exports but India was importing from this group a lot. In the year 1990-91 imports were 57.2 per cent but it kept reducing throughout the decade and finally reached to 43 per cent in the year 1999-2000. Imports from OPEC group were 16.3 per cent in 1990-91 which kept increasing every year and reached to 25.9 per cent in 1999-2000. Imports from Eastern Europe were 7.8 per cent in 1990-91 but kept declining every year and reached to very low level of 2 per cent in 1999-2000. Like exports, Imports were also increasing from developing countries. In the year 1990-91 imports were 18.7 per cent which kept increasing year after year and reached to 29.2 per cent in 1999-2000. Imports from other countries were almost negligible and remained very low around 0 .01 per cent. In the first decade of economic reforms highest imports came from OECD group followed by Developing countries, OPEC, Eastern Europe and others.

Table-IV Directions of India's Imports in First Decade of Reforms Period (in Rs Crore)

Year/ Group	1990-91	1991-92	1992-93	1993-94	1994-95	1995-96	1996-97	1997-98	1998-99	1999-00
OECD	24712.6 (57.2)	25939.4 (54.2)	35535.0 (56.1)	41037.1 (56.1)	46255.5 (51.4)	64254.2 (52.4)	69070.6 (49.7)	79293.9 (51.4)	91965.0 (51.6)	92577.2 (43.0)
OPEC	7040.7 (16.3)	9419.6 (19.7)	13834.4 (21.8)	16377.5 (22.4)	18996.4 (21.1)	25570.2 (20.8)	36006.2 (25.9)	34949.9 (22.7)	32669.7 (18.3)	55685.6 (25.9)
Eastern Europe	3377.2 (7.8)	2444.4 (5.1)	1605.5 (2.5)	1766.3 (2.4)	3038.2 (3.4)	5598.7 (4.6)	3914.4 (2.8)	4142.5 (2.7)	3634.5 (2.0)	4309.9 (2.0)
Developing Countries	8057.1 (18.7)	10043.0 (21.0)	12398.6 (19.6)	13911.8 (19.0)	21672.5 (24.1)	27245.0 (22.2)	29914.9 (21.5)	35775.4 (23.2)	50044.0 (28.1)	62936.5 (29.2)
Others	5.3 (.01)	4.5 (.01)	1.0 (.00)	8.3 (.01)	8.1 (.00)	10.0 (.00)	13.6 (.00)	14.6 (.00)	18.71 (.01)	19.0 (.00)
Total	43192.9 (100)	47850.8 (100)	63374.5 (100)	73101.0 (100)	122678.1 (100)	122678.1 (100)	138919.7 (100)	154176.3 (100)	178331.9 (100)	215236.5 (100)

Source: Handbook of Economics and Statistics of Indian Economy (2000)

Directions of India's Imports in the Second Decade of Reforms

Table – V depicts that during second decade of economic reforms, highest percentage of Indian Imports came from OECD Group. 39.9 per cent of total imports were coming from OECD group in the year 2000-01. This percentage kept reducing and finally reached to 32.75 per cent in the year 2009-10. Imports from OPEC group came down to a very low level of 5.3 per cent in 2000-01. This situation continued almost for five years and then picked up to 30.2 per cent in 2006-07 and finally reached to 32.13 per cent in the year 2009-10. Imports from Eastern Europe were low, only 1.7 per cent in 2000-01 but kept increasing at a slow pace and reached to 2.14 per cent in 2009-10. The growth rate of imports kept increasing from developing countries. These were 22.1 per cent in 2000-01 and went to 32.6 per cent in 2009-10. Suddenly Imports from other countries went to very high level to 31 per cent in 2000-01. These remained high for five years up to 2005-06 (29.8 per cent). But it fell down to a very low level of 0.44 per cent in the year 2006-07 and kept reducing and reached to 0.37 per cent in the year 2009-10. As mentioned above highest imports were coming from OECD group during this decade followed by Developing countries, OPEC, Eastern Europe and others.

Table-V Directions of India's Imports in Second Decade of Reforms Period

(in Rs Crore.)

Year/ Group	2000-01	2001-02	2002-03	2003-04	2004-05	2005-06	2006-07	2007-08	2008-09	2009-10
OECD	92090.3 (39.9)	98439.1 (40.1)	112766.4 (37.9)	135888.6 (100)	179680.5 (35.9)	229322.5 (34.7)	289771.8 (34.5)	352061.3 (34.8)	443316 (33.25)	446645 (32.75)
OPEC	12283.6 (5.3)	14144.4 (5.8)	16838.5 (5.7)	25775.0 (7.2)	45032.4 (9.0)	49458.4 (7.5)	253759.3 (30.2)	306286.7 (30.3)	448379 (32.62)	438189 (32.13)
Eastern Europe	3884.2 (1.7)	4515.6 (1.8)	5516.4 (1.9)	7484.9 (2.1)	11296.5 (2.3)	16796.7 (2.5)	22682.6 (2.7)	21119.9 (2.1)	30410 (2.21)	29213 (2.14)
Developing Countries	50966.4 (22.1)	60933.3 (24.9)	75923.4 (25.5)	94509.7 (26.3)	128523.1 (25.7)	167754.4 (25.4)	270569.6 (32.2)	324694.3 (32.1)	445484 (32.41)	444624 (32.60)
Others	71648.3 (31.0)	67167.4 (27.4)	86161.2 (29.0)	95449.4 (26.6)	136532.0 (27.2)	197076.8 (29.8)	3722.9 (.44)	8077.6 (.80)	6847 (0.50)	5065.1 (0.37)
Total	230872.8 (100)	245199.7 (100)	297205.9 (100)	359107.7 (100)	501064.5 (100)	660408.9 (100)	840506.3 (100)	1012311.7 (100)	1374436 (100)	1363736.1 (100)

Source: Handbook of Economics and Statistics of Indian Economy (2010)

Directions of India's Exports in the Third Decade of Reforms

Table – VI depicts that the trend of Imports from OECD group remained same as it was in the second group. Imports from this group were 30.63 per cent in the year 2010-11 and gradually kept falling at a slow pace and reached to 28.17 per cent in 2019-20. Imports from OPEC group were 30.9 per cent in the year 2010-11. These increased from 2010-11 to 2013-14 but from next year i.e. 2014-15 imports from this group started reducing and finally reached to 26.12 per cent in the year 2019-20. There was no change in the situation of Eastern Europe. It remained same as was in the second decade of reforms. Less than 2 per cent imports were coming to India from this part of the world. Upward movement of imports from developing countries continued in the third decade of reforms. 35.73 per cent of total imports were coming from developing countries in the year 2010-11 which increased to 43.15 per cent in the year 2019-20. Imports from other countries remained very low and never increased beyond 2 per cent. During third decade of economic reforms highest percentage of Imports came from Developing countries followed by OECD group, OPEC, Eastern Europe and others.

Table-VI Directions of India's Imports in Third Decade of Reforms Period (in Rs Crore.)

Year/ Group	2010-11	2011-12	2012-13	2013-14	2014-15	2015-16	2016-17	2017-18	2018-19	2019-20
OECD	515703	708775	770231	697370	736111	719138	732885	816989	1012313	946766
	(30.63)	(30.22)	(28.86)	(25.68)	(26.89)	(28.88)	(28.43)	(27.22)	(28.16)	(28.17)
OPEC	520149	762471	940679	983714	836138	587977	620585	704829	955502	877719
	(30.90)	(32.51)	(35.24)	(36.23)	(30.55)	(23.61)	(24.08)	(23.49)	(26.58)	(26.12)
Eastern Europe	25916	40517	43194	46858	47038	46383	62511	83294	66063	84865
	(1.54)	(1.73)	(1.61)	(1.73)	(1.72)	(1.86)	(2.43)	(2.78)	(1.84)	(2.53)
Developing Countries	601572	827040	903657	960661	1069485	1078148	1111682	1335986	1559950	1450210
	(35.73)	(35.26)	(33.86)	(35.38)	(39.07)	(43.29)	(43.13)	(44.52)	(43.40)	(43.15)
Others	20126	66.6	11401	26832	48315	68660	50012	59935	847	1394
	(1.2)	(0.02)	(0.02)	(0.98)	(1.77)	(2.36)	(1.94)	(2.0)	(0.02)	(0.04)
Total	1683467	2345463	26691.62	2715434	2737087	2490306	2577675	3001033	3594675	3360954
	(100)	(100)	(100)	(100)	(100)	(100)	(100)	(100)	(100)	(100)

Source: Handbook of Economics and Statistics of Indian Economy (2020)

Summary, Conclusions and Future Policy Implications

It is observed that during the first decade of economic reforms period Indian exports to OECD groups kept increasing and were highest. In the second decade exports to this group kept falling but still were

highest in comparison to other groups. But in the third decade position of OECD group changed down to number two. Percentage exports to this group kept falling in the second and third decade. Exports to Developing countries were low in the beginning of first decade of economic reforms but they kept increasing throughout and gained number two position in first and second decade of economic reforms. During third decade of economic reforms percentage exports to Developing countries were highest. Exports to OPEC group were very low in the beginning of first decade of economic reforms but it kept increasing during first and second decade of economic reforms but in the third decade demand for Indian exports started falling. Exports to Eastern Europe were 17.9 per cent in the year 1990-91 but soon after the dis-integration of USSR, exports to this part of the world kept falling and in all three decades and finally came down to almost one per cent of total exports. Exports to others have never been very significant in all three decades. There were few exception years in between but otherwise exports to these countries were lowest of all.

It has also been observed that trend of Imports has also remained same as was of exports. Imports from OECD group were highest in first and second decade of economic reforms. Percentage of imports kept falling in all three decades and in the third decade imports from this group slipped to number two positions. Imports from Developing countries kept increasing in all the three decades of economic reforms. During first two decades, Imports from these countries were in second position but jumped to number one in the third decade of economic reforms. Imports from OPEC kept increasing during the first decade of economic reforms and were at number three position they reduced in the beginning of the second decade of reforms but gradually started increasing and kept increasing in the third decade also. Imports from Eastern Europe were 7.8 per cent in the year 1990-91 but after the dis-integration of USSR, imports started reducing and kept falling in all three decades and came down to approximately two per cent of total imports. Imports from others were negligible in the first decade of economic reforms. Suddenly increased to 31 per cent in the beginning of second decade and then started falling year after year. In 2006-07 imports from these countries reduced to below one per cent. In the third decade of economic reforms, imports from these countries remained lowest of all.

It can be concluded that trade with OECD has remained highest in the post reforms period but percentage wise it has come down. The percentage share to OPEC has gone up in all three decades. It was very low in the early 90s but liberalized policies were able to attract more

demand for Indian exports from OPEC group. Another significant change in the destination pattern is a sharp decline in the share of Eastern European countries of which former USSR constituted a major part. The share of Indian exports to Eastern European Countries fell very sharply in the nineties because of disintegration of former USSR and economic turmoil in these countries. Study reveals that there is sharp increase in the trade with Developing countries which compensated the loss suffered from East European market. It is important to mention here that the directions of Indian exports have remained mainly towards the industrialized nations of the west. Among Asian Countries Japan and Hong Kong are the big buyers. Saudi Arabia is an important buyer in the OPEC group. But Indian exports have missed out the affluent rising markets of Southeast Asia and have failed to cater to the needs of neighboring countries. The Indian exports have yet to explore fully oil rich countries of Middle East except UAE and Saudi – Arabia and Developing markets of Africa and potential markets of South America.

The following policy implications have been emerged based on the above discussions.

- The Government should make efforts to increase infrastructure and provide efficient technology to the exporters. Efforts should be made to provide cheaper finance to the exporters and business environment of the country also needed to be improved.

- The Government should make efforts to find new business groups/partners. Our exporters have yet to explore fully oil rich countries of Middle East and Saudi Arabia and Developing markets of Africa and South America.

- The product and market range of the country should be diversified. The Special Economic Zones should be developed by simplifying laws, rules and procedures and also by reducing unnecessary bureaucratic control. Maximum utilization of installed capacity should be ensured so as to minimize costs and generate surpluses for exports without pushing up the prices of domestic supplies.

- Diversification of exports is also suggested for increasing Indian exports. The new strategy should aim at promotion of the nontraditional exports. The diversification strategy should also aim at India's comparative advantage which clearly lies in the export of labor-intensive products.

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Indian Economic Thought: A Study in the 'Pre-Wealth of Nations Era'

Rakesh Singh and Unnatti Chauhan

ABSTRACT

Indian Economic thought affects all the dimesions of our life. The British rule and the colonial scholasticism paid 'scant attention' to the Indian thinking tradition in economics. People normally don't even understand the terms like subprime loans and feel embarrassed to ask the meanings. The state of stock markets determines the economic status of a nation. Why is it so? Is it safe to say that economics now appears like a God since nobody can explain it, few understand it, and fewer can work with it. In the present article an attempt has been made to underscore the important connections between economics, politics and diplomacy in the Indian thinking tradition. Besides, an attempt has also been made that *karma yoga* or the path of karma can be explained using simple concepts mentioned in the *Arthasutras*. People seek happiness – happiness which gives you an emotional sense of peace and prosperity. That doesn't qualify as happiness which stems from a cruel mentality or that which causes pain to others. For people to attain happiness, ethical conduct is necessary.

Key Words: *Market Size and Division of Labour, Subprime Loans, Artha Sutras, Stock Market Bigwigs, Mandala Theory.*

Indian Economic thought affects every aspect of our life, yet many of us don't fully understand it. There are two expressions *Varta* and Arthashastra in Sanskrit which are implied in the concept of economics. The relation between *Varta* and *Arthashastra* appearing that former is the branch of learning which deals with wealth only, while the latter deals with it in combination with polity and other subjects having an intimate connection with *varta*. The old Indian attitude towards knowledge thus reflects the belief in the

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interdependence of all the branches of knowledge. Though *varta* denoted economics, *Arthashastra* reflects a comprehensive science dealing with such important branches of knowledge as public law, politics and economics (Aiyangar and Rangaswami, 1965). The word *varta* is derived from *vrtti* (profession) and is used to imply occupation and the branch of knowledge that deals with specified occupational subjects. These occupations are those which are allotted to the vaisyas in the scheme of Aryan division of castes. Kautilya held that agriculture, cattle rearing and trade alone constitute *varta*. The history of economic thought begins with paying tributes to 4th century BCE Greek philosophers Plato and Aristotle (Deodhar, 2019). According to Plato (427-347 B.C.), 'the state arises out of the needs of mankind, no one is self-sufficient, and all of us have many wants. It is true, however, that he had no idea of connection between the market size and the division of labour which Adam Smith in his book *An Enquiry into the Nature and Causes of the Wealth of Nation* gave to the world. The division of labour was the starting point of Adam Smith's theory of economic growth. With A. Smith it is practically the only factor in economic progress. Smith failed to explain the origins of the concept, but he maintained that division of labor was a natural occurrence in a capitalist economy. Despite some misgivings about the monotony of repetitive tasks occasioned by specialization, which he expressed in Book V of the *Wealth of Nations*, Smith stressed the effect of division of labour and specialization upon the productive powers of labour. On this background he built a theory of economic development in the sense that division of labour leads to increased output, which leads to higher levels of profits, out of which increases in fixed and circulating capital are financed. This leads to an increase in the wages-fund, and higher wages for labour, so long as increases in the demand for labour outstrip increases in the supply (Hebert and Albert, 2009). Aristotle on the other hand explains his views as part of his reflections on political and ethical themes in his work *Politics and Ethics*. His economic thought touches upon such topics as the scope of economics, institution of private property, wealth, value and money. Aristotle argued that desire to equal distribution, in his opinion, led to quarrels among men who differed in the skill and industry they put in their work. He distinguished between exchange value and use value. He distinguished between natural (men natural wants) and unnatural (accumulation of wealth), e.g. a shoe is used for wear and is used to exchange; both are the uses of shoes. But the history of economic thought goes back to the Vedas composed at least a millennium

before their writings. Moreover, there has been a general lack of awareness about the economic thinking that emanated from ancient Indian texts.

The expressions of early economic thoughts were grounded in the socio-cultural and material environment that existed then. The foreign invasions and the British rule fpaid scant attention to the Indian thinking tradtion in economics. In the present article, we explore the connection between economics, politics, and diplomacy and how they impact our world. We delve into the concept of *Karma,* as explained in ancient Vedic texts, to gain a deeper understanding of the underlying issues facing the global economy today. Economics is an integral part of our lives – whether we understand it or not, it plays a crucial role in the way we live, perceive as well as work. Today, the concept of power has more to do with commercial acceptance and success than military ones. We see economists increasingly growing into one of the most revered as well as feared professionals. Most economists use complex theories, logic, and even jargon when asked simple questions. Most people don't understand these terms and are embarrassed to ask the meanings of terms like subprime loans, balance of payments, budget deficits, consumer credit protection, repo rate, econometrics, etc. As a result, when an economist is interviewed by journalists on media channels, viewers seldom understand. Less than one percent of the global population invests in stock exchanges around the world, yet when one market falls on its indices, other stock markets miles away follow suit. The state of stock markets determines the economic status of the nation. Why is it so? Economics is spoken about in various hues and colors. It's safe to say that economics appears like the entity of god – nobody can explain it, few understand it, and fewer can work with it.

In 2008, when banks in the United States went bankrupt and other banks were soon to follow the suit, economists-cum-bankers, who once worked with such banks were consulted to provide solutions. As a result, nepotism crept in, and the bankers, who must have made to face justice, were not only bailed out but went home with a handsome pay package! Instead of revolting against this, people chose to hurl allegations as well as abuse on politicians. The economic woes facing the world today – whether it is Balance of Payment (BoP) in many European countries, economic stagnation of the Chinese economy, or even rampant poverty in African nations – are due to the ineffective plans of economists, implemented by ignorant politicians and judged by clueless citizens. In Vedic (or ancient) India, kings and their counselors were first taught *Artha Sutras*, which, in straightforward terms, explained complex connections between people's

pursuit of happiness, ethical conduct, the meaning and relevance of well-earned wealth. In simple terms, these Sutras, or axioms, explained the connection between economics, politics, and diplomacy. That was also because, unless an individual understands those three subjects, it's virtually impossible to distinguish a leader's role, let alone deliver on it effectively.

Even today, if you ask an economist to explain the reason for the global economic slowdown, the answer would be naïve or superficial. This is also because economists don't understand politics; politicians don't understand economics; diplomats barely understand politics or economics. As a result, we've three professions designed for better universal governance, but at loggerheads owing to their ignorance.

This situation stems from an inadequate education system. There's hardly a school, college or even a university which can explain – in one course – economics, politics, and diplomacy for a better world. By creating specialization areas, we have created professions without solutions. It won't be wrong to suggest that "modern" political, economic, or management education offers nothing to simplify life. Artha Sutras do just that.

Artha Sutras utilize the concept of *Karma*, explained in earlier Vedic texts like Upanishads or Vedanta, to put things in perspective. Unfortunately, people understand *Karma* as destiny. *Karma* is deed – what you do. The Law of *Karma* is subtly placed, Law of Causation – cause, and effect. Even science accepts the idea that every cause has an effect and every effect leads to a cause. Unless we understand this, there's no way to create a better life –for ourselves or the world.

Karma Yoga or Path of Karma explains the art and science for an individual to work in a way to have the right effect – not just on a personal level but universal level as well. Since the Vedic period, people were taught the ideas of *Karma*, *Dharma*, and *Artha* at a very young age. Those who have studied the *Artha Sutras* understand the fundamental Vedic concepts of *Dharma*, which is not the religion but good deeds, and *Karma,* which is not destiny, but actions (past and present) as well as a result of those actions. Through these concepts, we can decode the corresponding data, information, knowledge, and wisdom hidden in the Artha Sutras.

We can thus come to understand even complex economic scenarios. For example, the complicated financial situation has arisen due to the conversion of stock markets into commercial gambling houses. When stock markets were born, they were made available for business people to find an easy way to raise money to build their enterprise's products and/or services. Eventually, trading stocks itself became a profession,

and because greedy stock traders began manipulating the system for their benefit. When the authorities discovered this, the system was regulated. To bypass these regulations, stock market bigwigs utilized their financial muscle to employ politicians to do their handiwork. To ensure that the masses remained ignorant of their misdeeds, they used complex jargon, which universities began to teach as a part of their curriculum. These began to churn out economists with great bookish, but hardly any practical knowledge. This situation hasn't changed, with no solution in sight.

These terms can be easily explained using simple concepts mentioned in the Artha Sutras. People seek happiness – happiness is only that which gives you an emotional sense of peace and prosperity. That doesn't qualify as happiness which stems from a cruel mentality or that which causes pain to others. For people to attain happiness, ethical conduct is necessary. The enforcement of this good conduct is possible exclusively through good governance. Governance is made possible by people who display self-restraint and ethical behaviours themselves. Good behaviour alone isn't enough – you need knowledge and, importantly, wisdom. It is only through wisdom that situations can be better assessed and resolved.

Today, many of the world leaders are lacking these qualities. Power is absolute and to attain it, every conceivable approach is employed – ethical as well as otherwise. When people in power take to devious ways, it results in a trickle-down effect—*Yatha Raja Tathaa Praja* – like the king, his people. The Law of Karma also suggests that people often follow those in positions of power and influence.

The Law of *Karma* clearly states, "Every action has an equal and opposite reaction." If you do good, you receive good. However, there's no time frame to for a favorable response; this is also because if you have done something bad, then you'd have to reap its result first, before reaping the next. If you hurt someone yesterday, then you'll certainly have to face the consequences of that action before reaping the fruits of helping someone today.

The pre classical economic thoughts that appeared in the Vedas dating a millennium prior to the Greek writings culminated in their comprehensive coverage in the treatise Arthsashastra by Kautilya in the 4th century BCE, but have remained largely unnoticed. It is said that

प्रजासुखेसुखंयज्ञ :प्रजानांचहितेहितम्‌।
नत्मप्रियमहितमयज्ञ :प्रजानांतूप्रियंहितम्‌।

In the happiness of his subjects lies the king's happiness, in their welfare his welfare. He shall not consider as good only that which pleases him but treat as beneficial to him whatever pleases his subjects.

Both Kautilya the preceptor and his masterwork the *Arthashastra* are much misunderstood. Popularly known as Chanakya, he is maligned and often ridiculed as a teacher of unethical, not to say immoral, practices and as an advocate of the theory that 'the ends justify the means'. The name Kautilya denotes that he is of the Kutila gotra; Chanakya shows him to be the son of Chanaka and Vishnugupta was his personal name. 'Chanakyan has entered Indian vocabulary as the equivalent of 'Machiavellian'. Most people know little of what Kautilya actually said in the Arthashastra. The only thing they can recall is the 'mandala theory', based on the principles: 'Every neighbouring state is an enemy and the enemy's enemy is a friend'. This popular view is not only simplistic but untrue. Only scholars of ancient Indian economic history are aware of the range and depth of the Arthashastra. As used in Arthashastras generally and by Kautilya the last and greatest master of the science, artha has a much wider significance than merely 'wealth'. The material wellbeing of individuals is a part of it. The source of livelihood of men is wealth. The wealth of nation includes both the territory of the state and its inhabitants who may follow a variety of occupations. According to Kautilya, Kosha (treasury), is an essential constituent of the state in order to fulfil the responsibilities of ensuring the observance of laws concerning relations between husbands and wives, inheritance, the rights of women, servants and slaves, contracts and similar civil matters (Rangarajan, 1992). There have to be laws to avoid losses to the state treasury and to prevent misuse of power by the servants of state. Therefore, an integral part of Arthsashastra is dandaniti, the enforcement of laws by a voluminous and comprehensive set of fines and punishments. The study of economics, the art of government and foreign policy is thus very old; the development of the science in India, according to some scholars, may have started around 650 B.C. One reason for the disappearance of the extensive early literature could well be that Kautilya's masterly treatise superseded them and made them redundant (1992).

Though the outwardly thoughts of Indian philosophy were translated and were available to the entire world after the British came, the economic thoughts somehow remain hidden, it says, "the history of economic thoughs begins with salutations to Greek writings of Aristotle and Plato. The 4th century BCE Greek writings are considered to be the fount of modern economic thought that emerged in Europe

starting 18th century CE. The treatise on political economy, Arthashastra, written by Kautilya in the 4th century BCE, came out of the crucible of the vedic and other secular text.

The continuity of thoughts, however, was lost probably after the Golden Age of the Gupta dynasty in the sixth century CE and further escaped into oblivion from the times of external invasions and colonial rule. Discovery of many Indian texts, their translations into English and their exposure, both to domestic and foreign researchers, began only in the early 20th century.

In fact, the Arthshastra was discovered only in the early part of the 20th century, in the possession of a pundit from Tanjavur, Tamil Nadu, a region that was left mostly unharmed by the Muslim conquests. It was transcribed and published in English in 1915 by Dr. R. Shamasastri of the Mysore Oriental Library and it took several more decades before it became known to rest of the world. However, the colonial preconceptions about backwardness of Indian society resulted in focus of academic research mainly on the otherworldly nature of the Indian tradition.

The hangover continued after independence, where economist such as Raj Krishna, pejoratively referred to India's slow GDP growth rate as the 'Hindu Rate of Growth. In fact, having coped the command-and-control model of the Soviet Union, the slow growth rate was the Socialist Rate of Growth. A corollary of these developments was that only scant attention was paid to the history of economic thought that emerged in the Indian subcontinent.

The famous Sanskrit grammarian Panini came up with a term for the compound interest circa 700 BCE, and it was Kautiliya who understood the relation between interest rates and risk and uncertainty. In contrast the western world had looked down upon interest as usury until a millennium after Kautilya's treatise. Further, the original varna system which degenerated into present caste system was invented for division of labour. Clearly the division of people among four varnas-Bramin, Kshatriya, Vishaya and Shudra i.e. knowledge seeker, warrior, tradesman and artisans/cultivators – was based on guna-karma (aptitude driven vocation) and not birth. It is necessary to demolish the myth that caste system is an intrinsic part of Hinduism. This myth is believed by orthodox elements within Hinduism and is propagated by elements outside Hinduism with the mischievous intent of proselytising. – It is a hierarchical system, one below the other in ritual (or purity) status, with several disabilities imposed on the fourth varna of shudras and even more on the untouchables known as 'antyajas'. It was not, however, hierarchical in power and wealth at least as between the upper castes.

Dumont thought that the distinction between status and power is basic to understanding caste system (Dumont, 1999).

Therefore, Kautilya says, "An individual is a sum of the actions of his past and present." When politicians turned stock markets into gamble houses where you could bet on almost everything from stocks, metals, currencies, and even economic position, it was symptomatic of Karma of greed. Many made money as a result, but an even more significant number lost wealth. It was Karma. According to the *Artha Sutras*, "Any Karma of lust, anger, greed, infatuation, ego, and envy is sure to have disastrous consequences," precisely what we see in the world today. The greed that was first evident in stock markets infested across other western nations leading to severe consequences. To fix bad Karma, one must display good Karma. Of course, there is no running away from past Karmas, but it is only by accepting past Karmas that we can experience and learn from our mistakes before correcting them.

It is evident from the above analysis that the history of economic thought is a vast and interconnected web of ideas that have shaped societies and influenced our understanding of economics, politics, and diplomacy. While the contributions of ancient Indian economic thought often go unnoticed or overlooked, they offer valuable insights into the complex relationships between these fields. The *Artha Sutras*, rooted in the concept of Karma, provide a holistic approach to understanding the connections between individual actions, governance, and societal well-being. Unfortunately, the lack of comprehensive education that integrates economics, politics, and diplomacy hampers our ability to address the economic challenges of our time effectively. The specialization and fragmentation of knowledge have created professions without solutions, leaving policymakers, economists, and diplomats at odds with each other due to their limited understanding of one another's disciplines. To build a better world, it is crucial to recognize the interconnectedness of economics, politics, and diplomacy. By embracing the wisdom embedded in ancient texts like the *Artha Sutras*, we can gain a deeper understanding of ethical conduct, governance, and the consequences of our actions. By practicing good Karma and striving for wisdom, we can work towards creating a more equitable and prosperous global economy. It is high time that we bridge the gap between economic knowledge and public understanding. Simplifying complex economic concepts and promoting a broader awareness of economic issues can empower individuals to participate in discussions and decision-making processes that shape our societies. Through an informed and engaged citizens, we can hold

policymakers and economists accountable, fostering a more just and sustainable world for all.

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Impact of Globalization on State Politics

Joginder Singh Saklani and Ashmita

ABSTRACT

Globalization is a process by which the people of the world are unified into a single society, functioning together. It is a combination of economic, technological, socio-cultural and political forces. The process of globalization is a complex web of interconnectedness. This paper addresses the fact that the wave of globalization cannot restrict the boundaries of traditional nation-state system. An interconnected supra-territorial and transnational global order has taken the place of the cold war system's state-centric framework. Regarding the nation-state system, globalization has a deep impact on the politics, the economy and the society of these systems. This paper makes an attempt to analyse how globalization has impaced the sovereignty of the nation states. National politics of the states has been challenged in new forms of the international cooperation and the processes of supranational integration, particularly at the regional and local levels.

Keywords: *Nation-State, Globalization, State Politics, Supranational Integration.*

Introduction

The Westphalian order is a principle in international law that each state has exclusive sovereignty over its territory. In 1648, the treaty of Westphalia, gave rise to the concept of sovereign nation-state. According to this principle every state, no matter how large or small, has an equal right to sovereignty (Simpson,2006). A nation is a territorial community of nativity. Nations emerge over a time as a result of numerous historical processes. All nations have historical antecedents, whether they are tribes, city-states, or the kingdoms. These historically earlier societies are important components in the formation of nations (Grosby, 2005).

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A nation can be defined as a community of people united by a common language, history or culture inhabiting a particular territorial area. The nation is a modern idea, and the call for nationalism was the engine of the process of decolonization (Gue`henno, 1993) On the other side, State has a monopoly on the legitimate use of coercion within a given political entity. Nation state is an entity in which the majority of its citizens share the same national culture and entity. As Benedict Anderson (1983) said 'Imagined Communities'. It is imagined because the members of even the smallest nation will never know most of their fellow members, meet them, or even hear to them yet in the minds of each lives the image of their communion nation-state can therefore be defined as a political community bound together via citizenship and nationality as well as territorial ones. Because nation-states are able to define their own borders and thereby exercise control over them. The nation-state is also an instrument by which a nation may serve its collective interest.

What is Globalization?

Globalization can be defined as a complex web of mutual dependence within a multitude of areas (economic, social and political). Globalization has been driven by several interlinked factors such as technological development, economic integration, and the movement of people (Bloor, 2022).

Globalisation is a process of interaction and integration among peoples, companies, and governments worldwide. The term globalization first appeared in the early 20th century, developed its current meaning some around the second half of the 20th century, and came into popular use in the 1990s to describe the unprecedented international connectivity of the post-cold war world (Paul and Steger, 2014).

Its origin can be traced back to 18th and 19th centuries due to advances in transportation and communications technology. This increase in global interactions has caused a growth in international trade and the exchange of ideas, beliefs and culture. Globalization is primarily an economic process of interaction and integration that is associated with social and cultural aspects. However, disputes and international diplomacy are also large parts of the history of globalization and of modern globalization. Economically, globalization involves goods, services, data, technology, and the economic resources of capital (Albrow and King,1990).

In term of theoretical perspective, the trend towards globalization is perhaps best outlined via the Cobweb model. Technological developments in communication tie the world together in ways

unimaginable to previous generations. Cobweb model is an economic model that explains why prices may be subjected to periodic functions in certain type of markets. It describes cyclical supply and demand in a market where the amount produced must be chosen before prices are observed.

The term 'Global Village' by Marshal MacLuhan describes the phenomenon of the entire world becoming more interconnected as the result of the propagation of media technologies throughout the world. That means the term global village has come to designate 'the dominant term for expressing a global coexistence altered by transnational commerce, migration, and culture (MacLuhan, 1964).

Similarly, Dr. John Burton defines 'World Society'. According to him, viewing world society as a total environment in which the behaviour of individuals, groups, nations and states occurs, describes ethnic, political, economic and ideological systems and discuss all aspects of behaviour: decision making; role, non-rational activity, problems of perception, value and rules (Burton,1972). Hedley Bull gives the concept of international society. He describes that the international system is mainly about power politics among states whose actions are conditioned by the structure of international anarchy. An international society exists when a group of like-minded states conceive themselves to be bound by a common set of rules in their relations with one another and share in the working of common institutions (Bull,1977).

The sphere of globalization is characterized by the dominance of certain key concepts such as market economy, privatization, and liberalism. Two main stage-transnational corporations which occupy the driver's seat in investment, production and trade in the world economy and international banks and funding agencies which hegemonize the world of finance. The nation-state remains important political actors in the international political system but have retreated considerably in the international economic arena. In a globalizing society, governments must work in tandem with the private sector, civil society organisation s and public interest groups to develop institutions that support and sustain economic and social development that is equitable, sustainable and poverty alleviating (Basu, 2008).

Globalization can also be understood through the neo-liberalist ideas. Robert Keohane and Joseph Nye give the term 'Complex Interdependence.' They explore how international politics forever changed due to the emerging complex interactions and interdependence among states. Complex Interdependence defines multiple channels connecting the society, including all the interstate, transgovernmental,

and transnational transactions. It also increases the economic cooperation and ecological interdependence and the possibility of international national military conflicts cannot be ignored. It recognized that the complex transnational connections and interdependencies between states and societies have increased, while military forces and power balancing are decreasing (Keohane and Nye, 1973).

Globalization is ultimately a process that generates deeper and wider levels of interaction and integration amongst a plurality of actors such as Non-Governmental Organisation (NGOs), Multinational Cooperations or companies (MNCs), and states. In an ever-more interconnected world system, transnational networks surmount traditional boundaries and make them largely irrelevant (Bloor, 2022).

Globalization is centered on the integration of international markets for goods, services, technology, finance, and labour. It is underpinned by the opening of national economies to global market forces and a corresponding reduction in the scope of the state to shape national macro-economic policies. Indeed, the end of geography' symbolizes the thrust of Globalization with far-reaching implication s for regional, national, and local economies (Roy,1997).

Globalization and Nation-State

The post-Westphalia order depicts the era in which international organisations are becoming increasingly independent states or authorities. The non-state actors are becoming authoritative in determining the world order and they would exercise the authority in such a manner that it could endanger the basis of human rights, democracy, and the rule of law for the promotion of which these organisations are formed (Sonnen and Zangl, 2015).

The role of the nation-state in globalization is a complex one in part due to the varying definition and shifting concepts of globalization. Globalization is commonly understood as the thinning or elimination of economic, social, and cultural borders between nation-states, despite the fact that it has been characterized in a variety of ways. Multinational corporations, in particular challenge nation-state to confront the unique issue of foreign direct investments, forcing nation-states to determine how much international influence they allow in their economies. Globalization also creates a sense of interdependence among nations, which could create an imbalance of power among nations of different economic strengths (Hall, 2021).

Globalization has called into question the continued relevance of the Westphalian conception of the nation-state. Traditionally, the principle of national sovereignty lay at the very heart of international relations.

Due to interconnectedness of the global system, nation-states have little choice but to work together to deal with cross-border issues such as terrorism, security, and the movement of refugees (Besson, 2011). In the era of globalization most powerful states co-operate with other actors to achieve their aims, and this has been made absolutely clear with the increased relevance of international Organizations at both the global (the UN, NATO, ICC) etc. and regional (EU, AU, ASEAN, etc.) levels where such interconnectivity, cooperation and common interest is made manifest (Bloor, 2022).

International institutions such as the World Trade Organisation (WTO), the World Bank and the International Monetary Fund (IMF) contribute to another form of globalization. Political globalization is stretching political relations across space and time or the extension of political power and activity across the boundaries of modern nation-states. It is characterized by the rise in number and significance of international and regional organisation and non-state transnational actors (Hoffmann, 2002).

The nation state has limited power to challenge the hegemonic unjust and plethoric economic injustices pursued by institutions such as the IMF, WB as well as the WTO. Under globalization, the nation -states' sovereignty remains in limbo as power steadily shifts to the most powerful financial and corporate institutions (Jotia, 2011).

The increasing importance of the global economy and global interdependence have forced developed states or the 'trading states' to concentrate on increasing their share of the world economy. A transnational or multinational corporation (TNC), headquartered in one country and operating wholly or partially owned subsidiaries in one or more countries, has generated controversy because of their 'economic and political power and the mobility and complexity of their operations (Sarkar, 2015 April 5). On the other side, the nation-state's ability to control economic flows in globalization is reduced and it loses control of the capital needed to sustain itself, to pay for the cost of maintaining internal authority and external sovereignty. The nation-state is subsumed into the global economic system and becomes a local authority of that system (Reddy, 2012).

Globalization and State Politics

The Process of Globalization challenges the traditional view of national boundaries and challenges governments to develop global strategies to deal with growing array of interstice political economic and cultural issues. Because traditionally politics has been undertaken within national political systems, national governments have been ultimately

responsible for maintaining the security and economic welfare of their citizens, as well as the protection of human rights and the environment within their borders. Under globalization politics can take place above the state through political integration schemes such as the European Union and through intergovernmental organizations such as the International Monetary Fund, the World Bank and the World Trade Organisation. Political activity can also transcend national borders through global movements and NGO's. Civil society organization acts globally by forming alliances with organisation in other countries, using global communications system, and lobbying international organisation and other actors directly instead of working through their national governments (Global Policy Forum).

However, globalization has changed the role of the state politically because of strengthened interstate relationships and dependence on one another. State was created to be sovereign but now due to globalisation, often given their sovereignty away to pooling in conventions, contracting, coercion and imposition. This has led to increasingly similar jurisdictions across states and to power being seen as economic rather that political progress (Shaw, 2000).

Another point of view, describes that the impact of globalization on the sovereign state is exaggerated and the state is not the victim of this process but rather its main architect. This view emphasizes that sovereign states play a central role in the active promotion and regulation of cross border economic links (Reddy, 2012). Further, globalization declines the military force as a policy tool and the increase in economic and other forms of interdependence should increase the probability of cooperation among states (Keohane and Nye, 2011).

The lifting of trade barriers, liberalization of world capital markets and swift technological progress, especially in the field of information technology, transportation, and telecommunication, have vastly increased and accelerated the movement of people, information commodities and capital. Correspondingly, they have also bordered the range of issues which spill over the borders of nation-states requiring international norm setting and regulation and therefore, consultation and formal negotiations on a global or regional scale (Agrawal, 2013).

Technological dimension of Globalisation prevents authoritarian system action in a matter that seeks to suppress dissent within their own borders - at least theoretically. Images of human rights violations can now be uploaded and disseminated at the click of a button. Non-governmental organisation, pressure groups and civil societies expose the treatment of dissidents in a manner scarcely imaginable in previous

generations. Globalisation enables state to pool their resources and thereby tackle cross-border problems in a more effective manner. Environmental degradation, cyber -terrorism and global pandemics have no respect for national borders (Bloor, 2022).

In India, the seeds of globalization were sown in the early 1980s but the real thrust was provided by the NEP-1991. Under this policy, globalization was expected to promote foreign investments, enable the use of advanced countries technology, help increase exports, hasten the diffusion of knowledge and reduce the costs of transport and communication. The adoption of LPG policies has transformed the Indian economy. This transformation has improved India's image worldwide from a country of snake charmers to that of an emerging superpower with talented peoples in all walks of life (Jain and Gupta, 2008).

The wind of Liberalization, Privatization, and Globalisation (LPG) blowing all over the world has naturally affected India. The Indian government under the guidance of erstwhile Prime Minister, P.V. Narsimha Rao and especially under the erstwhile Finance Minister Dr. Manmohan Singh, responded to this crisis with the right policy regime grounded in a reform trinity popularly referred to as Liberalization, Privatization, and Globalisation. The impact of Globalization on Indian Federalism and strains have developed in centre-state relations. Presently, in most states, MNCs directly invested foreign capital. (Singh, 2009)

The process of Globalization has been gradually affecting Indian political parties. In the era of coalition politics the regional parties play a pivotal role, as they shake the monopoly of national parties in national policies. The process of Globalisation has given an impetus to regionalism in general and to regional political parties in particular. The main factors behind these developments are ethnic problems, separatist movements and regionalist tendencies. The Indian experience with Globalisation and liberalization marks a vulnerable phase of radical politics because, globalisation has profound impact on the Indian masses especially peasants, workers and indigenous people (Singh, 2009)

Globalisation can function as a positive force as the dilution of controls and a variety of tax reforms have created a national market and generated revenue for loan waivers and welfare Programme such as the Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) in the state. A closely related development has been the emergence and growing significance of a new urban middle class which has begun to assertively to claim a role as the agent of globalization in India (Bhattacharyya and Konig, 2015)

The globalization in 21st century makes the role of states negligible as it is influenced by free international trade and commerce. The various international organizations like UN, IMF, World Bank, WTO imposes moral obligation on its member states to rationalize their economic policies, reduce restriction on trade and tariff in order to facilitate globalization leading to the effect on sovereignty of the state (Bhattacharya and Sachdev, 2021).

Conclusion

In concluding we can say that globalization has changed the role of the state in many ways, politically through interconnectedness and state independence. Socially through the problems and threats of terrorism and deadly diseases, technologically through the media and internet and economically through the changes from national to global economies. The state has changed from a controlling agency to a safeguarding organ internally in response to the issues that globalization has produced, but it has also changed from an authoritative to a dependent figure outside as a result of the transition from the era of the sovereign state to the present unfailing interdependence. In nation with some degree of political stability sufficient infrastructure, fair social safety nets and generally robust democratic institutions, globalization helps society. The benefits of globalization are evenly spread throughout the developed and the developing world and within a given country, it represents good governance, including an efficient and effective public administration.

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Literature with a Purpose: The Soviet Writers Congress (1934)

Panchali Majumdar

ABSTRACT

Socialist realism, a new genre in literature, emerged in Europe, and especially Soviet Russia, in the early twentieth century. This new trend had a socialist base and defined literature as something that is not just realistic in form and content, but that which had a purpose to fulfil—the establishment of socialism and the consequent emancipation of the masses. The historical background in Europe at this time was one of political and economic chaos. The First World War (1914-1918), the great economic depression, the rise of fascist forces in Germany and Italy and of course the Bolshevik revolution— all these factors had a tremendous impact on Europe and the world. Around this time, a need was felt among literary circles, to do something meaningful amidst the prevalent suffocation permeated by mass death and destruction. The Soviet Writers' Congress was convened in August, 1934. The role of writers in the advancement of communism was the basic point of discussion in this Conference. It was felt that realism, a trend already in vogue in Europe, was not enough as such literature did not visualise the logical culmination of the existing situation. Realism merely represented the existence of the dialectics in the prevailing system, socialist realism characterised its further advancement. It was discussed in the Congress that the new genre of socialist realist writers would participate in the political struggle, to usher in a new world with socialism as its mainstay, their role as harbingers of a new literature, a literature with a purpose.

Key Words: *Socialist Realism, Socialism, Literature, Soviet Writers' Congress, Masses, Purposeful Literature.*

Introduction

Social realism had surfaced in European literature towards the end of the 19th century. Literature of this genre aimed to make a realistic portrayal of the society at large. It outlined human experience, delved

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deeply into human psyche and human relationships, and in general, portrayed a realistic picture of society at large. However, such literature almost always left the issue of emancipation of the masses at bay, or was directed at reconciliation between the exploiters and the exploited. Nonetheless, social realism preceded the emergence of purposeful literature.

Socialist realism, a new genre in literature, emerged in Europe, and especially Soviet Russia, in the early twentieth century. This new trend had a socialist base and defined literature as something that is not just realistic in form and content, but that which had a purpose to fulfil. It generally catered to the existing reality and was directed towards a goal—the establishment of socialism and the consequent emancipation of the masses.

It was in the Soviet Writers Congress of 1934 that it was made clear that the purpose of literature was not merely to engage readers for whiling away time or being entertained in the process. The purpose of literature was much more profound. It was felt that this new category of literature would, while expressing the realities of life, touch upon the emotions of the common masses. This literature would be able to influence the masses and make them aware about the socio-political world around them: a world whose very foundations were tainted by the exploitation of the masses, one that could, in no way, serve their interests and hence needed to be radically transformed. It was also about the duty of the author as an instrument which generates through writing, this awareness, among the people, one that would eventually bring about this transformation. It was felt that the prevailing imperialist philosophy that justified its claims for having established a world congenial for the masses despite the wars and despite the consequent woes that went with it, had to be shunned once and for all.

Rise of fascist forces in Germany and Italy that vouched openly for war and opposed free expression of thoughts and emotions, had left the already war-ravaged masses even more vulnerable to exploitation. A need was felt among the literary circles, to do something meaningful amidst the prevalent suffocation permeated by mass death and destruction. There was the realisation, the necessity to portray a dimension previously unexplored in literature, the life of the masses, one that could sensitise the world for the need for a revolution, and one that held promises for ushering in a better world. This new world that would be built would have socialism as its mainstay, where the interests of the masses would dominate. The new genre of socialist realist writers would participate in this political struggle, their role as harbingers of a new literature, a literature with a purpose.

Endless debates ensued as to how literature and art could bring about a difference in the world situation; how peace, prosperity and happiness could be restored to one and all; how the bourgeois influence on literature could be replaced by new realistic literature that would be relevant to the lives of common men and women and lead them towards the goal of socialist realisation. Doubts were raised about several facts regarding whether literary forms would be compromised; whether there would be a resultant loss of spontaneity; whether natural lucidity in literature would give way to forced jargon and pedantic theorising; whether a new generation of writers would suddenly emerge from amongst the so called common masses, one that would produce works that would stir the masses into realisation of their socialist goals; whether they would actually be capable of doing so—were among other points that were raised on the issue. Concerns were huge, reaction enormous. Yet, the foray of socialist realism into the realm of literature could not be denied. It made its presence felt in Europe and shook the very basis of existing literary forms. So strong was its appeal that its influence spread across the globe and India was no exception.

The Soviet Writers Congress (1934)

The Soviet Writers Congress was convened in August, 1934. It was attended by well-known international delegates, and it made a tremendous impact on literary circles all over the world. The role of writers in the advancement of communism was the basic point of discussion in this Conference. It was felt that realism, a trend already in vogue in Europe, was not enough as such literature did not visualise the logical culmination of the suffocating situation that had developed within the capitalist controlled social order. Realism merely represented the existence of the dialectics in the prevailing system, socialist realism characterised its further advancement.

Andrei Zhdanov (Secretary of the Central Committee of the Soviet Communist Party), well versed in contemporary cultural trends, made the opening speech at the First Soviet Writers Congress with great vigour and eloquence. He (Scott, 1977) declared that the success of Soviet literature was a result of the success of socialist construction. Soviet literature, he felt, had brought about a metamorphosis in literature 'by smashing every kind of obscurantism, every kind of mysticism, priesthood and superstition' and by bringing about in its place, a literature that not only propagated equal rights for the toiling masses but also for women—a fact, so long left untouched by the literary world (p. 18). This trend of literature, said Zhdanov, denoted "a rupture with romanticism of the old type, which depicted a non-existent

life and non-existent heroes" (p. 21). It was novel both in terms of theme, content and intent. It did not aim to push the readers away from the bleak realities of life and seek solace and pleasure from unreal romantic visions. Instead, it endeavoured to expose them to these realities. This new literature was not "hostile to romanticism"; it was romanticism of a new type, one that he called "revolutionary romanticism" (p.21)[1]. However, this blatant portrayal of life would not be depicted in a "dead, scholastic way" but as true works of art, "combined with the ideological remoulding and education of the toiling people in the spirit of socialism" (p.21). This was, according to Zhdanov, the true spirit of socialist realism. It would be too simplistic a comment to categorise Zhdanov's opening speech as "....outlining the theory of socialist realism which insisted on artists producing art that glorified the virtues of the Soviet Union...." a speech that seemingly "...led socialist realism to become synonymous with the Soviet Union" (Ahmed, 2009). Zhdanov's speech, although decidedly much shorter than Gorky or Radek, was much more than just a glorification of the Soviet Union. It highlighted the need to create literature that had the power to organise the masses, in accordance with the spirit of socialism and in terms of the world situation, not just in Soviet Union but also in other capitalist countries of the world. He clearly mentioned in his speech:

"The proletariat of capitalist countries is already forging the army of its writers, of its artists—the revolutionary writers whose representatives we are glad to welcome here today at the First Congress of Soviet Writers. The detachment of the revolutionary writers in capitalist countries is not large as yet, but it is growing and will continue to grow every day, as the class struggle becomes more intense, as the forces of the world proletarian revolution grow stronger (Scott, 1977).

Andrew Milner (Milner, 2002) is of the opinion that Zhdanov's speech was, in various ways, "clearly reminiscent of Plekhanov" (p. 38)[2]. Like Plekhanov, Zhdanov related the drawbacks of contemporary literature in terms of the relation that exists between psychology and economy: "...The weakness of our literature are a reflection of the fact that peoples consciousness lags behind economic life—a defect from which even our writers are not, of course, free..." (Scott, 1977). In his propagation of socialist realism, he "urged Soviet writers to combine such realism with revolutionary romanticism. Thus "Zhdanov was able to redefine romanticism as a form of realism" (Haslett, 2000).

It can be said in this context, that ideas of socialist realism, as were being expressed in contemporary literary circles, could not be shoved into watertight compartments of communist literature that were aimed

to glorify communism. It had different shades, different aspects and influences that cannot be summarised in a one-dimensional manner. Despite the idea of breaking away from earlier bourgeois literature Zhdanov did concede, that bourgeois literature, although decadent, did indeed produce "great works" in the period "when capitalism was flourishing" (Scott, 1977). The bourgeoisie, he felt, had "squandered its literary heritage" and that it was the duty of the new age exponents of socialist realism, "to gather it up carefully, to study it and, having critically assimilated it, to advance further" (p. 22). This point that verifies the worth of earlier literature has also been a point of conjecture among critics.

The next speech was delivered by the celebrated Russian writer, Maxim Gorky. He began by saying that human labour that gave shape to numerous cultures was also the predominant reason behind social stratification between the exploiters and the exploited. He felt that the desire to exploit, the urge to dominate and lay claim over the resources and treasures, forms a very basic instinct inherent in human beings. But ancient texts have generally brushed aside such theories regarding "materialistic thought" both existent as well as hypothetical. Sheer hard work that was needed merely to ensure survival led human beings to dream of ways that would reduce their labour, and inventions were made. Ancient fables and folklore bear testimony to this spirit (Scott,1977). Gorky says that these tales, told and retold over generations had a deep significance:

"...And their meaning is the aspiration of ancient working people to lighten their toil, increase its productiveness, to arm against four-footed and two-footed foes, and also by the power of words, by the device of exorcism and incantation, to gain an influence over the elemental phenomena of nature, which are hostile to men...The fact that man created god in his own image goes to prove that religious thought had its origin not in the contemplation of nature, but in social strife. We are quite justified in believing that the raw material for the fabrication of gods was furnished by the illustrious men of ancient days" (p. 29-30).

Gorky's indication was very clear. That folklore and religious ideas in all their simplicity bore the essence that it was the natural instinct of human beings to harbour dreams and aspirations about relief from hard labour either through miraculous objects and incidents that later took the form of inventions and discoveries or through the satiation of desires of the powers that be. He said that by the nineteenth century however, the bourgeois class could actually comprehend "how iniquitous and precarious was its power over the masses of the toiling

people". Hence it tried to "vindicate its existence by the philosophy of criticism, positivism, rationalism, pragmatism and other attempts to distort the purely materialist thought emanating from the processes of labour. This "refusal to recognise the basic meaning of real phenomena, in an escape of life through fear of it, or through an egotistical craving for quiet, through social indifference created by the sordid and loathsome anarchism of the capitalist state" led to what Gorky calls "intellectual impoverishment" (p. 31-32), that was a feature of bourgeois literature.

Gorky felt that realism as expressed in the portrayal of the existing is not enough. The idea of reality should be completed "by the logic of hypothesis" by supplementing it with the "possible" and the "desired" image. Only then would it "provoke a revolutionary attitude to reality, an attitude that changes the world in a practical way" (p.44). This was the type of literature that was being given encouragement by socialist thinkers in the West. Gorky condemned those writers who believed in reconciliation with the exploiters, however famous and glorified their literary achievements might be (See Gorky's exposition of Dostoevsky). Like his contemporaries, he condemned the rise of fascism, which he felt was sure to lead to another devastating war. He also foresaw the fact that Soviet Union was entering upon an epoch of tragedy and that the imminent tragedy had to be reared into prefect forms of literature.

Alexei Tolstoii mentions in this regard that Gorky actually formed the bridge between earlier and new literature. He also says that Gorky, instead of surrendering to the adverse forces, intended to conquer them. "Basing himself on Marxism, on his conversations with Lenin, on his knowledge of the peoples life, on his own experience, he founded a poetry of militant humanism. And that humanism became the banner of Soviet literature." (Tolstoii, 1943)

Gorky felt that Soviet literature was yet quite far from maturity. This lack of vision was not only prevalent in the still "poor" observance of reality, but also in the consideration of characters. Children remained outside the purview of Soviet literature. Even the portrayal of women, who were supposed to be socially equal to men in Soviet Russia, was few. Gorky was highly critical of this fact and said that "literature should try to depict the work and mentality of woman in such a manner as to raise the attitude towards her above the general level of the accepted middle-class behaviour, which is borrowed from the poultry yard" (Scott, 1977). It should be mentioned here that socialist realist literature stressed upon a classless society not just in terms of the existing horizontal stratification of the society, but also the other

vertical one that divides the society into two halves, the men and the women.

Gorky then went on to elaborate upon the need to train writers from amongst the toilers, who would be able to compose true literature about the life they have led and experienced. This training had to be total and literature written by these new writers would be published for the sake of raising awareness regarding the construction of a new life (p. 64-69). The Congress of Writers therefore was not just an exercise for the protection of the professional interests of the writers, "but the interests of literature in general" (p.68). He felt that the union of writers at the Congress "should in some degree assume guidance over the army of beginners, should organise it, distribute its forces to different tasks and teach these forces to work on material derived both from the past and the present" (p. 68). The training of "beginners" who were later to assume the responsibility of promoting a literature for the toiling classes, one that would expose their socio-economic significance on the one hand, and reveal the revolutionary role to be played by them in their own emancipation on the other, was a very vital point raised by Gorky. However, the questions regarding how this training was to take place, or what its subject matter was to be, or other details regarding it, remained unanswered. The question that whether it was possible to reconstruct a new literature without any influence from literary predecessors is another point that was not elaborated upon.

The next speaker was Karl Radek. At the very outset he conceded that the decay of capitalism "does not represent an absolutely continuous process" and that the literature of this transient phase of "decaying capitalism" was still capable of producing "great works of art" (Scott, 1977). It becomes obvious at this point, that the Soviet protagonists of socialist realist literature were aware of the fact that bourgeois literature could not just be dumped as pointless as far as its literary quality was concerned. At the same time, it could not be accepted either as it did not corroborate to the necessity of promoting literature for the masses, a socialist realist literature, one where the main protagonists would represent the toiling masses, sing their joys and sorrows, idealise a new world which would inevitably be a better place to live in and nurture ideas about ushering in this new world.

Radek felt that there were primarily three points of international significance that socialist realist literature should take into account. These were the World War, the October Revolution and the advent of the fascists in several countries. Here, he emphasised the need to articulate these international events and their socio-political

perspectives through literary narratives. He felt that literature is not always judged by laws of aesthetics; it can also be evaluated on the basis of portrayal of great historical events (p.74). He said, "...there is no need to prove that since literature is a reflection of social life, the standard by which it should be gauged is precisely the attitude which it takes to such great facts of historical development as the war, the October Revolution, and Fascism." (p.74).

Radek made a very important observation that many European writers, who were either averse to the Soviet mode of thinking, or were ambivalent about their idea to support it, had gradually begun to realise the significance of socialist thoughts and ideas. He said that Romain Rolland, Andre Gide, Bernard Shaw, Theodore Dreiser and others belonged to this category of writers. Even H.G. Wells, who ridiculed this spirit of Bolshevism, was forced to admit that the spirit of the Bolsheviks was in some ways indomitable. Based on these grounds, Radek felt that literature of decaying capitalism was soon losing its place to the upcoming new proletarian literature. Whatever remained of the earlier genre was rapidly sinking into fascist depths (p. 94). He called upon the writers who wanted to help the socialist cause and fight against fascism, to find a way to the "proletariat, however small a minority it might constitute" in their respective countries (p.108).

Radek detailed the role of fascist literature. He said that there cannot be middle positions where fascism is involved. It is either "proletarian revolution or fascism" (p.116). He felt that fascism meant the "end of great literature" (p.121) unlike ancient literature of the slave-owning society or the more modern bourgeois literature. This is because the protagonists of such literature, from Aeschylus, Sophocles or Aristotle to Shakespeare, Byron, Goethe and others felt that the society that they inhabited was the only possible rational from of society and they knew that their ideas would "echo among hundreds and thousands and millions of people", were content with the existing social order. However, fascist literature is devoid of such a conscience and can never "become a weapon of fascist influence over the masses of the people" (p. 121-124).

A very vital point that Radek discussed was the literary quality of proletarian literature. Now socialist realist literature could be produced either by the bourgeois proponents of literature who, disillusioned by the contemporary political events, had crossed over to the side of the masses; or by the toiling classes themselves, who wanted to express their own experiences. It was here that Radek identified a twofold problem. The first problem was, according to him, that of exposure. The working classes, he felt, lacked the exposure that was needed to

broaden their outlook about the society as manifested in totality. This is because "the only experience they possess is that of struggle in the factories, of demonstrations, or at best, of armed struggle in a certain field; they try to squeeze the whole world into this narrow framework, and all that exists for them in the world is the proletariat and the bourgeoisie." (p.146) This said Radek, "is not a Communist approach. Communist approach demands that the writer see life as whole, with all its various grades and social strata, because all social strata will play a big part in the decisive battles of mankind" (p.146). Radek's point clearly reveals here that socialist realism was not just about the struggle between the proletariat and the bourgeoisie, it meant much more. It denoted a literature that would encompass the entire human civilisation, with all its inner conflicts, its victories, defeats and dreams. The root of the second problem lay here.

Radek felt that just as the noted proponents of earlier literature lacked "contact with the masses", so also the young proletarian literature "suffers from an insufficiency of culture". Hence they needed to be educated in terms of literary style, form and expression. This was possible only through the systematic study of earlier literature, "without losing their contact with the masses, without withdrawing for a single moment from the struggle of the masses, without turning into spectators, onlookers of this struggle..." (p.146). In making this observation Radek was not just turning to earlier literature as a helpless surrender. He called this collection of earlier works a "treasury" from where literary technique was to be learnt and mastered so as to give birth to a "great proletarian literature". At this juncture the proletarian writers were to be guided by those bourgeois writers who had come over to the side of the masses. Such a process would not be accomplished overnight. It would take its time but would surely succeed in creating "a literature of which the proletariat stands in the nee in the approaching period with its new round of wars and revolutions" (p.147).

It needs to be mentioned in this context, a point made by Trotsky much later:

"...The working class does not have to, and cannot break with literary tradition, because the working class is not in the grip of such tradition. The working class does not know the old literature, it still has to commune with it, it still has to master Pushkin, to absorb him, and so overcome him. The Futurist break with the past is, after all, a tempest in the closed world of the intelligentsia which grew up on Pushkin, Fet, Tiutschev, Briusov, Balmont and Blok, who are passive, not because

they are infected with a superstitious veneration for the forms of the past, but because they have nothing in their souls which call for new forms. They simply have nothing to say. They sing the old feelings over again with slightly new words. The Futurists havedone well to push away from them. But it is not necessary to make a universal law of development out of the act of pushing away.

A Bohemian nihilism exists in the exaggerated Futurist rejection of the past, but not a proletarian revolutionism.....” (Trotsky, 1960).

Doubts were expressed by the French writer Malraux, regarding the fact that such supervision might smother the originality of talented writers. Radek laid the French writer, Malraux's apprehensions at rest by saying that this “solicitude for literature” would not in any way “smother” the literary urges of a new born Shakespeare. He said:

“I think that the apprehensions of our friend Malraux as to whether a new-born Shakespeare might not be smothered in the crèches of our country evidence a lack of confidence in those who mind the children in these crèches. Let this Shakespeare be born—I am convinced that he will be born—and we will lose no time in bringing him out into this world. Even those who are not born Shakespeares we do our best to bring out into the world and give them all assistance.”(Scott, 1977,)

Radek felt that realism or naturalism preceded the advent of socialist realism. He mentioned in his speech that this realist literature “gave vent to the petty-bourgeois art against ulcers of capitalism”. Balzac was one such example. Unlike Gorky (See Gorky's speech, p.46-47) he said that Dostoevsky too belonged to the same genre of writers. His profound analysis of human psyche inhabiting “suppurating semi-feudal Russia” with no route to escape from suffering formed the essence of his works (p.151-152). However, Radek's view of James Joyce's Ulysses is not similar. He felt that the picture that *Ulysses* presented was, “despite its ostensible impartiality”, not true. This was because he was limited in his outlook regarding contemporary political events in Ireland although led by the petty-bourgeois order, one who he seems to portray in his work (p.154-155).

Radek assigned realists a significant role as precursors to the writers belonging to the socialist realist genre. He said that “if all the great realists of the past, even though unaware of the fact, were dialecticians, portrayed development through the conflict of contradictions, then this dialectic character of our realism is still more strongly stressed by us, when we speak of socialist realism” (p.157). Radek said that he expected this movement to spread internationally and would represent a “great literature of love for all the oppressed, of hatred for the

exploiting class, of resolute struggle to death against this class, of love for woman, whom we are (they were) making into a comrade, of love for all the coloured races, who were formerly the outcastes of mankind" (p.161-162).

If the role of women as emphasised clearly by Radek and Gorky is taken into consideration, then socialist realism as a genre did not just aim to represent the struggle of the toiling masses against their exploiters, but also the emancipation of women from the clutches of their male counterparts, both toiling and otherwise.

Bukharin, like Radek, insisted that poetry too demands a certain form, a technique, without which poetry is rendered lifeless. Besides, poets are born with a certain talent that could not be acquired. Here Bukharin quoted Valery Bryussov to stress his point (Scott, 1977, p. 208-209). However, even if bestowed with the flair, "the development of poetic ability is achieved with difficulty". He felt that poetic skills needed to be nurtured through a deep study of its technique which comprised "rhythm and metre, problems of verbal scoring, stanza construction, etc." Literary criticism was another factor that helped in promoting good literature, and this issue too should not be neglected (p.209-210).

Bukharin was of the opinion that there was the necessity to raise the "level of poetic self-knowledge. This means that the poet must study not only the facts of the past and of the present, but also the problem of expressing them in poetry" (p.244). The scope of lyric and imagination is also considered by him. This was something that he repeatedly highlighted in his speech—a fact often shunned by Party hardliners. He said that collectivisation and lyrical representation of it were not incompatible.

"Socialist realism is not anti-lyrical, but is anti-individualistic. This does not mean that it fails to portray human personality and that it does not develop it....But the growth of individuality is by no means equivalent to the growth of individualism, *i.e.* of that which disunites people. On the contrary, the feeling of collective bond between people is one of the principal traits of socialism, and the poeticised form of this feeling must inevitably be reflected in the distinguishing stylistic traits of socialist realism. Thus socialist realism is anti individualistic." (p.255)

Bukharin concluded by asserting that they were soon to move into an era that would produce a new literature that would be worthy of content, style and craftsmanship, those that would raise literature to the highest peaks (p.258).

This point about the futility of the policy to simply abandon earlier literature because of its inherent bourgeois philosophy can be understood in terms of creating a revolutionary outlook among the masses. Nevertheless, shunning it before the creation of a new literary basis, one that would fruitfully train the toiling masses in the art of writing, is a matter of deep conjecture.

A.I. Stetsky's speech followed that of Bukharin (p.261-271). He said that representatives of almost all nations inhabiting the Soviet Union spoke on different issues and problems regarding this new literature. But one thing that was common in all their speeches was the need to fight for the cause of socialism. He asserted that the decision of the Central Committee to dissolve RAPP (Russian Association of Proletarian Writers) should be welcomed as it had become an impediment to the upsurge of political and creative enthusiasm, and hence laid the foundation for the establishment of the Union of Soviet Writers which in turn, paved the way for the Congress.

Stetsky further mentioned that the guiding line in literature was socialist realism. However, socialist realism is not some set of tools that are handed out to the writer for him to make a work of art with. Here the writer was independent to use his or her own devices to create literature. He cited the example of "*Chelyuskin Expedition*"[3], a book written by airmen relating their experiences involving a search expedition. He felt that literature should be one that inspiring and challenging, one that would urge the reader to move forward. In doing so a writer should exert tremendous effort in creating images so that they appear true to life. He named Gorky as worthy example.

The content of socialist realist literature is a subject of great debate. Socialist realism as a genre has been labelled as one that deforms reality. A "surrogate reality" is established and is expected to be cherished under the Stalinist system (Petrov, 2011). It has also been said that this suppression of reality at a time when Soviet Russia was actually facing a deep socio-economic strife, was done intentionally, so as to generate a euphoria about life in general under the socialist system. Stalin is criticised sharply for creating this illusion about the so called "bleak reality" in order to advance his own political interests (p.875). Georg Lukacs is of a similar opinion. He has said that literature during Stalin's time often overlooked real problems and came more and more under the spell of his dogma. "Literature ceased to reflect the dynamic contradictions of social life; it became an illustration of an abstract truth" (Lukacs, 1963, p.119). While explaining the qualitative change in literature during Stalin's time, Lukacs pointed out that the correlation between research, propaganda and agitation was disturbed.

"Instead of basing propaganda on research, thus forging propaganda into a powerful instrument of agitation, agitation became the point of departure, the guiding principle of propaganda and research. Both were thus condemned to petrification and reduced in scope and effectiveness" (p.119).

It can be said here that writers enjoyed freedom of experimentation during Lenin's time. Lenin criticised again and again the assumption that the working classes could suddenly replace the existing literary trends and establish their own literature without any setback. He understood that this transformation of literary work could not be accomplished all at once (Lenin, Volume 10, 1978). Socio-political awareness as devised by socialism could not uniformly be the basic theme of every work. Lenin could comprehend, early as 1905, the need for allowing freedom to the writers of this new genre.

"...There is no question that literature is least of all subject to mechanical adjustment or levelling, to the rule of the majority over the minority. There is no question, either, that in this field greater scope must undoubtedly be allowed for personal initiative, individual inclination, thought and fantasy, form and content. All this is undeniable; but all this simply shows that the literary side of the proletarian party cause cannot be mechanically identified with its other sides..."(p.46)

However, Lenin did emphasise the point that writers should, despite their freedom, advocate the role of the Party in bringing about socialism. Thus, literature needed to be connected to party work at the same time. And writers associated with Party work could not express anti-party views as that would be detrimental to the existence of the Party itself (p.47). Hence, what follows is that literature, despite enjoying freedom in several aspects, would have to commit itself to the final goal—that is the establishment of socialism. Hence, as Ann Demaitre puts it, "the Leninist period demonstrated that freedom of experimentation is not incompatible with the totalitarian structure of the Communist state (Demaitre, 1966)." It was only after Lenin's death and the subsequent structural reforms initiated by Stalin, that party supervision became very severe. Greg Carleton says that "socialist realism can be seen as a system based on clearly defined and delimited genres, and these genres exist in a strict hierarchy" (Carleton, 1994). Eulogising the state and its initiatives became one of the major concerns. One such example is the *Belomor: An Account of the Construction of the New Canal between the White Sea and the Baltic Sea.*[4]

John Frow has said that the emergence of this new literary form "involved is a disseminated process of challenge and critique occurring at various textual levels, from the smallest unit of formal structure to the institutional apparatus governing relations of literary production. This process is founded on difference, either overt, as in parody, or implicit: that is, the new structure forces the recognition of its differential quality with respect to the old; it is not an absolute newness but an otherness, a determinate negation" (Frow, 1986). Creation of literature thus assumes a political role and is differentiated from earlier literature at various levels of ideological content which might be "rational/irrational, poetic/prosaic, orderly/disorderly, harmonious/ inharmonious, in good/bad taste, archaic/modern, moral/immoral, high/low, and so on". These binaries represent the "authority of a social order" and the works reflecting them represent a "degree of integration in a system of discursive authority" (p. 104).

Andrew Milner has called this new cultural trend a "peculiar doctrinal amalgam" which evolved from "...first, from the orthodox Marxism of the Socialist Second International, especially as represented by Georgei Plekhanov; second, from the exigencies of Soviet Communist policy, as laid down by Lenin, Stalin and other party functionaries, such as Andrei Zhdanov and Karl Radek; third, from the native intellectual traditions..." (Milner, 2002).

Moyra Haslett has gone at length to describe what socialist realism was all about. She has concluded that although art and society needed to be separated so as to determine the relation between them, yet at the same time, "separation" was to be resisted as "art is a *part of* society, and vice versa" (Haslett, 2000). Thus, Marxist literary study is situated "within the wide parameters of social, economic and cultural history, and in doing so they erase the distinction between literary and cultural theory" (p.10).

Ovcharenko calls communist partisanship as "the soul of socialist realism". The principle of partisanship is not something artificially attached to literature. It is an inseparable part of literature that is imbued with conscious historical perspective and the conscious aspiration to remake life, a literature that is truly meaningful" (Ovcharenko, 1978).

Realism in literature was not imposed from above. It developed on its own, and rarely had any political agenda. Socialist realism took this form further. It was not just about the realistic portrayal of lives, useless, meaningless, exploited, exploitative or otherwise; it was also aimed at envisioning a new social order, free from all the elements of decadent capitalist society, an order that could be brought about by a

revolution garnered through organising the toiling masses. It was this idea of socialism that would, as felt in cultural discussions of the Party, bring completeness to the trend of realism. It was also felt that in the absence of the spontaneous growth of such a trend, it had to be imposed from above. Writers were thus assigned a major role in the unfolding of the historical process. The Soviet Writers Congress of 1934 discussed this new genre, and how it could be successfully developed and used to nurture a revolutionary process. With the devastation of war and the consequent rise of fascism, such a genre did indeed have a tremendous appeal. Writers from all over the world responded both affirmatively and negatively to this new style form. Literature thus transcended from a mere creative form to one with a "purpose".

NOTES

[1] It can be noted in this regard that Henri Lefebvre has referred to revolutionary romanticism as: "The movement which has been emerging for a few years signifies that aspirations are appearing, of which there is not yet a clear consciousness. One past disappears; a new horizon opens up before us…

…Like the old romanticism, revolutionary romanticism responds by tearing apart fixed contradictions. But they are not the same ones. In place of the pairs: sleep wakefulness, or society-individual, or childhood-adulthood or even being and nothingness, or convulsive-fixed, we can glimpse other pairs of opposites growing to the point of contradiction, which must be maintained together: presence-distance, refusal-acceptance, adaptation-detachment, defiance-humanity or even partial total. Maintaining them in their antagonism supposes transcending the old system of being which evades the problems and problematics of the whole." See Henri Lefebvre, *Le Romantisme Revolutionnaire*, in AuDelà Du Structuralisme, Éditions Anthropos, Paris, 1971. p. 27-50, translated by Gavin Grindon as *Revolutionary Romanticism,* Art In Translation, Volume 4, 2012, Issue 3, p.287-299)

[2] Andrew Milner, *Re-Imagining Cultural Studies: the Promise of Cultural Materialism*, Sage Publications, London, 2002, p.38. "Though not himself a Communist, Plekhanov was a key influence on the formation of Communist theories of culture...he had described culture as the complex product of an interaction between psychology and economy, in which the latter plays the determining role, the former, the adaptive..." Also see p.37.

[3] The book, *How We Saved the SS Chelyuskin* was written by by Otto Yulievich Schmidt, Ilya Leonidovich Baevsky and Lev Zakharovich Mekhlis. It describes the Soviet steamship SS Chelyuskin, which sailed into the Arctic in 1933 to find information about which vessels would be able to travel in the Northern maritime route along Siberia to the Bering Strait. The ship was caught in ice fields and it eventually sank. The crew escaped onto the ice. They were rescued two months later through an air expedition that

was taken up by the military forces. The evacuation was considered a great military feat and the pilots involved in the rescue work became highly decorated heroes. Otto Yulievich Schmidt was the head of the SS Chelyuskin expedition with Ilya Leonidovich Baevsky as the Deputy Head of the Expedition for Science and Lev Zakharovich Mekhlis, a prominent officer in the Red Army from 1937 to 1940. This book narrates in details the SS Chelyuskin expedition and the subsequent rescue mission.

[4] The book applauds the Soviet people, who, under the leadership of Stalin, could complete such an immense construction project in less than two years' time. Accompanying the text are twenty-five photographs which range from portraits of influential individuals to depictions of the construction and images of individuals plucked from the mass of inmates who are held up as successful examples of those who found redemption through labour. It is about the metamorphosis of *gulag* inmates to reformed citizens, loyal to the Revolution and ever ready to expound its cause. It is a book about the lives and experiences of the construction workers, whose lives and dreams were almost always in conjunction to the revolutionary cause. They had all been re-forged; *perekovka* was the primary component in their transformation. The book also highlights a collective endeavour of authors as had been the intention from the beginning. It was as if a collective of writers comprising both professional and the newly initiated ones, worked together as a single entity to give shape to the book. Even the names of all the thirty-six authors were arranged in an alphabetical order, without giving anyone more credit than the rest.

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Making Indian Society More Holistic: A Study of Mahesh Dattani's Heterodox Characters

Praveen Kumar Anshuman & Santosh Kumar

ABSTRACT

Veteran playwright Mahesh Dattani has in-depth understanding of the contemporary Indian social psyche. His artistic genius is adept in dramatizing the burning as well as unnoticed issues on the stage. He devises a unique modus-operandi to weave the fabric of his plays. In his play *Tara*, he has taken poetic license in handling the theme of Siamese twins whereas in his other play *Where there is a Will,* he has taken artistic freedom in depicting the ghost on the stage. His novel method of dramaturgy pulls out taboo subjects and throws light on several invisible issues, hitherto unnoticed. This paper aims at exploring invisible issues in his plays and their respective visible effects on society and its people so that the lacuna present in the Indian society may be effaced and the vision of a holistic society may be realized for a better world where all and everyone live in perfect harmony and balance.

Key words: Dramaturgy, Invisible issues, Psyche, Taboo, Visible effects.

Introduction

Mahesh Dattani, one of the most prolific and renowned playwrights of the Contemporary Indian English Drama, is a man of various talents as being director, playwright, actor, dancer and teacher, all rolled into one. Unlike his contemporary playwright Girish Karnad who explores Indian history, ancient myths and folklores to tell stories of contemporary concerns, he handles the contemporary issues in contemporary setting itself. His theatrical exuberance is more inclined towards direction than playwriting. He admits that he became a playwright accidentally and that the moment he writes a play he wishes to direct it: "I sometimes get itchy fingers as a director!… The minute I write a play, the minute it's ready and finished on my computer, I want

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to direct it" (Chaudhuri, 2005). He himself directs his plays, at least, for their debut performance.

Mahesh Dattani was born in Bangalore on 7 August 1958. He studied in Baldwin's High School and St. Joseph's College of Arts and Science, Bangalore. He graduated in History, Economics and Political Science and post-graduated in Marketing and Advertising Management. His parents were of Gujarati origin and along with them he used to attend Gujarati plays that were often produced in Bangalore. The young Dattani started developing interest for the world of theatre as the aura of stage which thrilled his innate artistic sensibilities. Since his childhood, Tennessee Williams and Arthur Miller have been his favourite playwrights. He was chiefly influenced by a contemporary Gujarati playwright Madhu Rye for his excellent portrayal of the aspirations and ideals of the Gujarati middle class and its hypocrisies. Vijay Tendulakr's complex portrayal of women characters along with a severe criticism of hypocrite society also appears to have influenced him.

A winner of Sahitya Academi Award, Dattani does not write on conventional subjects. He rather explores the mean, murky and unpleasant aspects of human life. The analysis of his plays reveals a constant shift in contemporary urban Indian culture. The concerns and issues that he undertakes in his plays are well rooted in the Indian context i.e., the issues of sexuality, gender discrimination, child sexual abuse, communalism, etc. Most of his characters belong to the upper middle class of the urban Indian society. His characters struggle for some kind of freedom and happiness under the burden of tradition, cultural constructions and repressed desires. His plays also focus on the marginalized and neglected groups of society (minorities, women, gays), especially the people who are considered misfit and inferior in a sanctimonious society. Like Girish Karnad, Dattani undermines the socio-cultural constructions and stereotypes in order to present an invigorating social critique. Theatre director Erin Mee makes it clear in 'A Note on the Play', "In his plays, Dattani takes on what he calls the 'invisible issues' of the Indian society." (Dattani, 2000). As he says:

You can talk about feminism, because in a way that is accepted. But you can't talk about gay issues because that's not Indian, [that] doesn't happen here. You can't talk about a middle-class housewife fantasizing about having sex with the cook or actually having a sex life – that isn't Indian either – that is confrontational even if it is Indian.' By pulling taboo subjects out from under the rug and placing them on stage for public discussion, Dattani challenges the constructions of 'India' and 'Indian' as they have traditionally been defined in modern theatre (Dattani, 2000).

The calm and innocuous looking social system, which seems to run so smoothly, actually hides in its womb the reverberations and signs of its rupture. The incisive nature of Dattani's dramaturgy removes this mask of the so-called civilized society and exposes its ugly and murky aspects.

Homo (sexuality) Debate on Stage

Though Mahesh Dattani has touched upon the issue of homosexuality and alternate sexuality in his successful plays like *Do the Needful, Bravely Fought The Queen* and *Seven Steps Around The Fire,* it is his tragicomedy *On a Muggy Night in Mumbai* in which this theme is most boldly handled by him. It is one of the first Indian plays to openly deal with gay, lesbian and bisexual characters with the detailed account of their emotional and psychological details. *On a Muggy Night in Mumbai* was first performed in the direction of Lillete Dubey at the Tara Theatre, Mumbai on 23 November 1998. As an inquisitive observer, Dattani is in the habit of learning about invisible, neglected and marginalized sections of the society. Through this play, he seems to write a thesis on homosexuality. He tries to prove that, like other minority groups, sexual minorities too have their genuine cravings and emotions which are ignored and abhorred by the majority of heterosexuals.

In present time, homosexuality is one of the most debating issues in India. Many countries have decriminalized such behaviour and some have allowed same-sex civil unions and marriages. Now psychologists and medical and mental health experts consider gay and lesbian relations a normal variation of human sexuality. Jacob observes:

But traditionalists, who idealize heterosexuality and consider it the norm, denigrate and stigmatize all non-heterosexual forms of behaviour… the threat today to marriage and family in India is from heterosexual men with their high rates of alcohol abuse, physical and sexual violence, harassment for dowry, unprotected extramarital sex and the abandonment of the wife and children. There is need to change the widely prevalent prejudice and to focus on people's humanity rather than on their sexual orientation (Jacob, 2009, *The Hindu* 25 July).

Dattani presents the whole debate related to the issue of alternate sexuality on the stage. The play *On a Muggy Night in Mumbai* opens in a well-furnished flat of Kamlesh which is situated at Marine Drive, one of Mumbai's most privileged and busy places. In the very first scene the audience find the protagonist Kamlesh paying his Security Guard for sex. Then they see Kamlesh's economically inferior friend Sharad and hear an exchange of innuendos and frank remarks concerning

homosexual intercourse. In a way, Sharad is a concubine to Kamlesh. Kamlesh keeps him at his flat only to gratify his sexual needs and also to forget his ex-lover Prakash. Initially Kamlesh and Prakash are ardent lovers. But Prakash suddenly turncoats and decides to be 'straight' i.e. heterosexual. He wears the garb of a 'normal' man and starts going on date with Kamlesh's sister Kiran, who takes him seriously and both are thus engaged to get married. Kamlesh plays the role of an ideal lover and resigns himself to the changed situation without complaining. He does not reveal his earlier affair with Prakash/Ed to his sister because he does not want to snatch her happiness. He sympathizes with her especially because she is tortured by her first husband and is forced to take divorce. The conflict of the play revolves around Kamlesh's efforts to hide this bitter reality from Kiran and his apprehensions of revelation of this secret to her. At any cost, he does not want his sister's conjugal life to be destroyed once again. He makes up his mind to forget Prakash and do away with his homosexual liaison with him. He invites his friends Sharad, Deepali, Ranjit and Bunny at his place in order to ritually and officially end his relationship with Edwin Praksh Matthew. As Sharad puts it in proper words: "It is the opposite of a marriage ─ the whole world acknowledges two people who enter a union pact, so they have to stick by that. Now all of us refuse to acknowledge the existence of your relationship with Prakash, so you have to abide by that (Dattani, 2000)."

The gays and lesbians – Kamlesh, Prakash, Deepali, Sharad, Bunny, Ranjit and others – figuring in the play represent the varied aspects of a homosexual community. Sharad is straightforward and flamboyant gay who does not care for taboos of society and critical views of heterosexual society. Though he is bad mouth and flamboyant, he has tolerant attitude towards his relations with Kamlesh, who is an emotional homosexual and is on the verge of despair and depression because of his being jilted by Prakash. He still pines for Prakash so much so that he loses his emotional balance and stoops to the extent of paying the poor people for sex. Deepali is a sensible lesbian with the feminist bent of mind. Though she has a type of animosity towards men, she is sympathetic to the woeful life of gay men in a hostile society. Bunny, a hypocrite and clandestine homosexual, pretends to be a 'straight' man in society. He is a married person who leads a respectable life in a heterosexual society. He is a popular TV star who plays the role of an ideal father on the television sitcom as well as in his real life. Thus, he is a traditional Indian gay who wears the mask of a heterosexual man to be accepted by the majority whereas Ranjit is a nagging gay who thinks it a curse to reside in a conservative country like India. He wishes to escape to Europe where his sexual identity

ceases to be a problem. But he is not free of problems there as well as in abroad the racial identity comes in his way.

The most complex homosexual character in the play is Prakash who is known by some other characters as Ed. In the beginning, he is so much frustrated due to lack of a homosexual mate that he is on the verge of committing suicide. But, later on, he himself jilts his devoted lover Kamlesh and decides to become a heterosexual man. The only heterosexual character in the play is Kamlesh's sister Kiran who is both innocent and ignorant of the diversity of human sexuality and that of the anguish of being homosexual in a heterosexual environment. Despite these complexities and differences, one thing is common among all these characters that they have human touch and sympathy for one another.

Dattani, a great theatrical experimenter, introduces novel devices and techniques in his play *On a Muggy Night in Mumbai* to present the complex psychological conditions of the characters on the stage. In order to delineate the physical and mental states of his characters, he divides the stage into realistic and non-realistic areas. In the realistic area, a decorated flat is visible in which a huge picture of the Bollywood actress Meena Kumari is in high contrast with a stark white wall. The non-realistic area is black and expansive in which characters are suspended in vacuum for a while to make them visualize their inner world. The third acting area is Kamlesh's bedroom hidden behind a semi-transparent wall which exudes a sense of mystery and suspense. Through the window of the flat, the Mumbai skyline is visible. It is a befitting backdrop of these three acting areas. Through this elaborate stage setting, Dattani endeavours to look into the complex and mysterious nature of human beings. As the action of the play develops, characters are seen unmasking their hidden selves' layer by layer. Firecrackers, coloured lights, yells and screams of a heterosexual marriage party become the emblem of the inner turbulence and emotional commotion of the characters. The title of the play *On a Muggy Night in Mumbai* is also symbolic in itself as, in the muggy weather, the environment is damp, unpleasant and uncomfortable in the same way, as the characters in the play feel ill-at-ease, disturbed, suffocated and frustrated.

The sole reason for the tragic life of the homosexuals depicted in the play is the social and cultural set-up of India. Homosexuality is not accepted by the Indian society and it is seen as degraded and decadent human condition. The society pressurizes the individuals to conform to its traditional norms and codes of conduct and behaviour. Kamlesh, Prakash, Deepali, Sharad, Bunny and Ranjit are true to their selves but they feel themselves isolated and outcastes as they do not fit in the social framework. Their tragedy lies in their desperate efforts to meet

the expectations of society and their failure to do so. But "the fault is not just the character's — it is everyone's, in a society which not only condones but encourages hypocrisy, which demands deceit and negation, rather than allowing self-expression, responsibility and dignity" (McRae, 2000). The individuals have to suffer because of the double standards of the society: the society that makes a great hue and cry over the straightforward behaviour of the homosexuals and remains silent in nefarious matters like child abuse, alcohol abuse, physical and sexual violence, dowry death and extramarital sex. Being a sexual minority in India is so exasperating and full of identity crisis that even the born homosexuals make unsuccessful efforts to be a part of the majority. Prakash/Ed is one of such characters who are lured to become the part and parcel of an ideal heterosexual community. At one place, he says:

Look around you. Look outside. (Goes to the window and flings it open.) Look at that wedding crowd! There are real men and women out there! You have to see them to know what I mean. But you don't want to. You don't want to look at the world outside this… this den of yours. All of you want to live in your own little bubble (Dattani, 2000).

But, when he meets his former lover and would be brother-in-law Kamlesh, his homosexual tendency dominates him and the consequence is highly tragic. His fiancée Kiran forsakes him and he is at loss what to do now. Other characters also suffer in the similar way.

Heterosexuality: Standard or Ideal?

In Dattani's other play *Do the Needful*, a gay man is forced into a heterosexual marriage with an educated and independent girl in love with another man. Such façade and hypocrisy flourish as the society does not allow the individuals to be what they instinctively want to be. The entire hide and seek of the homosexuals are because of the lack of any place in tradition and culture for them. The society imposes the stereotypical roles on men and women and acknowledges and legitimizes only these roles. As Tyagi observes:

Male and female are the only sexual categories which have secured social existence and cultural approbation. People who do not fit into these two classes either keep trying to fit the rut and suffer throughout their lives a burden of living the big lie, or if they choose to live with the truth they have to bear social ostracism and contempt (Tyagi, 2005).

Through his radio play *Do the Needful* Mahesh Dattani presents another aspect of sexuality which has been affected by the constraining codes of cultural and conventional assumptions. This social critique

deals with both the visible and invisible issues of contemporary Indian social milieu. This play was first broadcasted on 14 August 1997 by the BBC Radio. It raises several questions on the institutions of marriage and family by exposing a set of compromises between both the parties that result in the complete neglect of an individual's choices and emotions. Indian social system has a codified culture with strict rules and regulations that gives little freedom to the individuals. Individual emotions and sentiments that do not conform to this reigning order are mercilessly put on the altar of conservative customs. But, in recent times, individual resistance has become so intense that new and disturbing ways have been discovered to bypass the claustrophobic and beaten paths in order to seek individual freedom.

This play *Do the Needful* Dattani takes up the twin issues of heterosexual love and homosexuality. In India, sexual minorities like gays and lesbians are generally seen as culprits and aberrant people because they can prove to be the greatest enemies of the social institutions like marriage and family. Divided into diverse classes, sects and castes, Indian societies are unanimous in matters of marriage, caste and sexuality. This system is so ruthless and demanding that even the heterosexual lovers have to fulfil a number of inhibiting conditions. In this play, a gay man is forced into marriage after marriage and a heterosexual young woman is pushed into marriage against her wishes. In both the cases, individuals are required to follow the cultural norms of marrying with socially accepted members of the opposite sex.

When the play opens a young Gujrati man Alpesh is shown passionately in love with his same sex friend Trilok. Simultaneously, a young Kannada woman Lata is introduced as the one who has a great affection and passion for Salim, a Muslim belonging to another community and above all a terrorist. After this brief and seminal introduction, the scene moves to their parents who want to marry them off in accordance with cultural mores and social customs. The point to notice here is that Alpesh is a divorcee and Lata is notorious for her carnal adventures with her lover and their parents are well aware of these disturbing developments. That is why they are desperate to make any compromise and get their children married off somehow or other. They are also well aware of the unwillingness of Lata and Alpesh to marry each other. This indicates their indifference to the likes and dislikes of their children. Their basic aim seems to save their social prestige and maintain their assumed dignity in society. Despite their disinclination towards this marriage, Lata and Alpesh give in to their familial pressures. But, soon, they start coming closer as they discover the secrets of each other. They come to know about smoking habits of

each other and a mutual agreement develops to keep it secret from others. It is Lata who boldly admits that she is in love with a Muslim young man. Alpesh also expresses his unwillingness to marry but he does not reveal his homosexual inclination and his gay relations with Trilok. However, Lata soon discovers it when she accidentally finds him sexually engaged with her home servant Mali. She gets enraged at this but the constant pleadings of Mali to get herself married to Alpesh provides her with a unique insight. Now Lata and Alpesh chalk out a brilliant plan to live with their respective lovers by giving each other ample space and also fulfilling the norms of family and society. Then we hear the Carnatic wedding music and their marriage is ritually solemnized. In the last scene, they are shown using their marriage only as a façade to deceive the family and society. As even after their marriage, they are independent of each other in terms of individual and sexual freedom.

The play Do the Needful, thus, is a great social satire. It makes the readers recognize the hypocritical face of our society. It lays bare the psyche of both who enforce conservative norms and on whom these rituals are imposed. The families of Lata and Alpesh are so desperate to keep them 'straight' that they are ready to do anything and accept any condition. Both families are highly skeptical of each other and wary of their interaction; yet they are condemned to be united because of societal pressures. Both Patels and Gowdas present their painted face before each other. Though they are at the point of entering an inter-caste marriage, they take great pride in their respective castes and communities.

Devraj Gowda and Prema Gowda do not hesitate to marry their daughter to an older and divorced man in order to remain prestigious in the eyes of others. Chandrakant Patel and Kusumben Patel also overlook the notorious history of their would-be daughter-in-law Lata. They believe in doing the 'needful'; the necessary rituals and shams that can make them acceptable and noble in the eyes of their societies. In order to deconstruct the parental pressure, Lata and Alpesh also decide to do another type of 'needful' thing: they just put a façade of marriage to continue doing culturally prohibited activities. This episode poses a question on the human aspect of our social system. After imposing marriage on Lata and Alpesh, their parents go on showering numerous traditional blessings on them:

Chandrakant Patel (well over the din). Alpesh is very happy with his choice. After all, he is independent, he has his own business. He can make his own decisions. Now that he is settled in life, I am going to devote my time to God's work.

Kusumben Patel (amidst a commotion). Welcome, Swamiji! We are honoured with your presence! Alpesh, Lata ─ touch Swamiji's feet. Bless them, Swamiji! Bless them for a long and happy life! (Crying) Bless them. May our lives be added to their lives! May they have many children! At last, God has answered our prayers! (Dattani, 2000).

In Indian drama, homosexuality is a novel theme which has been dealt with by Dattani in some of his other plays as well. In India, it is still seen as a taboo; most of the people do not accept the same-sex orientation at all. Only heterosexuality is considered to be the norm of sexuality and any kind of variant behaviour like homosexuality is seen as a threat to the institution of marriage. But researchers now admit that human sexuality is as complex and diverse as human personality itself is. Both biological and environmental influences combine to produce a particular sexual preference. In an interview to Erin B. Mee, Mahesh Dattani estimates that in any given society at least five percent of the population is constituted of the homosexuals. On this estimated statistical data, gay people in India would be more than 50 million. But they are invisible as almost all of them are married in the traditional manner. The sexual relationship is denied to gays, lesbians, bisexuals and transgender people. Such carnal intercourse is against the order of nature, hence a cognizable offence. Traditionalists deny homosexuality in adults on the grounds that it violates the fundamental rights of life and liberty as well as the right to equality. On the other hand, forward looking people favour the acceptance of homosexuality. In their opinion, consensual same-sex relationship should not be stigmatized as it would be against the freedom of choice of an individual. However, in actual practice, Dattani argues that homosexuals like Alpesh and Trilok are still persecuted and forced to behave like a 'straight' person. Homosexual Alpesh has to marry a girl because he has to survive in a society which is dominated by heterosexuals. Dattani expresses his views in an interview to *The Hindu*:

In such a scenario, most sexual minorities survived by simply staying underground. As a survival instinct, many pretend to be heterosexual or simply don't wish to make public their sexual orientation (Dattani, *The Hindu* 12 July).

Transgender: Less Human or Secondary Human?

Dattani's other work *Seven Steps Around the Fire* is his second radio play which was commissioned by the BBC after the successful broadcast of his first radio play *Do the Needful.* It was first broadcasted as *Seven Circles around the Fire* by the BBC Radio on 9 January 1999. It deals with the pitiable and marginalized condition of the Hijra community. As an 'invisible observer', Dattani probes into the unnoticed and unexplored

aspects of society and discovers societal maladies afflicting the neglected and persecuted people of some class or community. He has a deep understanding and insight into human nature. In his each play, Dattani raises some new and relevant issues. He deals with communal hatred and religious tension in *Final Solutions*, feminist concerns in *Tara* and *Bravely Fought the Queen*, child sexual abuse in *Thirty Days in September* and homosexuality and alternate sexuality in *On a Muggy Night in Mumbai*, *Do the Needful* and *Bravely Fought theQueen*. *Seven Steps around the Fire* is concerned with another invisible issue of the 'third gender'- the community of eunuchs. In terms of gender, sexuality and social status, they are the most neglected and insulted minority group and social victims. Through this play, Dattani endeavours to draw the public attention to the *hijras* and appeal for a humane attitude towards them.

To tell the story of this radio play, Dattani uses an unusual sub-genre i.e. whodunit. This is a plot-driven variety of a detective story in which curiosity to know the reason or particular person behind a mystery or puzzle is the main feature of interest. Uma Rao, a rich and intelligent postgraduate student of sociology, accidentally happens to play the role of sleuth or detective of a mysterious murder case of a beautiful *hijra* Kamla. Uma is doing a case study on eunuchs. The purpose of her scholarly paper is to show their position in society. She is shocked to find that nobody is interested in their obscure fate and their whereabouts. One eunuch is brutally killed, another is behind the bars as an accused of this murder and even the police are reluctant to find out the truth and punish the real culprit. The police arrest a eunuch Anarkali only because they have to arrest someone or other to fulfil their duty. As a matter of fact, there is no proof against the accused eunuch. Daughter of the Vice Chancellor of Bangalore University and daughter-in-law of the deputy commissioner of police Uma is the wife of Chief Superintendent Suresh Rao. She uses her influence and both conventional and unconventional means to solve the murder mystery and delve deeply into the psyche of the *hijra* community. She wins the belief and confidence of the afflicted eunuch Anarkali by her humane treatment of her. Anarkali seems to know the name of the murderer but she is reluctant to reveal his name. As she says: "They will kill me also if I tell the truth. If I don't tell the truth, I will die in a jail" (Dattani, 2000). From this statement, Uma senses some high-profile conspiracy behind the whole affair. With the help of some clues from Anarkali, Uma goes to meet the head *hijra* Champa, who tells her that the real culprits are of so high a stature that even her father-in-law, the Deputy Commissioner, cannot put them in jail. Now Uma has enough clues to reach the resourceful and influential killer of Kamla. In the meantime, the secret is automatically revealed to her when Shubbu Sharma, the

son of a minister, shoots himself dead during his wedding ceremony. Shubbu Sharma was actually in love with the charming eunuch Kamla and he was privately and happily married to her. But his father, a senior politician, gets young Kamla burned to death and immediately manages to get his son married to a girl who is acceptable to the civilized heterosexual society.

Dattani's use of detective genre 'whodunit' to explore the plight of *hijras* implies some fishy affair going on against them. Ironically, this conspiracy of the majority against the sexual minorities is not the outcome of some conscious efforts. The eunuchs are more harmed by the negligence and indifference of society. As the play shows, nobody seems to accept their existence as individuals; nobody bothers to know their whereabouts or anything that caters to their needs. As nobody cares for them, they are denied the human status which they too are entitled to get. As Uma broods over their gloomy fate during her research on them, "Nobody seems to know anything about them… Did they come to this country with Islam, or are they part of our glorious Hindu tradition? Why are they so obsessed with weddings and ceremonies of childbirth?" (16). They are indispensable part of Indian rituals from birth to marriage and tragedy is that they can neither marry nor bear children. Deprived of their basic rights and perceived as barren and inferior, they long for family and love. They inhabit the non-privileged areas of Indian cities and earn their livelihood by dancing and singing crude songs in trains, at public places and in the ceremonies of marriage and childbirth. They are seen as a community because of their peculiar way of clapping and making gestures. The majority sees them only as the object of entertainment and brushes them aside along with their individual existences. They are not only ignored but also insulted and persecuted by the majority when their interests clash with that of the mainstream individuals'. The play *Seven Steps around the Fire* depicts that the innocent *hijras* are jailed, abused and misbehaved in the prison and made scapegoat at every possible occasion. As an undesirable community, they are so stigmatized and denigrated that the majority thinks it an insult to have any connection with them. In the play, the antagonistic social forces do not let a mainstream individual Shubbu marry a eunuch Kamla. Shubbu's father does not accept their union and conspires to get her killed. From the very beginning, Anarkali, Champa and other eunuchs are well aware of the conspiracy against Kamla but their marginalized status prevents them from speaking. Gaytri Chakravorty Spivak's oft-asked-question 'Can a Subaltern speak?' has been answered in a negative manner, here. As the student and scholar Uma Rao, who is working on class and gender-related violence, concludes:

They knew. Anarkali, Champa and all the Hijra people knew who was behind the killing of Kamla. They have no voice. The case was hushed up and was not even reported in the newspapers. Champa was right. The police made no arrests. Shubbu's suicide was written as an accident. The photograph was destroyed. So were the lives of two young people… (42).

The title *Seven Steps around the Fire* has not only ironic but tragic connotations as well. The play opens with the sound of Sanskrit mantras chanted during the Hindu marriage and ends with the wedding ceremony but the outcome of the whole affair is unfruitful and destructive. The story of the play revolves around the *hijras* and the irony is that they are totally deprived of the blessings of marriage. Through his mouthpiece the sociology scholar Uma Rao, the playwright endeavours to bring the cause of eunuchs to the forefront. The play portrays the unjust and pitiable condition of *hijras* and appeals for social justice. Unlike her husband, Suresh the female protagonist Uma has a very congenial and sympathetic attitude towards them. As a powerful character, she boldly goes to the locality of *hijras* and asks questions to them. She unravels the conspiracy against the eunuchs by using her own wits and going out of patriarchal confines. The selfish patriarchal society denigrates the *hijras* because of their barrenness and infertility but it does not acknowledge the same deficiency in itself. As we notice in the play, how Uma's husband Suresh denies going through a medical test for his sperm count. He refuses to subject himself to any medical examination in order to deny the barrenness of his wife's womb due to his own impotency. This bias of directly blaming women for their barrenness is another social issue that Dattani endeavours to unravel in this play.

Conclusion

Overall, it is worth seeing that the oeuvre of Dattani is replete with different themes. Apart from the above-cited discussions, his *Thirty Days in September* (2001) touches the murky aspect of depraved sexuality: social taboos like child sexual abuse and incest form the core of the play. The psychological trauma of a victim girl and her mother has been projected on the stage. "If most of Dattani's work shows the internal fractures of the familial structures within which it first situates itself, *Thirty Days in September* works from within the psyche of the protagonist who is in some sense already alienated from her location" (Chaudhuri, 2005). His recent production *Brief Candle* (2009) is a play within play which derives its title from Shakespeare's great tragedy *Macbeth*. Though it is tragic in depicting the briefness of life, it is full of humour, liveliness and zest with a touch of magic realism. As already pointed out in above lines that Dattani's plays

belong to the upper middle class of urban India. The analysis of his plays reveals an ongoing cultural shift in contemporary urban Indian culture. The issues of sexuality, gender discrimination, child sexual abuse and communalism all are rooted in the Indian context which is constantly changing with the passage of time. Like Girish Karnad, he has also undermined the socio-cultural constructions and stereotypes in order to present an invigorating social critique. In his plays, Dattani takes on what he calls the invisible issues of Indian society in which, when addressed, the perfect society ever imagined by any author, writer, philosopher, social reformer would be realized, and the society would be more accommodating and accepting.

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