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**CENTRE FOR ETHNIC STUDIES & RESEARCH (CESR)**

**GUWAHATI, ASSAM**

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## About CESR

Centre for Ethnic Studies & Research (CESR) is a registered Academic Society vide regd no. RS/KAM(M)263/J/24 of 2015-2016 established on 31<sup>st</sup> January, 2015 with an aim to organise seminars, conferences, workshops, meetings, demonstrations, public opinion campaigns to the various ethnic issues. It will also try to publish magazines, journals etc. which will provide a platform for all Social Scientists including young scholars for exchange of ideas, interchange of opinions on the issues of the socio-economic, political, ethno-cultural and historical problems of the region at large. Publication of the **Journal of Humanities and Social Science Research** ( JHSSR) is an such kind of effort towards this direction.

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## *From the Desk of Editor.....*

The Journal of Humanities and Social Science Research (JHSSR) is a peer-reviewed journal published in English. It is a multi-disciplinary publication dedicated to the scholarly study of all aspects of Humanities and Social Sciences. Particular attention is paid to Philosophy, History, Geography, Political Science, Public Administration, Human Rights, Rural Development, Economics, Commerce, Management, Education, Anthropology, Sociology, Social Work, Mass Communication, Law, Environment and Developmental issues, as well as ethical questions related to scientific and empirical research.

The Journal seeks to encourage comprehensive and critical study and research on the above subjects; to provide a forum for the study of Humanities and Social Sciences in the global context; to promote dissemination, exchange and discussion of research findings; and to encourage interaction among academics from various traditions of learning.

The main objective of the journal is to provide a platform to all social scientists including young scholars for exchange of ideas, interchange of opinions on the issues of the socio-economic, political, ethnocultural and historical problems of India and abroad.

It welcomes articles with rigorous reasoning supported by authentic documents. Papers based on empirical research will be given priority in publication.

It also encourages the inter-disciplinary studies that are accessible to a wider groups of social scientists, young scholars and the policy makers.

The journal will also provide ample scope to research notes, comments, book reviews in Humanities and Social Sciences.

Contributions to the volume poured in from different scholars and well wishers from North East India and abroad. While at the very outset no specific themes were decided upon for the purpose, papers prepared by the scholars according to their own choice covering major contemporary issues in the fields of Humanities and Social Sciences are published in this issue.

*Dipen Saikia*  
Editor

## THE QUESTION OF MEDIA NEUTRALITY IN VIEWING GENDER SENSITIVITY

**Lipika Roy\***

### **ABSTRACT**

This paper attempts to give a patriarchal picture of representation of women in the mass media. The media played pluralistic role in the image construction of women. At the same time media plays the most important tool to create public opinion and to convey right message to the common people. However, old stereotypical projection have continued in new forms. With the growing commercialization of the media, there has been increasing commodification of women in the media. The mass media has been interested in conveying to the public a particular kind of message about women. One need only flip through the pages of popular magazines and newspapers, watch television programs, and commercial films to get the content of them loud and clear. The power of mass media to create, select and convey particular kinds of images about women cannot be underestimated. To a large extent it seems that the image of women in the society is a reflection of media. Awareness about the critical problems like women oriented crime is somewhere in the hands of media houses. This paper integrates how media due to patriarchal affects projecting women as an 'Object' and in a stereotypical manner with the case study of Guwahati G.S Road molestation incident, in July 2012 where a teenage girl became a victim of objectification. This paper will portray that how Assamese media reported stereotypically the entire case. The study stands on primary as well as secondary data with both quantitative and qualitative method with content analyses.

**(Keywords:** Patriarchy, Gender, Feminism, Media, Assam)

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\* *Research Scholar, Tripura University*

***The powerful always seek to limit freedom by talking of the misuse of freedom, but freedom cannot be called freedom unless one has the right to misuse it...More than evil itself, I have learnt to fear the menace of good that comes in the form of improving others. (Rabindranath Tagore from Jibansmiriti, Rabindra Rancnabali, cited in Nandy 1994, Shohini Ghose, "The Troubled Existence of Sex and Sexuality.***

Representations are formations or as Roland Barthes has said of all operations of language, "*they are deformations*". (Debanjali Roy, July 12). Representations refer to the construction in any medium (especially the mass media) of aspects of reality such as people, place, objects, events, cultural identities and other abstract concepts. Such representations may be in speech or writing as well as still or moving pictures. The term refers to the processes involved as well as to its products. For instance in relation to the key markers of identity- class, age, gender and ethnicity, representation involves not only how identities are represented within the text but also how they are constructed in the process of production and reception by people whose identities are also differentially marked in relation to such demographic factors. All societies have created differential norms and practices, structures and institutions, images and perceptions for social placement of women in the society. The media have played pluralistic role in the image construction of women. At one level, the women's body has been presented in a traditional role model in whom there is great emphasis on control and conformity women has entered into media through several ways : (a) advertisements (b) serials (c) news reporting (d) articles (e) fictions. Women has also been presented in modernizing idioms- outside home, working in offices, playing games and participating in international tournaments. She falls in love, can marry a person of her choice, and divorce her husband, write books and practice medicine. Yet her presentations directly or indirectly are dominated through her looks, body and its management. The contemporary media reveal not merely projections of what is going on in the society but have created role models for the emerging women.

By and large there are less emancipator interventions through media

and even when women issues are taken up, the content generate surplus meanings. The surplus meanings relate to the news items and the visuals which subvert the very purpose regarding the main issue and instead create pervert meanings in the themes and issues. In such situations, one does not really feel concerned after reading or viewing the rape news but reads the news about rape or molestation for perverse delight. There is a greater depiction of women's body and greater sensuousness in representation of themes and situations involving men and women, in magazine, television and cinema. The classical construction of women was through textual, artistic, aesthetic carvings of stones, paintings and use of other material of presentation. The textual form was presented in prose and poetry. The portrayal of women in the text provides ideal normative construct in abstracted form wherein she has been both positively and negatively presented.

Mass media today has become a significant part of life, in a developing country like India. It is the most powerful tool which does not simply reflect, but subtly and indirectly helps in shaping society. All kinds of media may it be the print media, electronic media or the radio and social networking sites are playing vital role to create strong public opinion.

Collected data are analyzed quantitatively to explore media's representation of women and its effect on female university students between 17 to 25 years. The Questionnaire was administered to Tezpur University and Gauhati University female students.

The respondents were asked to choose their preferred media that they rely on. Among 100 respondents 96 respondents preferred newspapers. Although Assam has seen an increase of electronic media in recent years still the dependency on newspapers clearly show how much they still depend on traditional modes such as newspapers. Correspondingly 94 respondents listen to radio, 77 respondents watch television, and 37 want to use internet on the other hand only 6 respondents has chosen magazines as a preferable media and 7 respondents has selected others as can be clearly seen from figure 1. In a state like Assam where literacy hampers some forms of

media, University students still rely on newspapers and radio.

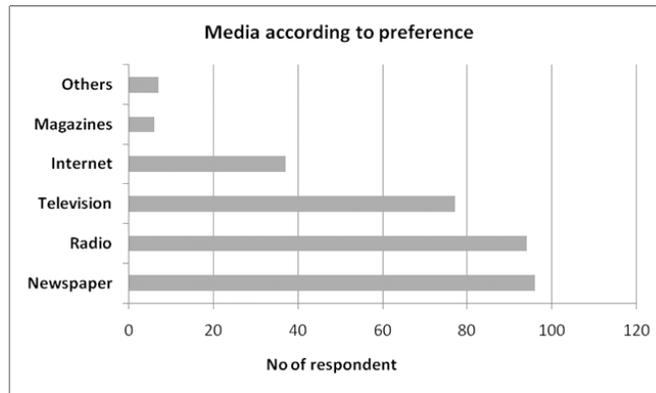


Figure-1

When asked about their favorite television programme News in television emerged as the overwhelmingly favorite genre with 94 respondents choosing it. But again movies, reality show and music programmes came close second third and fourth with 87, 84 and 77 respondents choosing them as their favorite. While lifestyle program and daily soap lagged behind by quite a margin with 24 and 20 respondents respectively. The interesting fact is the emergence of new genres such as reality television which have attracted the younger generation with new programming such as crime shows etc.

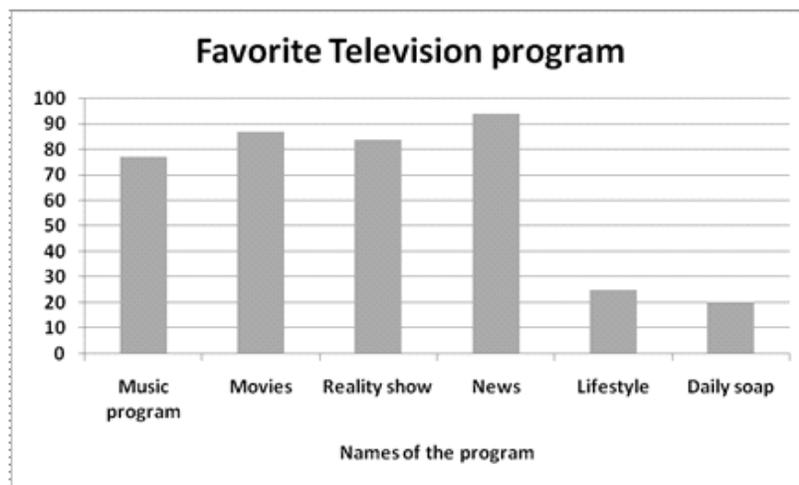


Figure-4

Most respondent that is 48 among 100 watch television for about 30 minutes to 1 hour daily. There are 42 respondents who watch television for 15 minutes to 30 minutes. Less than 15 minutes watched by 18 respondents at the same time 18 respondents also like to watch television greater than 1 hour. The data also matches with the fact that news as a genre which is the most popular as shown in figure 2 practically runs for 30 minutes on an average, which is consistent with their viewing habit as seen figure 3.

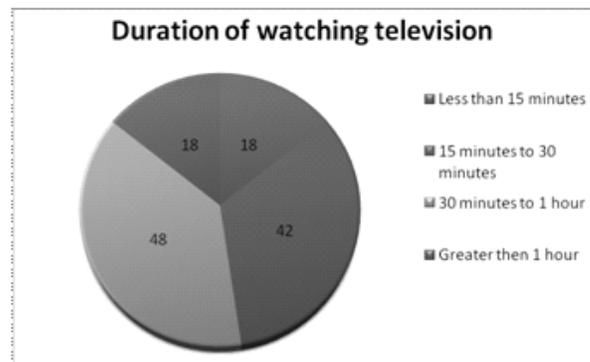


Figure 3

When given a hypothetical situation where channel A airs a news on a rape and channel B airs a news on a election, 50 respondents preferred channel B, 35 respondents liked channel A, 10 respondents said they would prefer both, and 5 respondents who could not decide. This shows that the fact that rape as news attracts attention and makes compelling story for people to take attention.

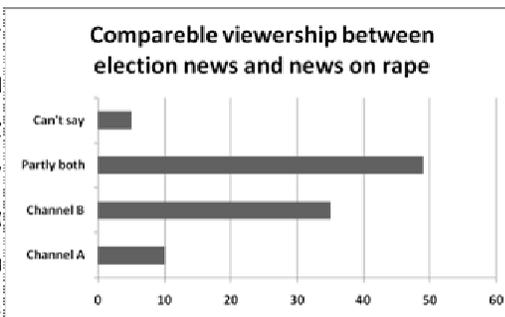
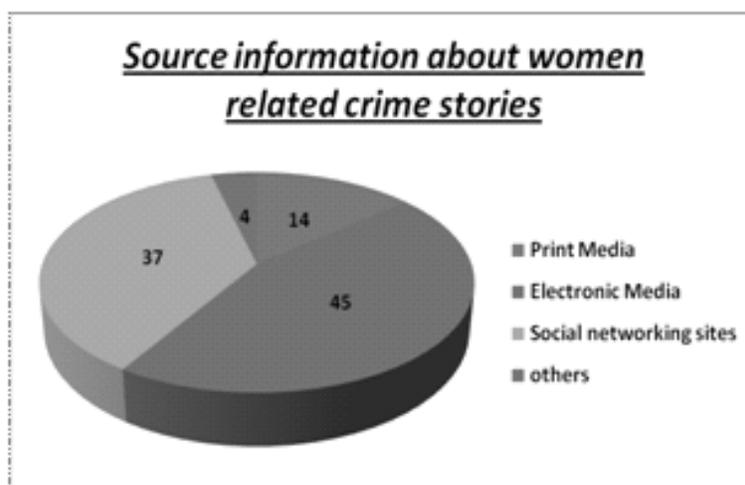


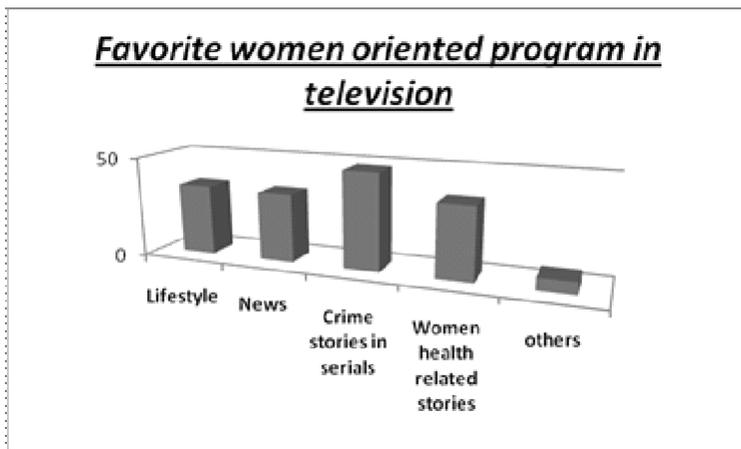
Figure-4

Although print was the preferred mode of media according to figure 1, but when it comes to sourcing information about women related crime stories it is electronic media which is cited by 45 respondents as the prime source. Again 37 respondents said social networking sites also surprisingly was cited by 37 respondents. Print media which was the preferred media was only cited by 14 respondents. Figure 5 raises the question whether electronic media really highlights such women related crime stories or is it because the electronic media uses these stories to enhance TRP's?



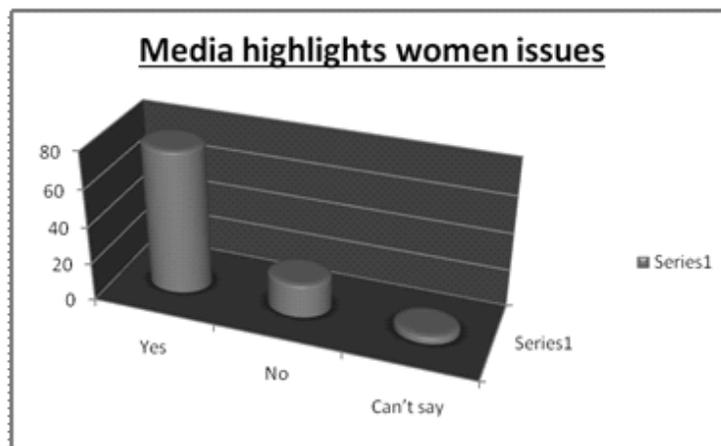
**Figure -5**

Directly linked to the earlier question respondents were asked to identify their favorite programmes in electronic media which were women oriented. And the result is that majority of the 100 respondents preferred crime stories in serials such as '*Crime Patrol*'. While 36 respondents like to watch women health related stories, 35 respondents like to watch women related lifestyle program which includes style syndrome etc. 34 respondents want to see women oriented News in television and 6 respondents like to watch other women oriented program such as daily soap etc. Figure 6 gives a clear idea of the preferences.



**Figure-6**

Majority of the respondents agreed with the idea that media highlights women’s issues, 77 respondents out of 100 have strongly agree with this idea. Again, 18 respondents has totally different opinion they disagree and said that media has failed to highlight women’s issues.



**Figure-7**

Media’s role in sensationalization of women related crime stories have been a grey area. Time and again it has come under the scanner for using it as a tool for TRP’s and even in some cases of not upholding the code of media ethics in their portrayal. 77 of the respondents were of the opinion that yes media sensationalized women related crime news. 8

respondents felt the other way as can be seen from figure 8.

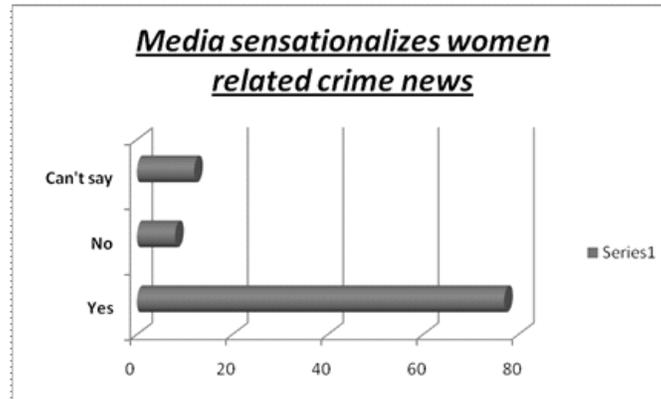


Figure-8

When asked if media was responsible for the notion that “Women of North East India are very easy going” 50 respondents remained neutral whereas 18 respondents disagreed with the idea 20 respondents agreed, again 6 respondents strongly agreed with the idea. And on the other hand only 3 respondents said that they strongly disagree with such notion and media is not at all responsible. Figure 9 explains the division of ideas.

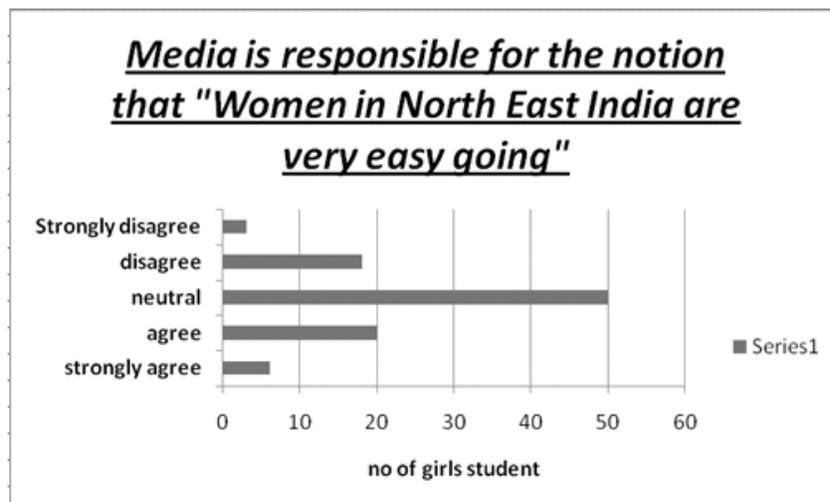


Figure-11

When posed with the question whether they thought women of North east India are safer than the rest of the country, it is quite interesting to know that out of 100 respondents 54 respondents disagreed with the fact which is contrary to the commonly held notion that people have. 17 respondents agreed with this statement. On the other hand 22 respondents are neutral and only 2 respondents are strongly consider that till now women of NE India are safer than the rest of the country. Figure 10 gives a good idea of the views of the respondents.

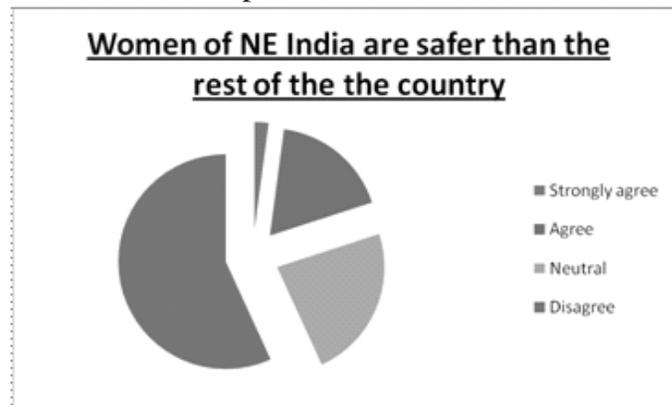


Figure-10

The reporting of the molestation of a girl in Guwahati also known as the G.S. Road incident done by Assamese media was a big controversial issue. 78 girls among 100 students strongly held the view that the reporting was not fair at all. 13 girls cannot give their opinion to this question. On the other hand only 4 girls have said that it was fair enough. With the figure 11 explains the situation.

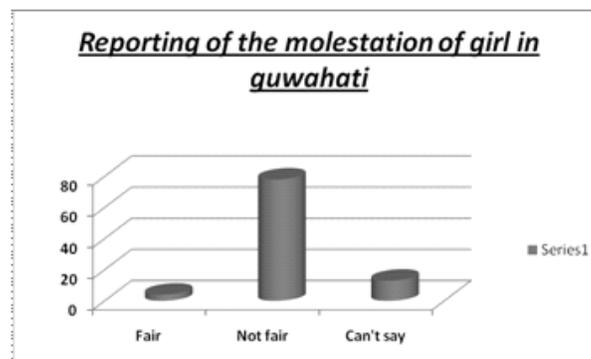
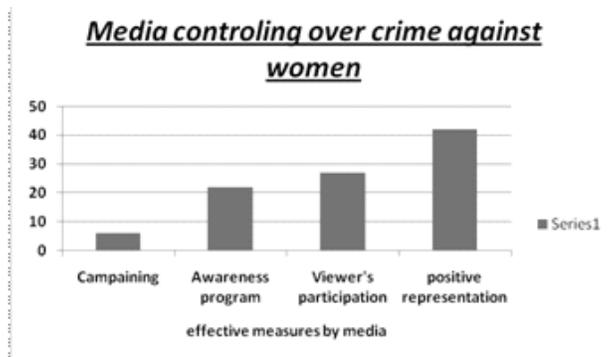
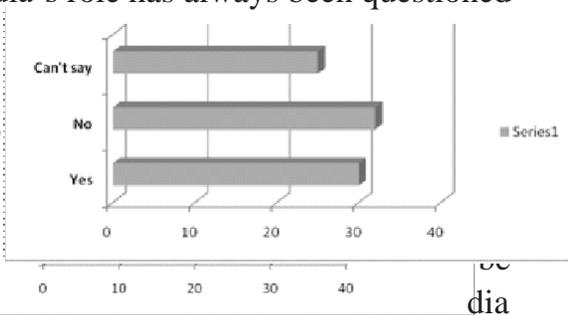


Figure-11

On the question of whether Media in Assam is sensitive to women’s issues the opinion is almost equally divided. 32 respondents that are the major number among 100 respondents feel that media in Assam is not sensitive to women’s issue while on the other hand 30 think that Assamese media is sensitive to women issues. 25 respondents remained neutral. Figure 12 is given below.

**Figure-12**

As a conscious part of any democratic society media is supposed to play a constructive role in issues pertaining to good of the society. And women’s issues are no different. Media’s role has always been questioned in trying to project a positive side to masses and creation of public opinion any responsible media ought to do. 2 representation media can be helpful respondents supported viewer’s participation be taken up by media. 22 respondents beneficial and only 6 respondents that can control over crime against women. A clear figure is given bellow-



**Figure-11**

With these 13 figures many new dimensions on the viewership and readership on different media houses has come out. In the Figure 1 it has cleared that mostly people preferred newspapers as compare to other sources of media and news in television as the favorite program. Now days sensationalize has increase so much because people want to see such things. When it was asked to choose among viewership on election news or news on rape large number of respondents has selected news on rape then the election news. Though mostly people prefer newspaper as their first choice of media, but people mentioned that main source information about women related crime stories get in electronic media, it was very interesting to know that people want to see women oriented crime news as in fictional pattern because most of the respondent like to watch women related crime serials often in television. Majority of the respondent agreed with the concept that media highlights women's issues but at the same time more than 80 out of 100 girls feels that media sensationalizes women related crime news. It was quite fascinating to know that today people in large number disagree with the notion that women of north east India are safer than the rest of the country. These findings has based upon the female students and most of them felt that the reporting of Assamese media to the molestation of a girl in Guwahati was not fair at all and most of them feels that with right positive representation of media can be helpful to control over crime against women.

### **Print Media and G.S. Road Incident**

#### **Chronology of Events:**

In Guwahati, the capital of Assam on July 9<sup>th</sup> 2012 a teenage girl was molested by a crowd of approximately 30 men outside a bar. It was shocking news for every Indian. The notion that Assamese women are safer than the rest of the country became a myth. She was molested in a busy area in Guwahati after her birthday party. *Gaurav Jyoti Neog*, a journalist of a private channel who was nearby, phoned his office asking for camera and crew to shoot the brawl. Although the girl tried breaking away and asking for help, she was dragged back twice into the mob and

abused further. After almost an hour *Mukul Kalita* another journalist from a local daily *Ajir Axom* intervened and rescued the girl. Once the police reached the site, the girl was taken back home and a case was filed. *Amarjyoti Kalita* is the prime accused based on alleged identification from the video footage. The incident took place on July 9<sup>th</sup> 2012 but there were no such news related to this incident for three days in print media, only after it became a national outrage because the video which was uploaded by the channel went viral, was the incident reported on 14<sup>th</sup> July 2012. After watching this incident in the national television Indian government took it very seriously, four-member fact finding team delegation of National Commission for Women (NCW) came to Assam. After that massive protests started against this molestation case. Initially the special Investigation Team had arrested six people in this connection with the molestation. KMSS, an NGO submitted the raw footage of the molestation incident to the DGP that was stopped from broadcasting. After the entire incident flared up chief minister of Assam *Tarun Gogoi* came under lot of pressure from the Assembly and issued a statement at the State Assembly premises in Guwahati on the role of the journalist “This was a case of unethical journalism. It is all right to film the incident as a part of his professional duty, but as a part of his social responsibility the journalist should have informed the police”. *Gogoi* further added “the media blames the Government and particularly the police on all accounts, but journalists too have a responsible role to play in society and in this particular case they have failed miserably”. In fact there were major shuffling of the top rung of the administration done after the incident; *Arabinda Kalita* was appointed as the new SSP (city), while incumbent SSP (city) *Apurva Jeevan Baruah* was transferred as Dibrugarh SP. The transfer came a week after the incident of molestation case. The victim in the Court of Chief Judicial Magistrate, *Kamrup*, said in her statement said that the incident took an ugly turn her friend approached the youth was clicking their photograph from his cell phone. She, in her statement, said, “I and my friend were coming out of the bar when the youth started taking pictures from his cell phone. Seeing this, my friend moved towards him and after that I had no idea what happened between them in those few minutes.

Suddenly, I was dragged out from the auto I had boarded by a group of youths who started misbehaving with me”. She further deposed before the Court that although she requested them to leave her, the group of youths started assaulting her and even snatched her chain and finger ring. “Media people also arrived and started clicking my pictures. I shouted for help but to no avail”, the victim in her statement said. She further added that her clothes were being torn apart and the group started molesting her. I got totally disturbed by what was happening to me. A senior person came to my rescue but even he was stopped. “I even asked the vehicles plying by to stop for my help, though none of them stopped. At last police came and rescued me from the place,” she added in her statement on oath. Meanwhile, the STI formed to probe the incident recorded statements of the two journalists, both from the same private television channel, who were present during the incident, including the one whose role is being questioned. After few days of this incident took place the All India *Mahila* Congress has demanded of chief Minister *Tarun Gogoi* to take stern action against an editor-in-chief of a private channel for tweeting against women and to arrest the reporter of the same channel for his alleged involvement in the July 9<sup>th</sup> molestation incident of a girl in the heart of the city. After wide spread protest against this molestation case, editor-in-chief of the concerned private television channel *Atanu Bhuyan* resigned from the post. *Bhuyan* said that Chief Minister *Tarun Gogoi*’s remarks of “unethical journalism” against a News Live reporter *Gaurav Jyoti Neog*, who first reported the incident, was the reason behind his resignation. The scribe’s role into this matter is under scanner and RTI activist *Akhil Gogoi* has alleged that it was *Neog* who incited the mob to assault the girl. While addressing the press conference, *Bhuyan* supported *Neog* saying that as a journalist it was his duty to report the incident. “If he found guilty by the Forensic science Laboratory, he should be punished, but it is not right to press the judgment before the trial,” he said. *Bhuyan* however, admitted the fault on the part of his TV channel in broadcasting the name of the victim of molestation and showing the TV footage containing the molestation scenes repeatedly on the television for consecutive days. But it was also mentioned by his statement that he will still remain a member of board of

directors of the channel. Later on, a special team of investigators arrested *Gaurav Jyoti Neog* under Sections 504, 34 and 294 of the IPC. While Section 504 relates to 'intentional insult with intent to provoke breach of the peace', Sec 294 denotes indulging in obscene acts in public place. Sec 34 relates to a criminal act done by several persons in furtherance of the common intention. Investigators had earlier recorded voice samples of the journalist and sent them to the Forensic Science Laboratory for matching. The *Krishak Mukti Sangram Samiti* (KMSS) also demanded of the Chief Minister to take action against *Zarir Hussain* of the private news channel for allegedly uploading the video footage on YouTube. On July 23<sup>rd</sup> 2012 *Amarjyoti Kalita*, the prime accused in the July 9 molestation case on the G.S. Road in Guwahati, has surrendered before the police at Varanasi in Uttar Pradesh. Prime accused *Amarjyoti Kalita* along with ten accused in this molestation case were convicted on December 7<sup>th</sup> 2012. Judicial Magistrate *S.P Moitra* convicted the prime accused *Amarjyoti Kalita* along with 10 others under various Sections of IPC namely 143-unlawful assembly, 341 wrongful restraints, 294 obscene art 323 voluntarily causing hurt and 354 Assault on criminal force to women with intent to outrage her modesty. News Live journalist *Gaurav Jyoti Neog* was acquitted along with *Diganta Basumatary*, *Hafizuddin* and *Jitumoni Deka* due to lack of evidence.

This incident brings to light issues of media ethics and law, journalistic codes and problems faced by women at large in today's Assamese society. The incident not only became a regional issue but burst onto the national imagination. The private news channel had uploaded the video which went viral and the national media latched onto it. Then there is the issue of politicization of the entire incident, where different political parties and even pressure groups tried to use this incident for their own purpose. Name of the victim was revealed by various parties at some or the other point. It is for all these reasons that the researcher had decided to do a qualitative content analysis of this incident as reported in 'The Assam Tribune' a premiere newspaper of the state.

As Researcher has done content analysis on the popular newspaper

of Assam 'The Assam Tribune' from 9<sup>th</sup> July 2012 to 31<sup>st</sup> July 2012 including all the pages. Qualitative content Analysis has done on five codes of analyses which the researcher had arrived at after observation. They are–

- Crime against women issues
- Political Agenda
- Moral policing
- Role of Media
- Pictures Analyses

■ **Crime against women issues:** There are some news and articles found in the newspaper which are highly criticizing the incident that has happened on 9<sup>th</sup> July 12 in the late evening on the busy road of Guwahati city. The first article appeared in print on 14<sup>th</sup> July 2012 in the front page of the newspaper was '**Protest in Delhi over city molestation case**' something that can be included in the first code of this content analysis, mentioning with the high emphasis on the word molestation. In this article the word molestation has been repeated again and again t. Where it was reported that how the molestation incident impacted the central government by giving this serious issue to be taken up by the National Commission for Women (NCW). On 14<sup>th</sup> July 2012 there were three news reports on the cover page of the newspaper. On 16<sup>th</sup> July 2012 there was another report '**July 9 incident blown out of proportion**' the 84 years old senior journalist *DN Chakravartty* has given his opinion on increasing number of crime against women while addressing on the G.S. Road incident. He also stated that thousands of Indian girls are raped and molested in every day in the lanes of thousands Indian cities and towns, less reflecting on other issues facing by the people of Assam, media got interested only projecting this G.S. Road case issue in national television. On 20<sup>th</sup> July 2012 a front page report came out '**Women legislators pitch for new laws**' in this report it was projected that how women legislators of the state start criticizing over the existing laws and even they have demanded new laws to tackle the disturbing trend of rising crime and violence against women. It is a

matter of query that why though every day women are facing various difficulties in her path because with the changing period of time women are participating almost in every area only this molestation case require a situation where all the organizations non- governmental or governmental demanded implementation of laws. In the editorial section there was writing on the issue of crime against women. On July 24<sup>th</sup> 2012 *Praful Bidwai*, in his article '**Shameful violence against women**' has given a statistical report on the crime against women. In his writings he has mentioned about the inequality among gender and its existence in administrative structures by saying that police chiefs in different cities have warned women against dressing "provocatively". He has tried to show that till now how Indian society is highly patriarchal where discrimination against women is pervasive from cradle to grave.

■ **Political agenda:** In the codification process there are few news and articles that can be included. On 14<sup>th</sup> July 2013 there was news as '**Massive protests meet against molestation case**' after the incident happened all the opposition party got down to criticize the government. Petty politics took over and each party was trying to win brownie points for themselves from the issue. On 13<sup>th</sup> July 2012 MP *Bijoya Chakraborty* along with activists of BJP *Mahila Morcha* took out a protest rally against the molestation case. Different party members started giving their views and thought to this issue. There was another report which came out on 16<sup>th</sup> July 2012 '**Molestation issue rocks Assembly**' this issue became a huge protest against the Assam government as well as for the central government. In the Assam Legislative Assembly the opposition parties raised the point that one by one there are shameful incidents that is happening in north east India and from this type of incidents we can understand that how a particular issue became a issue for people's own sake. On the same day relating to this issue of molestation there was another report '**Action against editor –in-chief of PVT TV channel sought**' Because of pressure from all sections the chief editor of News Live, a private channel had to resign from his post. Pressure groups like *Krishak Mukti Sangram Samiti* (KMSS) played a leading role to create a tough situation

for the State government. There was a report on this issue ‘ **Akhil for neutral role by police**’ in this reporting it depicts that how things went against police department because of lack of responsibility things went wrong. All the pressure groups after the incident started criticizing the government it was not just because the political forces played a strong role but they cited the inaction of the police in the matter.

■ **Moral policing:** Another important issue which is almost found in most of the reporting relating to this case is moral policing. There was news reporting which was in print on 14<sup>th</sup> July 2012 as ‘**Loss of values, alcohol behind spurt in crimes against women**’ in this reporting highly criticism has been made on the changing scenario of Assamese culture. Many organization think that too much of adoption of westernization as well as degradation of moral values in the society is one of the main cause for the increasing number of crime against women. After the molestation case for a long time there were debates all over the India. Some orthodox groups start protesting against women are having alcohol and wearing western clothes on the other hand organizations like National Commission for Women (NCW) stand on the opposite side by mentioning that after 65 years of independence one has the right to wear anything of their choice stated by *Mamata Sharma* Chairperson of National Commission of Women. It is a phenomena which has to understand that why such incidents create a situation where the whole society suddenly start thinking about morality. It is a questionable statement to every citizen of modern India that does wearing western clothes became ‘provocative’ ones and taking alcohol by women is destroying moral values of India. And only after such big incidents got happened people start realizing about dos and don’ts by women, the extension of such logic is that men cannot be trusted to conduct themselves like civilized beings on streets and in pubs so let them stay at home only. There was a report on 19<sup>th</sup> July 2012 ‘**NCW recommends steps for women**’ this was a report where we get to know that National Commission for Women demanded to the State government for the beneficial measures for the victim. When we think deeply can we say that all the victims of such cruel incidents like rape and molestation gets justice

and do they achieve their normal life back? Where does our moral values and judgments played when we remember the case of the *Adivasi* girl who was stripped in broad daylight in Guwahati during a protest .She did not get any justice the case has not even come anywhere near a conclusion. It is better to say that victims will not receive justice and the guilty will get protection than to promise justice and an unending trial.

■ **Role of media:** Media played the most important role in shaping and moulding the molestation case which took place on July 9<sup>th</sup> 2012. There was a headline in print on 16<sup>th</sup> July 2012 ‘**Journalist role unethical: CM**’ The July 9<sup>th</sup> incident created lot of pressure for the State government as it was one of the burning issue that was projected by National media houses and became an issue of embarrassment for the government. So, Chief Minister *Tarun Gogoi* while addressing the media persons stated that the role of the local news channel journalist who was also involved in the case was totally unethical because he has filmed the whole incident instead of calling police. Another report was featured as ‘**News Live editor-in-Chief resigns**’ *Gaurav Jyoti Neog* who has film the whole molestation incident was a reporter of News Live channel and this private channel also mentioned the name of the victim of molestation and showed the TV footage containing the molestation scenes repeatedly on the television for few days to the extent of even uploading the entire footage on youtube. This was the prime reason Chief Editor of News Live channel *Atanu Bhuyan* had to resign because of the immense pressure. Very interestingly in the editorial section of the Assam tribune newspaper this was the time period which saw a spurt in writing on various issues like gender and violence, crime against women, Media laws and ethics. One of such article was written by *Patricia Mukhim* on 19<sup>th</sup> July 2012 as ‘**From voyeurism to media terrorism**’ in this article the writer bring out that how private channels are playing their part and what ‘Journalism’ stands for. On a note the writer pointed out that ‘A news channel by itself may not be such bad thing. But if it is also owned by a high profile politician of a State and also one of the most powerful ones, then it is problematic. Here it proofs that because the private channel owed by a wife of a strong

politician of Assam the actual news or the main incident may moulded in a different way. There was another article which came out on 22<sup>nd</sup> July 2012 by *Mridula Borooah* as '**Television and Ethics**' where the writer has mentioned about the various incidents related to women who took place in Assam and how media played in shaping and projecting such cases. Incidents like 1. A young girl because she was a stranger in the Guwahati city lost her way and knocks every possible door but all of a sudden people of all ages started chasing the girl through the streets, and finally catching hold of her by her hair the women drag her down and begin to shower blows on the helpless person. Other such incidents like 2. A group of hooligans walk into a hotel, break open the door of a room catch the women inside the room and begin to slap and kick her from all sides. She is thrown to the ground and almost disrobed. The identity of the women concerned is known to all. These real stories projected by the private news channels but the question is that while projecting such incidents are journalists playing its role responsibly. Another important news that was on print on 21<sup>st</sup> July 2012 as '**Media must be balanced: Jairam**' the Union Rural Development Minister *Jairam Ramesh* stated that it is very important for the media houses to be balanced because whatever they telecast it builds a impression upon viewers and common people. He stated that "stories done by the media in the North East would be picked up by the national media and project Assam as a case where there is only ethnic violence and only atrocities on women. There is more to Assam than all this, While reporting negative events the media should highlight all angles. "I think there is a great responsibility on the media also to be more balanced". With these kinds of statements we can understand that how media is much responsible for the image of any particular place or incident.

■ **Picture Analysis:** A picture can depicts how a particular incident plays an important role in shaping public opinion and impression of that incident. In the very first day reporting that was came out on 14<sup>th</sup> July 2012 there were three separate reports in the front page of the *Assam Tribune* newspaper. One of the main article was '**Protest in Delhi over city molestation case**'(see appendix 1, fig. no.1) this was the headline of

that particular article and it has a picture on it Where ‘people looking at the hoarding put up by Assam Public Works of the culprits involved in the molestation case in Guwahati on Friday’. On 18<sup>th</sup> July 2012 another important picture depicts the anguish of students and people all over the places over the molestation case ‘**A protest rally being taken out demanding arrest of the culprits involved in the July 9 molestation case in Guwahati on Sunday.**’(see appendix 1, fig. no.2) On 17<sup>th</sup> July 2012 a picture came out in the page 5 of the newspaper where *Manipuri Basti Meira Paibi Nari Santha staging a demonstration against July 9 GS Road molestation incident, in Guwahati.*(see appendix 1, fig. no.3) There was a big picture that has come out on the 19<sup>th</sup> July in the page 1 where **National Commission for Women Chairperson Mamta Sharma( 2<sup>nd</sup> from R) interacting with Chief Minister Tarun Gogoi on the July 9 molestation case at the latter’s chamber, in Guwahati on Wednesday ,July 2012.**(See appendix 1, fig. no.4) This picture depicts that how much this incident gets importance and the political turn that the incident had taken. Lastly one of the most important image that was in print on 24<sup>th</sup> July 2012 where we can see that **the prime accused of the July 9 molestation case Amarjyoti Kalita being produced at the CJM’s court, in Guwahati.** (See appendix 1, fig. no.5) It depicts that because of media and all the pressure groups police forced to catch the accused *Amarjyoti* as soon as they came to the court. There were several other pictures also projected by the newspaper but these were some of the images which portray the importance of the July 9 molestation case.

### **Conclusion:**

Representation of women related crime stories in media are not new phenomena. But it’s only in recent times that we have come across fictionalization of real life events. With the growth in media being exponential the search for novelty in programming has always been there. It is in this quest we find the evolution of new genres of programming. Any genre that pulls more viewers becomes the most coveted and more and more channels follow the trend. There was a time when crime used to be a small segment in news at best. But over time this segment became a full

blown 30 minute package on most news channels. It was obvious crime news was fast becoming a saleable commodity. And we always had the suspense and thriller genre in fiction shows in entertainment channels. But the success of real crime stories on news channels spilled over to entertainment and thus emerged this new genre of fictionalized accounts of such stories. Representation has always been questioned in the manner that these shows depicted crime. There was always the question of whether these shows eulogized crime. Real life crime stories were retold from the perspective of the audience and the thin line between programming and reality was diluted.

The effect of television programming in youths especially women is hardly documented and researched. This research was an attempt at that end to decipher how young female university students react to such kind of crime stories which more often than not portray crime against women. The answers were startling and not very off the mark. Students feel threatened at the alarming increase of such programmes on one hand and also like to watch such programmes over other programmes on the other. Media representation of women and women related stories have left much to improve and its role hasn't gone unnoticed to the respondents. Old notions such as women of northeast are more emancipated and thus less prone to dangers have been demolished. There are no more misconceptions based on hearsay. Media has today in fact laid to rest all doubts about women's vulnerability in today's time by its reporting on the G.S. road incident. Issues such as media ethics and journalistic codes, role of women's organization, civil society, and administration and also the crucial biasness in society's attitude towards victims came up time and again during the project. And this biasness is reflected in the way media went about its task in reporting the incident. Be it either the print media or the electronic media there is much left to be desired. A society cannot remain hostage to the insensitive nature of their portrayal of women's issues. It is high time media ethics and standards are adhered to and maintained in the light of a society which is increasingly dependent on media for its staple of news and views. It is the media that sets the agenda for the masses and if the gatekeepers of consciousness mislead people as we see the video of the G.S. road incident

was uploaded in Youtube with utter disrespect to the privacy of a girl, society is bound to react and turmoil follows.

It is pertinent to note here that media training in the region is still at a nascent stage and most of the people associated with this profession are not trained and lack basic know how of the standard procedures to be followed while publishing a news. Media growth in the region has been exponential and trained professional are scarce. Also there is the issue of profitability and reach for which these media organizations cannot afford to pay at par with their counterparts in other parts of the country. In most cases people with minimum qualifications are hired as reporters in locations outside the big towns. What it means is that quality is compromised at every step and thus quality of news is hostage to the mediocrity of its reporters. What the region and Assam needs is individuals who are trained and sensitized to the concerns of society around them, and then only incidents such as G.S. road can be avoided or atleast handled in a more responsible manner keeping in line with journalistic ethics.

Women related crime stories are here to stay as television channels have realized they are the sure shot way to TRP's and subsequently revenues. With the popularity of these shows on the rise representation will always be questioned and remain a topical area of concern for academics and society as well. What these shows show and how they affect the minds of the youth and children is a matter that needs more research and analysis. The present research points out to a disturbing trend of how women are affected and fictionalized as well as real stories of crime against women have a definite effect which needs further inquiry and research.

#### **Notes & References:**

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# INTERNAL DISPLACEMENT IN ARUNACHAL PRADESH

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## Introduction:

The concept of internal displacement has emerged as a major discourse in recent times. It denotes a phenomenon in which people are forced to leave their traditional habitual residence on the one hand and on the other they usually pay the price of development without getting benefited from it. The United Nations Human Rights Commission in 1992 defines internally displaced persons as “those persons who have been forced to flee their homes suddenly and unexpectedly in large numbers, as a result of armed conflict, internal strife, systematic violations of human rights or natural or man-made disasters, and who are within the territory of their own country.”<sup>1</sup> Another definition of IDPs has been prepared by Francis Deng, the Representative of the United Nations secretary General on IDP. According to this definition,

“Internally displaced people are those persons or groups of persons who have been forced to flee or to leave their homes or place of habitual residence in particular as a result of or in order to avoid the effect of armed conflict, situations of generalized violence, violation of human rights or natural or man-made disasters and who have not crossed an Internationally recognized state border.”<sup>2</sup>

The definition includes those displaced by natural and man-made disasters as IDPs and states, “Every human being shall have the right to be protected against being arbitrarily displaced<sup>3</sup> from his or her home or place of habitual residence.”<sup>4</sup> Thus, internally Displaced People (IDP) can be

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categorized into three, viz;

- (a) Conflict induced Internally Displaced Persons (IDPs)
- (b) Natural disaster/ calamity induced IDPs
- (c) Man-made or Development induced IDPs<sup>5</sup>

Displacement is caused by various factors such as natural disasters, ethnic, religious and political conflicts and development projects. Again, displacement is both ‘physical displacement’ and ‘livelihood displacement’. In the narrow sense, displacement results in the physical displacement of people living in the reservoir or other project area. This occurs not only due to the inundation caused by reservoirs but also due to the installation of project facilities and associated infrastructure. The physical displacement is involuntary and involves coercion and force. However, the inundation of land and alteration of riverine ecosystems, whether upstream or downstream, also affects the resources available for land and riverine based productive activities. In the case of communities dependent on land and the natural resources base, this often results in the loss of access to traditional means of livelihood, including agricultural production, fishing, livestock grazing, fuel-wood gathering, collection of forest products and so on. This not only disrupts local economies, but also effectively displaces people from access to a series of natural resource and environmental inputs into their livelihoods. This form of livelihood displacement deprives people of their means of production and dislocates them from their existing socio-cultural milieu<sup>6</sup>. In other words, a very large section of people may not be directly affected due to acquisition of land, but indirectly due to the changes in the land-use pattern, as a consequence of the project.<sup>7</sup> .

In development projects some persons are physically displaced and others deprived of their livelihood without being physically displaced. Development projects are crucial for economic growth, but results in a change in land use. Therefore, development induced displacement is planned; the state acquires private land through a Gazette Notification and compensates the owners for it. Land is crucial to people’s livelihood but projects treat it only as a commodity. On the other hand, most families

specially the poor tribals sustain themselves on the Common Property Resources (CPRs). But when the projects acquire CPRs, they are not considered as land losers because they do not have an individual title to it according to the present legal system. Its dependents are, therefore, unable to sustain themselves on it and are forced to move out. They are not displaced persons (DPs) and are not counted among the DPs and Project Affected Parsons (PAPs) because they legally leave their homes of their own accord. Loss of both private land and CPRs cause DPs and PAPs, but most projects count only individual land losers among them and exclude most families sustaining themselves on CPRs according to their customary law. Most of these families have inhabited in CPRs for centuries but the individual centric laws of the country do not recognize their rights over them. They are thus excluded from benefits like compensation when the projects alienate their sustenance.<sup>8</sup>

As such development-induced displacement is the forcing of communities and individuals out of their homes, often also their homestead lands, for the purposes of economic development. Such displacement has been historically associated with the construction of dams for hydroelectric power and for irrigation purposes but also appears due to many other activities, such as mining and the creation of military installations, airports, industrial plants, weapon testing grounds, railways, road developments, urbanization, conservation projects, forestry, etc. Development-induced displacement is a social problem affecting multiple levels of human organization, from tribal and village communities to well-developed urban areas.<sup>9</sup>

Thus, development induced displacement is generally caused by state policies. It includes displacement due to irrigation projects, dam, reservoir, urban infrastructure and transportation, parks and forest reserves, agricultural expansion, population distribution schemes etc. For all these purposes land is acquired by the government which causes displacement of large number of people. Thus displacement is defined as the process of expropriation of land and other assets in order to allow a project to proceed for the overall social good.<sup>10</sup> Thus, development induced displacement

constitutes violations of human rights and humanitarian laws and poses a serious challenge to the international community. The displaced people are evicted from their homes, their lives and livelihood are disrupted and they face the uncertainties of life in settling in unfamiliar and inhospitable locations. They face long term risk of becoming poorer and more vulnerable as a result of displacement.<sup>11</sup> Thus, development induced internal displacement of population generally refers to those people who have lost their homes, land and livelihood due to acquisition of land by the state for its own use and on behalf of others whom the state would grant the land.<sup>12</sup>

Almost every mega project has left a trail of dispossessed, impoverished and angry. In many places the oustees have organized themselves, in order to fight politically for a better deal.<sup>13</sup> Among all of these development projects, dams appear to be the single largest cause of displacement. Large dams have significantly altered many of the world's river basins, with disruptive, lasting and usually involuntary impacts on the livelihoods and socio-cultural foundations of millions of people living in these regions. The impacts of dam on people and livelihoods, both above and below dams have been devastating the cultural way of life of a large population containing diverse communities.<sup>14</sup>

It is also observed that project authorities do not consider the problems of displacement and rehabilitation as important aspects of the project and concerned authorities seldom undertake detailed and systematic surveys of the population to be displaced.<sup>15</sup> Resistance against dam, therefore, is generally about the recognition and restoration of rights. The resistance movements against forced displacement are basically resistance to displacement, inadequate resettlement programmes and the very development rationale that displaced them and the lack of control that displaced people have over determining their livelihoods. Resistance also takes place due to exclusion from categories/labels such as 'project affected person' or compensation packages that would help to restore the rights and livelihoods of displaced people as the conventional compensation packages are very inadequate in capturing loss and the hidden costs of forced displacement, and intangible social and cultural issues.<sup>16</sup> In view of

the above, the focus of the proposed work is on development induced displacement by mega dams in Arunachal Pradesh while discussing the issues of internal displacement.

### **Lower Subansari Project: Land Acquisition, Displacement, Resettlement and Rehabilitation:**

The Lower Subansiri Hydro Electric Project is the first hydro-electric project in India to be located in two states- Assam and Arunachal Pradesh. The project was launched in the year 2000. The proposed dam site is 23 km upstream of the Gerukamukh village in the Dhemaji district of Assam. 90% of the project area falls within the territory of Arunachal Pradesh and the remaining 10% falls under Assam. The total requirement of forest land is 4039.3 hectares, out of which 3183 hectares are in Arunachal Pradesh and 856.3 hectares are in Assam. The 116 meter high dam is estimated to submerge 3436 hectares of land.<sup>17</sup> It is important to note that the area in which the dam is located has been very vulnerable to flood and earthquake. Landslide is also common in the area. The project is also located in an important bio-diversity hotspot.<sup>18</sup> But the reservoir has submerged primarily forests which are important wildlife habitats.<sup>19</sup>

The Lower Subansiri Hydel Project has also led to a fear about the possibility of internal displacement of the local population. The dam is mainly located in the thinly populated Arunachal Pradesh and it will directly displace and affect the livelihood of about 8000 people.<sup>20</sup> Almost 14 villages are likely to be affected by the project<sup>21</sup>. This implies that the Subansiri Project may lead to direct or indirect internal displacement and will affect the livelihood of population residing both upstream and downstream of the project. But the National Hydro Power Corporation (NHPC) is silent about the issue. It has commenced construction work without taking the demands of the local people into consideration.

In this context, it may be noted that the government of Arunachal Pradesh has signed 158 Memorandum of Agreement and Memorandum of Understanding with public sector undertakings and private companies under Build, Own, operate and Transfer (BOOT) basis for execution of

power projects with an estimated 63,000 MW of power. According to the provision of the National Hydro –Power Policy, Arunachal Pradesh Government will get 7,560 MW of free power though the present estimated demand of the state is only 105 MW of power. So, it is understandable that the Arunachal Pradesh Government is going to sell the surplus power to other states and will earn at least Rs 10,000 crore every year from hydro power which is much higher compared to the state’s current annual budget of Rs. 2500 crore.<sup>22</sup>

The survey of the Gensi village of Likabali Sub-division of West Siang District reveals that two villages of Lower Subansiri district of Arunachal Pradesh, viz; *Gangi* and *Nsiberite*, have been severely affected by the Lower Subansiri Hydro Electric project. A total of 1094 people seem to have been affected by the project. Out of 116 affected families, 77 families from both the villages have been displaced involuntarily by the hydel project and total 1225 hectares of private land have been acquired. Among these 77 project affected families, 29 lost their agricultural land, but not their homestead. As a result, the affected people moved to the Gensi village which is almost 90-95 km far from their villages in search of alternatives. It is important to mention that the people of these affected villages are mostly dependent on the river Subansiri and the climate of the area for agriculture either *jhum* cultivation or “*Paani Kheti*”(Deep Water Rice Cultivation) and on common property resources, especially on timber and bamboo for their livelihood.

It is worth mentioning that the people of Arunachal Pradesh were well informed about the possible acquisition of land before the installation of the projects. Regarding compensation, the respondents informed that they had been given almost 80% cash compensation for the land and that the compensation process is still going on. Construction of two resettlement camps or model villages, viz; *Tarap* and *Nsiberite Rijo* is also going on for the people of *Gangi* and *Nsiberite* respectively equipped with facilities like health centers, drainage system, electricity, model schools etc.

Regarding employment, it is claimed by the respondents that one

member from 7-8 out of 77 affected families got employment in the project based on their educational qualification whereas, the Government of Arunachal Pradesh and NHPC authorities claimed that 30/40 local youths were employed in the project through campus interview. A few are engaged in temporary jobs under contractors and as drivers. Affected families also stated that most of them have also started petty business or have opened shops either in their locality or in the project site from the cash compensation they received from the authority for the land they have lost for the project.

It has also been observed from the field survey that though the people of Arunachal Pradesh have received almost 80% of compensation and resettlement benefits from the state Government and the NHPC authorities, yet some of the affected people are not satisfied with the resettlement package and the modern facilities provided in the resettlement sites. It has been alleged by the local people that the project has disrupted their community network and their traditional way of life and as such has transformed their traditional tribal lifestyle. People who have lost only agricultural land, but not homestead land have refused to move out from their villages, viz., Gengi and Nsiberite, and it has been reported that the Village Action Committee of Gengi is trying to mobilize the people against the LSHEP due to its adverse effect on their culture and traditional way of life.

On the contrary, the Adi people of Arunachal Pradesh who have been forced to move to Assam have claimed that they have lost approximately 570 hectares of their ancestral land for the project. Though the DPs and PAPs of the upstream have been compensated and rehabilitated by the Arunachal Government, these Adi people have not got any benefit from the project because they have not been provided any compensation either by the Union Government or by the state governments of Assam and Arunachal Pradesh. It is important to note that though the Arunachal Pradesh Government and NHPC authorities made provisions for the rehabilitation of the DPs and PAPs of the LSHEP in Arunachal Pradesh itself, the Adi people had moved to Assam on their own and resided in the forest area. These Adi people used to move from place to

place in search of livelihood alternatives as reported by the village headman of the Adi village, Durpai Dasi Gaon. This may be the reason why the Adi people have not got any benefit from the Governments of Assam and Arunachal Pradesh.

The survey has showed that so far, displacement has taken place only in Arunachal Pradesh. But the LSHEP has certainly disrupted the livelihood of a significant section of population both in Assam and Arunachal Pradesh. The study shows that the LSHEP is facing resistance from local citizens and other civil society organizations in Assam on the issue of internal displacement of people and on the faulty clearances to the project without comprehensive downstream impact study. However, it is observed that at present, no such protest movement is going on in Arunachal Pradesh against the LSHEP, though significant displacement has taken place in the upstream of the project. Here, it may be noted that the people of Arunachal Pradesh, too, protested against the project at the initial stage under the leadership of T. Dasi, the President of the then Village Action Committee. During an interview with the Research Scholar, Mr Dasi alleged that he was arbitrarily removed by the Arunachal Government from the post of President, in presumably to suppress the movement.

The study also revealed that both private and public land has been acquired in the upstream of the project but in the downstream only CPRs have been acquired for the project. Since no private land has been acquired so far for the LSHEP in Assam, people of the village under study have not been displaced directly by the project, but they are indirectly displaced by the project as it was set up in a forest area. Before the installation of the project, people used the forest area for the production of seasonal vegetables and as grazing field. It is important to note that the local people of both downstream and upstream are unfamiliar with modern health care facilities and they use medicinal herbs that were available in the forest area for treatment. Thus, the acquisition of CPRs not only deprived them from their means of sustenance but also affected their traditional practices.

**Conclusion:**

Although India has implemented various policies to resettle and rehabilitate the DPs and PAPs, these policies and acts could not meet the aspirations of those displaced. The movements and protests against the state-sponsored development projects clearly showed the shortcomings of these policies as the provisions and benefits provided under these acts or policies are not adequate to rebuild the lives of the displaced people. It appears that project authorities and the States do not consider the problem of displacement and rehabilitation as important aspects of the projects and the concerned authorities seldom undertake systematic and detailed survey of the population likely to be displaced. It may be noted that none of the acts passed by the Government of India make rehabilitation mandatory.

Moreover, most of these Acts provide compensation only to the individual land losers and are applicable to only those projects which displace more than 200 families in hill areas and 250 in the plains and are completely silent about the projects which displace a comparatively smaller number of people. Thus, these acts cannot be applied to LSHEP as it has not led to displacement of 200 families in Arunachal Pradesh and 250 in Assam. Only two villages of Lower Subansiri District of Arunachal Pradesh and Gerukamukh of Dhemaji District of Assam have been affected so far by the project unlike what has been predicted in the available literature on the project that the Lower Subansiri Hydro-electric Project would affect 14 villages and 8000 population. The survey showed that so far, displacement has taken place only in Arunachal Pradesh. But the LSHEP has certainly disrupted the livelihood of a significant section of population both in Assam and Arunachal Pradesh. Majority of the tribal people residing in the vicinity of the project site are either dependant on agriculture and allied activities or on CPRs for centuries, but the LSHEP has altered their traditional way of living by introducing modern facilities which are unfamiliar to their culture and tradition. Loss of traditional means of livelihood and community networks and the fear of possible collapse of the dam due to natural calamities have undermined their cultural rights as well as their right to life. Moreover, as

the project is situated in an area vulnerable to flood, landslide and earthquake, it has created a psychological trauma among the downstream dwellers about the possible collapse of the dam due to natural calamities. Again, the building of dams in China and its plan to divert the river Brahmaputra questions the feasibility of the dam itself.

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# NATIONAL FOOD SECURITY ACT, 2013: GOVERNANCE ISSUES AND CHALLENGES

Deba Narayan Hazarika\*

## Introduction:

The right to food is a human right. It is *universal*, acknowledged at the national, regional and international level, and applies to *every* person and group of persons. The evolution of the right to food is derived from the larger human right to an adequate standard of living contained in the 1948 Universal Declaration of Human Rights (UDHR). Article 25 (1) of UDHR asserts that, ‘Everyone has the right to a standard of living adequate for the health and wellbeing of himself and of his family, including food, clothing, housing and medical care and necessary social services ...’ The International Covenant on Economic, Social and Cultural Rights (1966) developed these concepts more fully, stressing ‘the right of everyone to ... adequate food’ and specifying ‘the fundamental right of everyone to be free from hunger’. Currently, however, some 852 million persons throughout the world are seriously – and permanently – undernourished, 815 million of whom are in developing countries, 28 million in countries in transition and 9 million in developed (“industrialized”) countries. Furthermore, every five seconds, a child under ten years of age dies of hunger or malnutrition<sup>1</sup> – more than 5 million per year!<sup>1</sup>

India is a country which is commonly attributed to starvation and distress, not a country of plenty. According to FAO-(Food and Agricultural Organisation-), India still is home to the largest number of malnourished people in the world. As per World Bank data of 2012, India stands at 10th position in terms of GDP . Though being one of the developing countries of the world, India is struggling with many primary issues like poverty, malnutrition, corruption etc. As per Wealth hunger life, IFPRI, and Concern Worldwide: 2013 Global Hunger Index, India is ranked 16th in the list of

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countries having serious hunger situation.

There are number of policies and subsidies introduced and implemented by Government of India (GOI) to overcome the issue mentioned above. Food Subsidy has the highest proportion in an overall subsidy burden of Government of India. The basic objective behind food subsidy is to help the poor class of the society to avail food grains at low cost compare to the market rates. To ensure right to food in India, Govt. has implemented various programmes. Some of the central food schemes and other assistance programmes for the poor in India are follows:

1. Targeted public distribution system;
2. *Antyodaya Anna Yojana*;
3. Mid day meal scheme;
4. *Annapoorna Yojana*;
5. Integrated child development services;
6. National family benefit scheme;
7. National food security Act.

To further strengthen the efforts to address the food security of the people, the Government has enacted the National Food Security Act, 2013. It marks a paradigm shift in approach to food security – from welfare to rights based approach. The Act legally entitles upto 75% of the rural population and 50% of the urban population to receive subsidized food grains under Targeted Public Distribution System. About two thirds of the population therefore will be covered under the Act to receive highly subsidised foodgrains. There is a special focus in the Act on nutritional support to pregnant women and lactating mothers and children upto 14 years of age by entitling them to nutritious meals. Pregnant women will also be entitled to receive cash maternity benefit of Rs. 6, 000 in order to partly compensate her for the wage loss during the period of pregnancy and also to supplement nutrition. Keeping in view the important role that women play in ensuring food security of the family, the Act contains an

important provision for women empowerment by giving status of head of the household to the eldest woman of the household, for the purpose of issuing of ration cards

But there are some issues and challenges underlying for which govt. is not successful fully to ensure right to food for the people of India over the period of time. Right to food security Act 2013 also have faced some challenges in the implementation of the Act. So the study is an attempt to find out the governance issues and challenges in the implementation of the Act.

### **Literature review:**

Saxena N.C. (2007) in his review article "*Rural Poverty Reduction through centrally sponsored schemes*" had found that changing the design of the sponsored schemes (subsidies) alone is not enough. Greater efforts are needed to build the capacity of administration and improve governance. The concept of good governance should therefore be translated into quantifiable annual index on the basis of certain agreed indicators, and central transferred should be linked to such an index.

Upadhyay R.P. and Palanivel C. In his book "*Challenges in Achieving Food Security in India*" had concluded that the causes of existing food insecurity in India is due to unavailability of food and poor purchasing capacity, illiteracy, unemployment, overcrowding, poor environmental conditions, gender bias, lack of intersectoral coordination and political will, poorly monitored nutritional programmes and inadequate public food distribution system. To achieve food security priority has to be assigned to agriculture and rural development along with promoting women empowerment, ensuring sustainable employment and improving environmental conditions (water, sanitation and hygiene).

Nair B.G.(2012) [7] in his paper "*The National Food Security Act, 2011: An Opportunity Lost*" has criticized the National Food Security Bill, 2011 by not considering the indispensable recommendations from various sources. Provisions for procurement and storage should have more clarity, prioritizing decentralized procurement, scheduling the distribution

of food grains, etc. The Bill should not just be an attempt to satisfy at the surface level the growing demands for better food coverage of the nations.

Kumar U. and Chatterjee B. (2012)[8] in their paper has suggested that the National Food Security Act, in its present form, cannot be called an expected Act on food security. But with some amendments the Bill would eventually lead the country toward attaining

Nobel Laureate Amartya Sen in his Seminal essay 'Food, Economics, and Entitlements' argues that an entitlement to adequate food through relative price determination would be invaluable in combatting hunger due to recession, famine, drought and general inflationary pressure . Little attention has been paid by community practitioners to food insecurity and an integrative approach to food security that pays attention to distribution and consumption is required.

### **Objectives of the Study:**

The present study is an attempt to find out the governance issues and challenges in the implementation of the National food Security act 2013.

### **Methodology and the source of the study:**

The study is analytical and descriptive one. Data's are collected from various journals, megazines , government websites, books relating to the subject matter.

### **Definition of Right to food:**

The right to food is an inclusive right. It is not simply a right to a minimum ration of calories, proteins and other specific nutrients. It is a right to all nutritional elements that a person needs to live a healthy and active life, and to the means to access them. "Right to food" mean that all people should have the ability to feed themselves in a way that meets their specific nutritional needs. There are some important elements of right to food. These are as follows....

1. *Availability* requires on the one hand that food should be available

from natural resources either through the production of food, by cultivating land or animal husbandry, or through other ways of obtaining food, such as fishing, hunting or gathering. On the other hand, it means that food should be available for sale in markets and shops.

2. *Accessibility* requires *economic* and *physical access* to food to be guaranteed. Economic accessibility means that food must be affordable. Individuals should be able to afford food for an adequate diet without compromising on any other basic needs, such as school fees, medicines or rent.

3. *Adequacy* means that the food must satisfy *dietary needs*, taking into account the individual's age, living conditions, health, occupation, sex, etc. For example, if children's food does not contain the nutrients necessary for their physical and mental development, it is not adequate.

### **India's Constitutional Provisions for the Right to Food:**

The Constitution of India both explicitly and implicitly provides for a right to food, thereby offering robust national protection that is likely more accessible to Indian citizens than similar safeguards provided by international bodies. Explicitly, Article 47, located in the Directive Principles section of the Constitution, creates a "duty of the State to raise the level of nutrition and the standard of living and to improve public health." Given the aspirational and non-justifiable nature of the Directive Principles, however, most of the development of the right to food has occurred within the context of Article 21, which includes a right to life and is located within the enforceable and justifiable Fundamental Rights section of the Constitution. The fact that *PUCL* transformed food programmes into legally enforceable entitlements is particularly significant in light of the origins and framework of the Indian Constitution, as the Constitution emphasizes civil and political rights (CPR) over economic, social, and cultural rights (ESCR), by placing ESCR—such as the right to food—under the heading of non-justiciable "directive principles of state policy." Only through judicial orders promulgated through *PUCL* and its preceding litigation have ESCR been

made judicially enforceable in India As constitutional rights. Art. 39 lit. a requires the state to secure for its citizens the right to adequate livelihood, Art. 47 oblige the state to raise the quality of life through enhancing the level of nutrition and more generally the standard of living.

### **National food Security Act, 2013:**

The much-debated National Food Security Act, 2013 was passed by the *Lok Sabha* and the *Rajya Sabha* – the Lower and Upper Houses of the Indian Parliament – on 26 August 2013 and 2 September 2013 respectively. The Act is the latest legislation in a series of measures aiming to establish rights-based economic governance in India for achieving inclusive growth. The objective of the Act is to legally entitle 75 per cent of the rural population and 50 per cent of the urban population in India to a minimum supply of foodgrains at subsidized prices. With around 800 million people expected to receive subsidized food, the programme is arguably one of the largest targeted food security schemes in the world.

### **Sailent features of the Act:**

**Coverage and entitlement under Targeted Public Distribution System (TPDS):** Upto 75% of the rural population and 50% of the urban population will be covered under TPDS, with uniform entitlement of 5 kg per person per month. However, since Antyodaya Anna Yojana (AAY) households constitute poorest of the poor, and are presently entitled to 35 kg per household per month, entitlement of existing AAY households will be protected at 35 kg per household per month.

(ii) **State-wise coverage:** Corresponding to the all India coverage of 75% and 50% in the rural and urban areas respectively, State-wise coverage will be determined by the Central Government. State-wise coverage has been determined by the Planning Commission on the basis of 2011-12 NSSO Household Consumption Expenditure Survey data.

(iii) **Subsidised prices under TPDS and their revision:** Foodgrains under TPDS will be made available at subsidised prices of Rs. 3/2/1 per kg for rice, wheat and coarse grains for a period of three years from the date of commencement of the Act. Thereafter prices will be suitably linked to Minimum Support Price (MSP).

(iv) In case, any **State's allocation** under the proposed legislation is lower than their current allocation, it **will be protected** upto the level of average offtake during last three years under normal TPDS, at prices to be determined by the Central Government. Existing prices for APL households i.e. Rs. 6.10 per kg for wheat and Rs 8.30 per kg for rice has been determined as issue prices for the additional allocation to protect the average offtake.

(v) **Identification of Households:** The Act does not specify criteria for the identification of households (Priority or Antyodaya) eligible for PDS entitlements. The Central Government is to determine the state-wise coverage of the PDS, in terms of proportion of the rural/urban population. Then numbers of eligible persons will be calculated from Census population figures. The identification of eligible households is left to state governments, subject to the scheme's guidelines for Antyodaya, and subject to guidelines "to be specified by the state government for Priority households". The lists of eligible households are to be placed in the public domain and "displayed prominently" by state governments.

(vi) **Nutritional Support to women and children:** Pregnant women and lactating mothers and children in the age group of 6 months to 14 years will be entitled to meals as per prescribed nutritional norms under Integrated Child Development Services (ICDS) and Mid-Day Meal (MDM) schemes. Higher nutritional norms have been prescribed for malnourished children upto 6 years of age.

(vii) **Maternity Benefit:** Pregnant women and lactating mothers will also be entitled receive maternity benefit of not less than Rs. 6,000 as per scheme to be formulated by the Central government.

(viii) **Women Empowerment:** Eldest woman of the household of age 18 years or above will be the head of the household for the purpose of issuing of ration cards.

(ix) **Grievance Redressal Mechanism:** Grievance redressal mechanism at the District and State levels. States will have the flexibility to use the existing machinery or set up separate mechanism.

(x) **Cost of intra-State transportation & handling of foodgrains and FPS Dealers' margin:** Central Government will provide assistance to States in meeting the expenditure incurred by them on transportation of food grains within the State, its handling and FPS dealers margin as per norms to be devised for this purpose.

(xi) **Transparency and Accountability:** Provisions have been made for disclosure of records relating to PDS, social audits and setting up of Vigilance Committees in order to ensure transparency and accountability.

(xii) **Food Security Allowance:** Provision for food security allowance to entitled beneficiaries in case of non-supply of entitled foodgrains or meals.

(xiii) **Penalty:** Provision for penalty on public servant or authority, to be imposed by the State Food Commission, in case of failure to comply with the relief recommended by the District Grievance redressal .

xiv) **Food Commissions:** The Act provides for the creation of State Food Commissions. Each Commission shall consist of a chairperson, five other members and a member-secretary (including at least two women and one member each from Scheduled Castes and Scheduled Tribes). The main function of the State Commission is to monitor and evaluate the implementation of the Act, give advice to the state governments and their agencies, and inquire into violations of entitlements (either suo moto or on receipt of a complaint, and with “all the powers of a civil court while trying a suit under the Code of Civil Procedure 1908”). State Commissions also have to hear appeals against the orders of the District Grievance Redressal Officer and prepare annual reports to be laid before the state legislature. The State Commission may forward “any case to a Magistrate having jurisdiction, who shall proceed as if the case has been forwarded under Section 346 of the Code of Criminal Procedure 1973”.

### **Governance Issues and challenges in the implementation of the Act:**

**1. Unpreparedness of implementing states:** Interestingly, as on August 1, 2014, hundred per cent identification of beneficiaries has

been completed only in six states— Chhattisgarh, Haryana, Karnataka, Maharashtra, Punjab and Rajasthan – out of the 11 NFSA implementing states. The identification is still partial in the remaining five states – Bihar (87 per cent), NCT of Delhi (44 per cent), HP (73 per cent), MP (88 per cent) and Chandigarh (40 per cent)<sup>2</sup>. The SECC final list of survey results is ready for just eleven states – Assam, Goa, Karnataka, Meghalaya, Mizoram, Chandigarh, Lakshwadeep, Nagaland, Sikkim, Manipur and West Bengal. The draft list (released before the final list), however, is ready for 22 states.<sup>3</sup> Interestingly, out of the 11 implementing states, Delhi is one state that still has not published its draft list of identified beneficiaries. Eight of these 11, though, have the draft list ready but do not yet have the final SECC results ready. Karnataka and Chandigarh are the two states that have implemented the NFSA and have the final SECC results ready for all districts. All this indicates that states have been implementing the NFSA with old TPDS beneficiaries being rechristened as NFSA beneficiaries instead of undertaking fresh surveys/efforts to identify beneficiaries. This is undesirable and does not confirm to the reform process initiated under the new system.

**2. Financial burden on the states:** Although the cost of implementation of the Food Act will be shared between the Center and the States, but it would put significant burden on the poor states. Ironically, they are the ones needing the maximum assistance. The costs imposed on states (partial or full) include: nutritional support to pregnant women and lactating mothers, midday meals, anganwadi infrastructure, meals for children suffering from malnutrition, transport and delivery of foodgrains, creating and maintaining storage facilities, and costs associated with District Grievance Redressal Officers and State Food Commissions. If a state chooses not to allocate the necessary funds or does not have sufficient funds to do so, implementation of the Act will be seriously affected.

**3. Public Distribution System and Leakage:** The Government implement this act and supply food grains to poor by existing Public Distribution System. Though one fourth of the money is not reaching to targeted beneficiaries under PDS, government is still implementing this programme via PDS only. Instead of increasing food subsidy the government

should have reduced leakage to achieve better results. The PDS system is already operational but around half of the food grain is lost to leakages and gets sold in the open market for a higher price. Increasing the scale of the PDS system for the food security program will only increase these leakages.

The government is also considering using direct cash transfers, in cases where the government is not able to make the food available. The cash for the food will be paid directly into people's bank accounts. This cash route is seen as fraught with potential for misuse. Also what if the market prices are much higher than the cash received. Economists like Surjit Bhalla says that this is a recipe for fiscal disaster:

**4. Household Identification:** As per section 10, Chapter IV of the act, the state government is responsible to identify the priority household. For this purpose the state government can prepare guidelines. As per this section, the targeted population is to be identified by the state government and in section 9 of the act claims to cover 67% of the population. When Central government is not having the data of targeted priority households, how can they claim for giving benefit to 67 % of the population? It is clear that Central Government has just mentioned the targeted population without any proper calculation.

**5. How to count the beneficiaries?** This is the foremost contentious issue. What are the indicators of the poor? Who should be included and who should not? Counting the poor has remained a number game in India. Various committees have come up with different counts of the poor. Whenever targeted benefits are provided to certain sections of the population, significant inclusion and exclusion errors have taken place in the past too.

**6.** Next is the ironical withdrawal of NFSA provisions under force majeure. The provision says that the government may not be responsible to give food when extreme events of nature (like droughts, flood, cyclone, earthquake etc.) occur. Through this provision, the government absolves itself of the responsibility to provide food-security to the needy at a time they are likely to need it the most. This dilutes the objective of the Act of

ensuring food security for the poor, who are the worst affected by droughts, floods, etc.

7. In essence, what NFSA is trying to achieve is an equity objective (extending economic access to food for the poor) by using a price policy instrument, instead of an income policy instrument. So, there is a high probability that it will fail to deliver on the promises made, or will deliver at a huge cost, which may not be worth the price.

8. It does not specify any time frame for rolling out the entitlements in the Bill. It will be implemented as and when the States get ready. Several entitlements and the grievance redressal structure would require state legislatures make adequate budgetary allocations. Implementation of the Bill may be affected if states do not pass requisite allocations in their budgets or do not possess adequate funds.

### **Conclusion:**

The National Food Security Act 2013 could be a game-changer for national food security if the government is able to overcome corruption and reduce leakage and wastage by involving the local bodies. Much can be learned from states like Chhattisgarh and Tamil Nadu, where increased local participation (through, for example, cooperative ration shops) and have made food distribution transparent and efficient. Overall better results can be obtained by integrating various welfare schemes designed for the wellbeing of the poor masses. India can learn from countries such as Brazil, Ethiopia and Bangladesh, where income/food transfers were bundled with education and healthcare initiatives. The success of such initiative should be measured in terms of how many poor are able to pull themselves from poverty and become self-reliant in the coming years. Another paradigm shift needed in India's food security strategy relates to nutrition security. The Food Bill has provision of free nutritious meals to children and pregnant and lactating women, which is very encouraging. Four decades ago, the Green Revolution made India surplus in wheat and rice that are high-calorie but low-nutrient food. The Act, complimented with proper implementation can reduce the problem of food insecurity in India.

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# **A STUDY ON IMPACT OF DEMONETIZATION ON THE STREET VENDORS, WITH SPECIAL REFERENCE TO STREET VENDORS OF GUWAHATI, ASSAM**

**Niku Das\***

## **ABSTRACT**

The government has introduced a major change in the Indian economic environment by demonetizing the two currency notes of Rs 500 and Rs 1000 denomination. People have been given time up to December 30, 2016 to exchange the notes held by them. This immediate move by the government brought a huge turbulence in the Indian market. Vendors in both formal and informal sector were forced to deal in new currency note and adapt cashless transactions. This study makes an attempt to analyze the impact of demonetization on the street vendors of Guwahati, Assam. This study is based on primary survey on 100 participants from five major street markets in Guwahati city. From the study it is observed that benefits of demonetization in long run will outrun its short term drawbacks.

**(Key words:** Demonetization, Street Vendors.)

## **Introduction:**

Currency or the word 'Money' is a means of exchange for goods that might not be easily exchangeable. Whether we pull out currency note or swipe a credit card, most of the transactions we engage in daily use currency. Indeed, money is the lifeblood of economies around the world. The Indian economy faced a recent turbulence of demonetization as the Narendra Modi led government announced that the two major currency notes of Rs.500 and Rs.1000 denomination will cease to be legal tender from the midnight of 8th of November 2016. The BSE SENSEX and NIFTY 50 stock indices fell to a great extent on the very next day. This

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was a huge shock for the vendors both in formal and informal sectors dealing in cash as they had to deal in new currency or adapt cashless transactions from the very next day. The demonetization, by removing major portion of the currency in circulation, has resulted in a very severe contraction in money supply in the economy. This contraction, by removing cash balances in the economy, will eliminate a number of transactions for a while, since there is no or not enough of a medium of exchange available. Since income and consumption are intrinsically related to transactions in the economy, the above would mean a severe contraction in income and consumption in the economy. This effect tends to be more severe on individuals who earn incomes in cash and spend it in cash. To an extent it would also affect individuals who earn incomes in non-cash forms but need to withdraw in cash for consumption purposes, since a number of sectors in the economy still work predominantly with cash.

In terms of the sectors in the economy, the sectors to be adversely affected are all those sectors where demand is usually backed by cash, especially those not within the organised retailing. For instance, transport services, fruits, kirana and vegetables and all other perishables, would face compression in demand which is backed by purchasing power. This in turn can have two effects: while it is expected that supply exceeds demand, there would be a fall in prices, however, if supply too gets curtailed for want of a medium of exchange, prices might, in fact, rise. Thus, while generally people seem to expect prices to fall, it is quite possible that prices would instead rise. Hence, in such backdrop the researcher has made an attempt to analyze the impact of demonetization on the Indian vendors, specially concentrating on the informal sector, i.e. street vending.

Street vending is an important activity related to informal sector in urban areas. Majority of street vendors are illiterate or educated at primary level. They have low skill and poor economic condition. The National Classification of Occupation 1968 defines street vendors as hawker, peddler, street vendor, pheriwala sell articles of daily utility and general merchandise such as vegetables, sweets, cloth, utensils and toys, on footpaths or by going from door to door. According to 2011 census total population of India

is 1,21,01,93,422. The data shows that around 37% (20, 01,012) was self-employed. Street Vendors constitute 12.5% of the self-employed in Mumbai (Bhowmik. K, 2012). A large section of Street Vendors in urban areas are those with low skills and who have migrated to the larger cities from rural areas or small town in such as employment. These people take to Street Vending when they do not find other means of livelihood (Bhowmik.K, 1998). The assessment of street peddling sector is to map the peddling activities across trades and across cities and to capture the socio-economic and business profiles the concept is additionally to grasp varied constraints and problems faced by the Street Vendors and to spot the necessity for biological process interventions (Soumyananda Dinda, 2010).

### **Objectives of the study:**

This paper aims to achieve a reality check on the impact of demonetization on the Indian vendors, specially concentrating on the informal sector. The main objectives of the study are as under-

1. To find out the impact of demonetization on the vendors day to day business.
2. To find out the whether the vendors are able to adjust with the demonetization movement.
3. To find out the views of the vendors on demonetization.

### **Research methodology:**

This study is a pilot survey on the Impact of Demonetization on the Street Vendors, with Special Reference to Street Vendors of Guwahati, Assam and descriptive in nature.

### ***The study area and samples:***

This paper work is based on survey over 100 street vendors in the five major street market of Guwahati, Assam. The five selected market are located in- Bamunimaidam, Six mile, Ganeshguri, Uzaanbazaar and Narangi.

Data needed for the study are collected by applying non-probabilistic convenience-sampling technique. The sample size comprises of hawker,

peddler, street vendor, pheriwala who sell articles of daily utility and general merchandise such as vegetables, sweets, cloth, utensils and toys, on footpaths, hence exhibiting a fine representation of the street vendors to undergo a survey on piloted basis.

Therefore, our sample size consists of 100 street vendors in the five major street market of Guwahati, Assam.

Table 1: Demographic profile of the samples

<b>Variables</b>	<b>Frequencies</b>
Gender	
Male	47
Female	53
Education level	
Illiterate	27
Primary education	68
Secondary education	5
Higher education	0
Age	
20-30	27
30-40	24
40-50	21
50 and above	28

### ***Research approach***

The researcher has collected primary information from Street Vendors of Guwahati, Assam. A well-defined questionnaire has been used effectively to gather information from the vendors. Close Ended Questions in the form of multiple choices questions have been included in the

questionnaire. The researcher has carefully prepared questionnaire and given special number to each question. The questions were arranged in proper order, in accordance with the relevance. The questions included in the questionnaire are constructed in such a way that it fulfills the objectives of the study. The type of questions in accordance with the objectives of the study is stated below:-

Objective 1: To find out the impact of demonetization on the vendors day to day business.

1. Did you notice change in the average daily turnover post demonetization?
2. Have you noticed the shortage of cash in your business post demonetization?
3. For how much time do you engage in business every day?
4. Did you end up closing your business early due to shortage of cash after demonetization?
5. At present after two months of implementing demonetizations do you see change in your daily turnover?
6. At present after two months of implementing demonetizations have you noticed the shortage of cash?
7. At present after two months of implementing demonetizations did you end up closing your business early due to shortage of cash after demonetization?

Objective 2: To find out the whether the vendors are able to adjust with the demonetization movement.

1. Did you have bank account before implementation of demonetization?
  - 1(a). If no, did you open an account after demonetization?
2. Did you wait in long queues in front of banks to change old currency notes or open bank account after implementation of demonetization?

3. Did you opt for alternative payment methods, such as e-wallets, online transactions using e-banking?

3(a). If no, please select reason for not opting such payment methods;

- (i) No idea regarding such payment modes.
- (ii) No bank account.
- (iii) No need for such payment methods.
- (iv) Doubt in such payment methods.
- (v) Other reason, please specify.

Objective 3: To find out the views of the vendors on demonetization.

1. What is your opinion regarding demonetization?

#### Data Analysis:

The data collected through the questionnaire are analyzed and interpreted. Simple tables and percentage methods are used to summarize the collected data.

Change in Average Daily turnover	No. of Respondents	Percentage of Respondents
Increased	0	0
Decreased	83	83
No change	17	17

Table 2: Change in average daily turnover post demonetization.

It is observed that the average daily turnover of 83% of respondents decreased post demonetization.

Shortage of cash	No. Of Respondents	Percentage of respondents
Yes	92	92
No	8	8
Total	100	100

Table 3: Shortage of cash in business post demonetization.

It is observed that 92% of the respondents faced the shortage of cash in their business post demonetization.

Time engaged	No. Of Respondents	Percentage of respondents
Less than 5 hours	7	7
5hours to 8 hours	24	24
more than 8 hours	69	69

Table 4: Time engaged in business every day.

From the above table it is understood that 69 % of the respondents engage in business for more than 8 hours daily.

Closed business	No. Of Respondents	Percentage of respondents
Yes	77	77
No	23	23
Total	100	100

Table 5: Closing of business early due to shortage of cash after demonetization.

It is observed that 77% of the respondents closed their business early due to shortage of cash after demonetization.

Change in Average Daily turnover	No. of Respondents	Percentage of respondents
Increased	76	76
Decreased	24	24
No change	17	17

Table 6: Change in average daily turnover after two months of post demonetization.

From the above table it can be interpreted that the average daily turnover of 76% of the respondents increased after two months of post demonetization.

Shortage of cash	No. Of Respondents	Percentage of respondents
Yes	12	12
No	88	88
Total	100	100

Table 7: Shortage of cash in business after two months of post demonetization.

It is observed that 88% of the respondents did not face the shortage of cash in business after two months of post demonetization.

Closed business	No. Of Respondents	Percentage of respondents
Yes	7	7
No	93	93
Total	100	100

Table 8: Closing of business early due to shortage of cash after two months of post demonetization.

From the above table it can be stated that 93% of the respondents did not close their business early due to shortage of cash after two months of post demonetization.

Bank account holder	No. of Respondents		Increase or decrease of bank account holder
	Pre Demonetization	Post Demonetization	
Yes	22	95	73
No	78	5	
Total	100	100	

Table 9: Bank account holder pre and post demonetization.

From the above table it can be interpreted that 73 respondents opened bank account post demonetization.

Waited in queue	No. of Respondents	Percentage of respondents
Yes	98	98
No	2	2
Total	100	100

Table 10: Waited in long queues in front of banks.

From the above table it is observed that 98% of the respondents waited in long queues in front of banks to change old currency notes or open bank account after implementation of demonetization.

Adopted alternative payment methods	No. of Respondents	Percentage of respondents
Yes	23	23
No	77	77
Total	100	100

Table 11: Adoption of alternative payment methods post demonetization.

From the above it can be interpreted that 23% of the respondents adopted alternative payment methods, such as e-wallets, online transactions using e-banking in order to cope with demonetization.

Reason for not opting other payment methods	Number of respondents
No idea regarding such payment modes	43
No bank account.	5
No need for such payment methods.	8
Doubt in such payment methods	18
Other reason	3
Total	77

Table 12: Reason for not opting for other payment methods.

From the above table it can be interpreted that 43 respondents do

not have any idea regarding alternative payment methods, such as e-wallets, online transactions using e-banking. 18 respondents have doubt in such payment methods. 8 respondents did not feel the need for such alternative payment methods. 5 respondents did not have bank account.

**Findings:**

1. It is observed that the average daily turnover of 83% of the respondents decreased post demonetization. 92% of the respondents faced the shortage of cash in their business post demonetization and 77% of them closed their business early due to shortage of cash in their business after demonetization. However, it is also observed that the average daily turnover of 76% of the respondents increased after two months of post demonetization. 88% of the respondents did not face the shortage of cash in business and 93% of them did not close their business early due to shortage of cash after two months of post demonetization. Hence it can be interpreted that the business of the street vendors in Guwahati faced a down fall for almost two months post demonetization. But such negative impact was temporary and short term in nature as the vendors noticed increase in their average daily turnover after two months and faced no shortage of cash.

2. It is observed that pre demonetization only 22 respondents out of 100 had bank accounts but just after demonetization got implemented 95 respondents out of 100 have bank accounts. Hence, It can be interpreted that implementation of demonetization helped the street vendors to adopt a savings habit and plan their business accordingly.

3. Further it is observed that only 23 respondents out of 100 have adopted for alternative payment methods, such as e-wallets, online transactions using e-banking. 43 respondents do not have any idea regarding alternative payment methods and 18 respondents have doubt in such payment methods. Hence it can be interpreted that due to lack of knowledge of the street vendors and lack of awareness among them they are unable to adopt alternative payment methods.

4. While interacting with the vendors regarding their opinion on

demonetization the researcher found that the vendors were not happy at the beginning of the demonetization period as the two major currency notes of Rs.500 and Rs.1000 ceased to be legal tender from the midnight of 8<sup>th</sup> November, 2016. Further new currency note of Rs. 2000 denomination were circulated at the beginning of the demonetization period which led to shortage of cash in the hands of the vendor to deal with customers. This led them to close their business early leading to lower turnover of their business. But as soon as the new currency note of Rs. 500 denomination was circulated their business started give return as pre demonetization.

**Suggestions:**

1. Government may undertake some awareness programme to make the people understand benefit and usefulness of alternative payment methods, such as e-wallets, online transactions using e-banking.

**Conclusion:**

Demonetization strategy of Indian government may seem to have some drawbacks but such drawbacks are short-term in nature. From the study it can be understood that demonetization is leading the economy as a whole towards having a strong financial backbone. Irrespective of income level each individual is encouraged to open a bank account. However government policies should be framed to spread awareness among people regarding e-wallets, online transactions using e-banking etc. This will further strengthen such demonetization strategy of government.

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# INDIA'S STRATEGIC CULTURE

**Pallabi Buragohain\***

The term 'Strategy' is often portrayed as the interaction of ends, ways, and means. It describes the 'way' in which the available 'means' will be employed to achieve the 'ends' of policy.<sup>1</sup> The term strategy is derived from the classical Greek word *strategia*, the art of the general (*strategos*). Despite the ancient origins of the word's etymology, modern strategic studies can be said to begin with the division of the art of war into the theory of "the use of engagements for the object of the war" (strategy) and "the use of armed forces in the engagement" (tactics).<sup>2</sup> On the other hand, most of those who use the term 'culture' tend to argue, explicitly or implicitly, that different states have different predominant strategic preferences that are rooted in the early or formative experiences of the state, and are influenced to some degree by the philosophical, political, cultural, and cognitive characteristics of the state and its elites.<sup>3</sup> Strategic culture refers to a nation's traditions, values, attitudes, patterns of behavior, habits, symbols, achievements, and particular ways of adapting to the environment and solving problems with respect to the threat or use of force.<sup>4</sup> According to this definition, strategic culture is derived from a nation's history, geography, and political culture, and represents the aggregate of attitudes and patterns of behavior employed by a nation's most influential political and military elites. Thus, when employing strategic culture, one study a set of patterns that divulge a nation's behavior on issues of conflict, use of force, and war and peace.

The concept of strategic culture is not a new one. In the past it has been applied in various ways and to a range of countries regions and security institutions in order to examine the main aspects of their security policies.<sup>5</sup> The academics involved in the study of strategic culture because they attempted to create a framework which can give answers as to why certain policy options are pursued by states. Iain Johnston, Snyder, Colin

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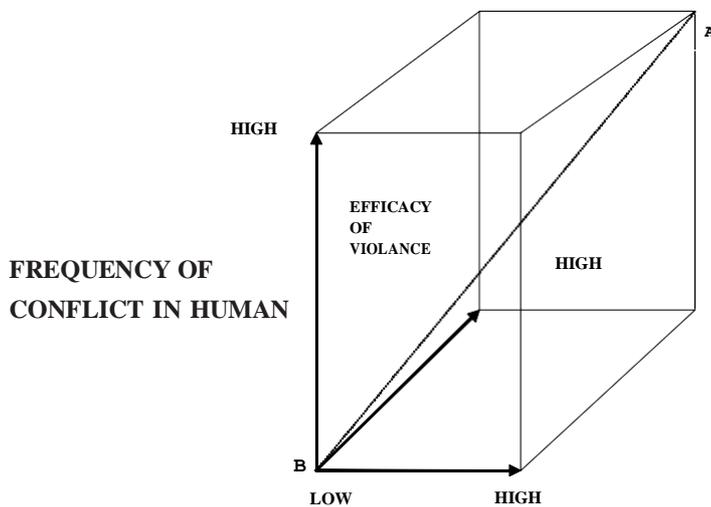
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S. Gray, Kerry Longhurst are the prominent strategic thinkers who are deeply involved in the study of strategic culture. The traditional strategic thinker who talked about the importance of strategic culture was Jack L. Snyder. Snyder advanced the strategic culture argument into the realm of modern security studies. Strategic culture according to Snyder can be best defined as *'the sum of ideas, conditioned emotional responses, and patterns of habitual behaviour that members of a national strategic community share with regard to nuclear strategy'*<sup>6</sup>. Iain Johnston mentions that strategic culture is: *'an ideational milieu which limits behaviour choices'*. *This milieu consists of 'shared assumption and decision rules that impose a degree of order on individual and group conceptions of their relationship to their social, organisational or political environment'*<sup>7</sup>. Johnston mentions the importance of military influence and Grand strategy doctrine in the study of culture. As he argues, *'Strategic culture is an integrated 'system of symbols (e.g. argumentation, structures, languages, analogies, metaphors) which acts to establish pervasive and long lasting strategic preferences by formulating concepts of the role and efficacy of military force in interstate political affairs, and by clothing these conceptions with such an aura of factuality that the strategic preferences seem uniquely realistic and efficacious'*<sup>8</sup>. Thus, strategic culture as a 'system of symbols' comprises two parts: the first consists of basic assumptions about the orderliness of the strategic environment, that is, about the nature of the adversary and the threat it poses (zero-sum or variable sum) and about the efficacy of the use of force (about the ability to control outcomes and to eliminate threats, and the conditions under which applied force is useful). Together these comprise the central paradigm of strategic culture.<sup>9</sup> In this sense, the central paradigm provides information that reduces uncertainty about the strategic environment; but it is shared information that comes from deeply historical sources, not from the current environment.<sup>10</sup>

Colin S. Gray was another influential scholar of strategic culture. In his work *'Nuclear Strategy and National Style'*, Gray defines strategic

culture as “referring to modes of thought and action with respect to force, which derives from perception of the national historical experience, from aspirations for responsible behaviour in national terms and even from the civic culture and way of life. Thus, strategic culture provides the milieu within which strategy is debated and serves as an independent determinate of strategic policy patterns.”<sup>11</sup> One of the main ideas behind the notion of strategic culture was to explain actions and ideas which seemed to be at odds with what would be ‘rational’ for a state to do. As Iain Johnston argues: ‘Rather than rejecting rationality per se as a factor in strategic choice, the strategic culture approach challenges the historical, non-cultural neorealist framework for analysing strategic choices.....Strategic culture is compatible with notions of limited rationality (where strategic culture simplifies reality), with process rationality (where strategic culture defines ranked preferences or narrows options) and with adaptive rationality (where historical choices, analogies, metaphors, and precedents are invoked to guide choice)’<sup>12</sup>. This definition can be best illustrated by the following diagram -

### The Central Paradigm of a Strategic Culture



**ZERO-SUM NATURE OF CONFLICT**

**A=HARD REAL POLITIK**

**B=SOFT IDEAL POLITIK**

Therefore, as far as strategic culture analysts are concerned there is no universal model of rationality and what is rational for one state can be irrational for another. It is the history and experiences of each state that point to the rational/irrational political choices that each particular state will follow. As Iain Johnston argues *“Different states have different predominant strategic preferences that are rooted in the early or formative experiences of the state, and are influenced to some degree, by the philosophical, political, cultural and cognitive characteristics of the state and its elites.”*<sup>13</sup> Kerry Longhurst, a notable scholar, has sought to apply the concept Strategic culture as an analytical tool. According to Longhurst, strategic culture today can be defined as *‘a distinctive body of beliefs, attitudes and practices regarding the use of force, which are held by a collective and arise gradually over time, through a unique protracted historical process. A strategic culture is persistent over time, tending to outlast the era of its original inception, although it is not a permanent or static feature. It is shaped and influenced by formative periods and can alter, either fundamentally or piecemeal, at critical junctures in that collective’s experiences.’*<sup>14</sup> Strategic culture analysis can be also seen as an attempt to find out the impact of deep-seated values and beliefs when it comes to decision-making in security matters in general. As Longhurst suggests: *‘The logic of strategic culture then, resides in the central belief that collective ideas and values about the use of force are important constitutive factors in the design and execution of states’ security policies’*<sup>15</sup>.

The logic of strategic culture resides in the central belief that collective ideas and values about the use of force are important constitutive factors in the design and execution of states’ security policies. As Alan Macmillan suggests *“The decision making process in matters of defense is not an abstract construct based purely in the present moment but is, rather, steeped in the beliefs, biases, traditions and cultural identity of the individual country-all of which feeds into its strategic culture.”*<sup>16</sup> This culture is shaped by formative episodes in times of crisis and is highly influenced by experiences of the past. Furthermore, change in strategic

culture is gradual in nature and is most likely to occur in the forms of adjustments so long as the core values stay intact. Beliefs, feelings, fears, aims and ambitions are the unobservable aspects of each strategic culture. They are the core values that form the foundational elements of it, giving its quality and characteristics. These foundational elements are derived directly from formative experiences and have been internalised, creating a fairly consensual or centripetal nature to the strategic culture. Importantly, whether these experiences were actually lived through or not by all individuals in a given collective they are points of common reference and remembrance. These elements form each nation's strategic culture. As a result, practices and policies are direct outcomes of these foundational elements. It is also argued that strategic culture produces tendencies and influences but does not always determine behaviour because sometimes other external factors act as obstacle to state preferences<sup>17</sup>.

Different scholars use different components in order to define strategic culture. For instance, Kerry Longhurst identifies three main components of strategic culture. The 'foundational elements' (basic beliefs regarding the use of force that give a strategic culture its core characteristics), the 'security policy standpoints' (the contemporary, widely accepted interpretations as to how best core values should be promoted through policy channels, in the sense that they set the preferences for policy choices) and the 'regulatory practices' (the long-standing policies and practices that actively relate and apply the substance of the strategic culture's core to the external environment).<sup>18</sup> On the other hand, Jones gives an alternative account of strategic culture elements when he argues that there were three levels of inputs into a state's strategic culture: a macro-environmental level consisting of geography, ethno-cultural characteristics and history, a societal level consisting of social, economic, and political structures of a society, and a micro level consisting of military institutions and characteristics of civil-military relations<sup>19</sup>. All of the definitions presented are useful, but the real point is that similar security variables—geography, history, power, size of military, etc.—can be applied differently because of a nation's strategic culture—which is the underlying importance of the concept.

**The Origins of Strategic Culture:**

History shows that there are many sources of strategic culture, encompassing both material and ideational factors. Clearly, geography, climate and resources have been fundamental factors in strategic thinking throughout the millennia and remain important sources of strategic culture today. For many, geographical circumstance is the key to understanding why some countries adopt particular strategic policies rather than others. Proximity to great powers has been viewed as an important factor.<sup>20</sup> Additionally, while most territorial borders are settled by negotiation, others have been forged through conflict and remain contested. Some states have multiple borders and may be confronted by different strategic factors at each point of contact with neighboring states: that is, they could have to respond to multiple security dilemmas. This has clearly shaped strategic orientations in countries like Israel, for example, which has developed a sizable nuclear arsenal for defense. Equally, ensuring access to vital resources is critical to strategy. Geographic factors in the context of a changing global territorial and resource landscape consequently continue to exert influence on strategists in the 21st century.<sup>21</sup> History and experience are important considerations in the birth and evolution of states, and the strategic cultural identities that comprise them. International relations theory has identified several kinds of states ranging from weak to strong, colonial to post-colonial, and pre-modern, modern and postmodern. This raises the prospect that different kinds of states may confront different strategic problems and with varying material and ideational resources, apply unique responses.<sup>22</sup> For newly-formed states the difficulties of nation-building can compound insecurities and help to shape strategic cultural identities. Conversely, for those states with a deep history the longevity of their existence may prompt consideration of factors that contribute to the rise and fall of great powers or civilizations and shape their policies to suit.

**Potential sources of Strategic Culture**

<b>Physical</b>	<b>Political</b>	<b>Social/Cultural</b>
Geography	Historical experience	Myths and symbols
Climate	Political System	Defining Texts
Natural Resources	Elite Beliefs	
Generational Change	Military Organisations	
Technology		
<b>{Transnational Normative Pressures} →</b>		

Another source of strategic culture is the nature of a country’s political institutions and defense organizations. Some countries adopt a broadly Western liberal democratic style of government while others do not. Some are considered mature democracies while others are undergoing democratic transformation and are in various stages of consolidation. Where the latter are concerned there may be cultural variables such as tribal, religious or ethnic allegiances that operate within and across territorial boundaries that determine the pace and depth of consolidation. Similarly, many regard defense organizations as being critical to strategic cultures but differ over the precise impact these have. Military doctrines, civil-military relations and procurement practices also may affect strategic culture.<sup>23</sup>

Myths and symbols are considered to be part of all cultural groupings. Both can act as a stabilizing or destabilizing factor in the evolution of strategic cultural identities. The notion of myth can have meaning different from the traditional understanding as something un-founded or false. John Calvert writes that it can also refer to “a body of beliefs that express the fundamental, largely unconscious or assumed political values of a society—in short, as a dramatic expression of ideology.”<sup>24</sup>

Work on symbols has also suggested that these act as “socially recognized objects of more or less common understanding” and which provide a cultural community with stable points of reference for strategic

thought and action.<sup>25</sup>

Many analysts regard key texts as important in informing actors of appropriate strategic thought and action. Traditional analyses of peace and conflict have long pointed to the influence of such texts throughout history and in different cultural settings. These may follow a historical trajectory—from Sun Tzu, who wrote the *Art of War* during the time of the warring states in ancient China, through the writings of Kautilya in ancient India. At the same time, there may be competition between texts for influence on society.<sup>26</sup>

Generational change, technology, and transnational norms are also regarded as important sources of strategic culture.<sup>27</sup> Both generational change and technology, particularly information and communications technology, can have important ramifications for issues of empowerment and strategic reach. The arrival of the Internet is a relatively recent phenomenon, yet there are now generations who have grown up with this medium of information and communication. This is also a world of individual and group empowerment that is both global in scope and potentially unique in its implications as a dual-use technology. While information and communications technology has transformed societies, it has also allowed individuals or groups to communicate in novel ways and cause disruption at a distance.

### **India's Strategic Culture :**

As defined by Ken Booth, “strategic culture is the product of a nation’s ‘history, geography and political culture,’ and it helps to ‘shape behavior’ on such issues as the use of force in international politics, sensitivity to external dangers, civil-military relations and strategic doctrine.”<sup>28</sup> The value of this definition can be applied to the case of India’s nuclear weapons program that it embraces three core theoretical models normally attributed to nuclear proliferation: the ‘security’, ‘domestic politics’ and ‘norms’ models. India’s strategic culture is not monolithic, rather is mosaic-like, but as a composite is more distinct and coherent than

that of most contemporary nation-states. This is due to its substantial continuity with the symbolism of pre-modern Indian state systems and threads of Hindu or Vedic civilization dating back several millennia. Embedded in educated social elites, the consciousness of Hindu values has been resident in essentially the same territorial space, namely, the Indian subcontinent. This continuity of values was battered and overlaid but never severed or completely submerged, whether by Muslim invasions and Mughal rule, the seaborne arrival of French and Portuguese adventurers and missionaries, or the encroachment of the British Empire – with its implantation of representative political institutions and modern law. Indian culture is assimilative, and during the rise of nationalism under British rule, India's strategic culture assimilated much of what we think of as 20<sup>th</sup> Century "modernity". This composite culture informed India's behavior after 1947 as an independent nation.<sup>29</sup> There are core traits of Indian strategic culture that have persisted since independence despite shifts in India's strategic foreign and security policies during and after the Cold War, and notwithstanding the gathering momentum of the forces of globalization. However, it is foreseeable that some of the core traits may be subject to modification in the coming decades due to generational changes in Indian leadership who are less steeped in tradition, the rise of new business entrepreneurs in high technology spheres who operate with a less parochial and more globally oriented paradigm, and the impetus of regional political leaders and upward mobility of lower strata of society who are less easily socialized in a standard strategic outlook.<sup>30</sup>

### **India's Strategic Culture Profile: Traits:**

Regarding the propositions on the traits of Indian strategic culture—listed in the table below—in two sections, the first related to the conceptual origins of the traits, and the second to their instrumental or behavioral implications. Encompassing these traits, and as a provision simplification, Indian strategic culture can be labeled as an *omniscient patrician* type<sup>31</sup>. A description of each element of the philosophical and mythological factors

that form the foundation of this culture as follows.<sup>32</sup>

**Table : Traits of India's Omniscient Patrician Strategic Culture**

**A. Philosophical and mythological foundation:**

- Sacred permeates Indian identity
- Goals are timeless, not time bound
- India's status is a given, not earned
- Knowledge of truth is the key to action and power
- World order is hierarchical, not egalitarian

**B. Instrumental implications:**

- India's external visage is enigmatic
- Self-interest expressed externally is impersonal and absolute
- Contradictions in the real world are natural and affirmed
- Force has its place, but guile may trump force

**Sacred Permeates Indian Identity:**

Indian strategic culture has a collective consciousness of the sacred origins of Indian-ness that give mythological and metaphysical significance to the subcontinent as a territorial expression. Great rivers symbolize life-giving and cleansing properties in the material world and connect mortals to the gods and to the underlying cosmic forces they manifest. Enlarged by tributaries, the Ganges River (Ganga, goddess of purification) is dotted with places of pilgrimage and temples from its source in the Himalayas through the plains before flowing into the Bay of Bengal. India's natural (and spiritual) frontier begins in the Himalayas where the great rivers rise and follows to where they join the sea.<sup>33</sup> Modern concepts of security would protect this way of life and the territorial domain in which it exists.

Affinity for the sacred in this society should not be confused with religious fundamentalism or literalist acceptance of religious texts. The shared outlook is not personal, not specifically faith-based nor historically-grounded, as in the Judaeo-Christian or Islamic belief systems, and not necessarily doctrinal or doctrinaire. It is rather a cosmic consciousness, timeless and also pervasive.<sup>34</sup>

### **Goals are Timeless, Not Time Bound:**

The collective reference points of Indian strategic culture are timeless. The thought process is a historical and generally resists being event-driven or trapped by deadlines, which tend to be regarded as ephemeral. Underlying forces matter (e.g., demographic trends, rates of economic growth) but their effects are seldom sudden or overwhelming. Official goals may be framed as five-year plans, but if they are not accomplished within that time frame, they are reset as future targets without excessive rancor or disappointment. Strategic objectives are embedded in a long haul outlook. Patience and persistence are rewarded over time.<sup>35</sup>

### **India's Status is a Given Not Earned:**

This widely held premise is rooted in collective consciousness of India's ageless and rich civilization—a natural claim to greatness. It appears to be reinforced by traditional norms of status in India's society based on ascriptive criteria (caste, family, and upbringing), not only performance-driven mechanisms. In India, caste structure still assigns status and tilts opportunity. Those who have a natural affinity for knowledge, Brahmins particularly but some other high castes as well, have been disproportionately successful in rising educationally and competing for the elected and salaried positions of government, public enterprise, and the professions that have given modern content to India's strategic culture. Those who have risen in these channels in the nationalist era have been inducted into an outlook of cultural superiority versus the outside world. This outlook holds India's importance to be singular and self-evident, an entitlement and that does not need to be earned, proved or demonstrated.<sup>36</sup> This trait is reflected in the doggedness of India's negotiations with the outside world. India's external affairs leadership prizes being respected. Merely being liked by

officials in other countries, in interpersonal relationships, are not regarded as necessarily additive to India's prestige or critical to India's achievement of key objectives. India's strategic culture sees status as an objective reality, a matter for other state to recognize and act in accordance with, not a favor for other states to confer.<sup>37</sup>

### **Knowledge of Truth is the Key to Action and Power:**

This proposition about knowledge of "truth" could be applied to participants in a theocratic as well as in a scientifically endowed or secular strategic culture. In this case, the reference is the truth inherited from Indian civilization. During the colonial era, India's assimilative strategic culture came to prize modern scientific and instrumental knowledge. This trait drove India's investment in modern science and engineering across the board, its acquisition of modern military technology and large standing military forces, its development of nuclear and missile capabilities – against international opposition, and its development of chemical weapons. In India's case, however, its top political leaders, the carriers of strategic culture, were versed not only in modern knowledge but in a cultural frame of reference that had metaphysical and spiritual properties. Ageless cultural and cosmic metaphors set their modern knowledge in a context that placed a premium on deep thinking, instilled a penchant for understanding the interplay of underlying forces over the long term, and inculcated values that reward patience, persistence and devotion to the national interest. This outlook aimed for deeper knowledge, a secular approximation of omniscience.<sup>38</sup>

### **World Order is Hierarchical, Not Egalitarian:**

India's strategic culture is elite-driven and patrician-like rather than democratic in inspiration or style. It sees the outside world hierarchically both in measures of material power and in attributes of intellectual and ideological competence. It recognizes and adapts to but is not intimidated by a foreign power's temporal performance. It adheres to a long term perspective in which today's impressions may prove momentary or unreliable. This hierarchical view of the world is informed by the basket of

distinctive Hindu mythologies and symbols, which emphasize both what is worthy morally and of durable practical importance. It also draws on Chanakya's (Kautilya's) secular treatise, the '*Arthashastra*', which closely parallels Niccolo Machiavelli's '*The Prince*', as an exposition of monarchical statecraft, realpolitik in inter-state balances of power, and the practices of war and peace.<sup>39</sup> This is not to say that Indian strategic decision makers and diplomats reject contemporary principles of international law that subscribe to equality among sovereign nations and that give weaker countries leverage against the more powerful. On the contrary, whenever they work in India's favor, international legal norms are exploited to the hilt. Independent India has been a strong proponent of the United Nations and active participant in the elaboration of international law.<sup>40</sup>

The profile of India's strategic culture above focuses on distinctive traits rooted in India's ancient cultural and religious heritage, as they were manifested after independence. These traits may be considered the core or skeleton of India's strategic culture. They have not changed essentially since independence. The analysis that follows shifts to how India's strategic culture has been reflected in or reinforced by international interaction. Necessarily brief and selective, the analysis brings out the implementation of India's strategic culture in the face of external challenges and live security threats, including threats to internal security. This fleshes out the skeleton of India's strategic culture. It may also portray India in a way that most strategic observers can more easily relate to – in terms of geopolitics and national interest.

The East-West competition during the Cold War and challenges in the immediate region particularly India's partition and subsequent wars with Pakistan, and the 1962 military skirmish with China enlivened and added texture to India's strategic culture but arguably did not fundamentally alter it. India suffered from a variety of security problems after independence, but apart from partition in 1947, it did not undergo any severe nationwide traumas of violent revolution, civil war, or military defeat and protracted occupation by a major external power. Had any such trauma

occurred, it almost certainly would have forced changes in India's strategic culture. The emerging relationship of strategic cooperation with the United States and the effects of globalization within India could conceivably, have certain transforming effects, but this remains to be seen. India's home-grown strategic culture has been carved in the minds of elites and its dominant parameters have been very resilient since 1947.<sup>41</sup>

India's omniscient-patrician type of strategic culture is a complex mosaic of sacred myths and legends and memories of ancient states and civilizations. The geographical frame of reference and with a modern overlay of nationalism supporting a vision of Indian greatness and expectations that India be treated with unmitigated respect. With leadership strata that traditionally prized knowledge as a source both of natural understanding and practical power. The elite carriers of strategic culture adapted modern science and technology to their own purposes in building and fortifying an independent nation. The carriers of that outlook retain a sense of intellectual and moral superiority, however, that is sensitive and reactive to external disapproval or other challenges. The shapers of India's strategic culture are primarily nationally recognized political party leaders, senior bureaucratic officials, and notables in the leading universities, think tanks and the press.

Indian strategic culture supports the respect for human life, good governance, just administration and law and social morality. These ethical considerations naturally come together with present international norms of human rights. It helps to develop the Strategic culture in a flexible way on specific issues of war and peace, foreign policy, defense policy, possession and use of nuclear weapons. The strategic standpoint provides an atmosphere in which leaders can willingly chart out explicit national policies and postures. This attitude enables a complex society to develop forms of consensus to support those initiatives. In case of India, non-alignment and Nehru's personality shaped the initial decades of India's strategic vision. Externally, the Cold War and India-China War of 1962 played an important role in defining the vision as well.

**Notes:**

- <sup>1</sup> Mackubin Thomas Owens, “Strategy and the Strategic way of Thinking”, Naval War College, 686 Cushing Road, Newport, RI, 02841-1207. p.110
- <sup>2</sup> Ibid. p.110
- <sup>3</sup> Alastair Iain Johnston, “Thinking about Strategic Culture”, *International Security*, Volume 19, Number 4, Spring 1995, p.34
- <sup>4</sup> Lawrence Sondhaus, “Strategic culture and ways of war”, Routledge, New York: 2006, p.126
- <sup>5</sup> Strategic culture: A Reliable Tool of Analysis for EU Security Developments? available at <http://www.lse.ac.uk/internationalRelations/centresandunits/EFPUEFPUConferencepapers2004/Margaras.doc>.
- <sup>6</sup> Kolkowicz, “The Soviet Military and Communist Party”, p.150, in Jack L. Synder’s project report “The Soviet Strategic Culture: Implications for Limited Nuclear operations, The RAND corporation, Santa Monica, 1977. p.8
- <sup>7</sup> Alastair Iain Johnston, *op.cit.*, Pp. 33-64
- <sup>8</sup> Ibid., p.46
- <sup>9</sup> Ibid., Pp. 33-64
- <sup>10</sup> Ibid., p.46
- <sup>11</sup> Colin Gray, “National Style in Strategy: The American Example,” *International Security* 6, no.2 (Fall 1981): Pp.35- 37, in Jeffrey S. Lantis , “Strategic Culture: From Clausewitz to Constructivism”, Defense Threat Reduction Agency Advanced Systems and Concepts Office, USA:2006, p.7
- <sup>12</sup> Alastair Iain Johnston, *op.cit.*, Pp.46-47
- <sup>13</sup> Ibid.

- <sup>14</sup> Kerry Longhurst, “The Concept of strategic Culture,” in Gerhard Kummel & Andreas D. Prufert (eds), ‘Military Sociology’ Nomos Verlagsgesellschaft, Baden-Baden, (2000) , P.200 in Asle Toji’s article ‘*Strategic Culture as an Analytical Tool History, capabilities, geopolitics and values*’: *The EU example*’, Strategic Culture and Security Sector Reform, No 14. July- September,2009, p.4
- <sup>15</sup> Ibid.
- <sup>16</sup> Ibid.
- <sup>17</sup> Gray in Longhurst, op.cit.
- <sup>18</sup> Longhurst, op.cit.p.10
- <sup>19</sup> Alastair Iain Johnston, op.cit., Pp. 33-64
- <sup>20</sup> Jeffrey S. Lantis, “Strategic Culture: From Clausewitz To Constructivism”, Defense Threat Reduction Agency Advanced Systems And Concepts Office, USA:2006, P.16
- <sup>21</sup> Ibid.
- <sup>22</sup> Colin Gray comments that “different political and strategic cultures confront distinctive geostrategic problems through the prisms of their individual historical circumstances, and with unique sets of assets and liabilities, will make somewhat individual choices.” Colin S. Gray, “The American Revolution in Military Affairs: An Interim Assessment,” *The Occasional*, Wiltshire, UK: Strategic and Combat Studies Institute, 1997),p. 28.
- <sup>23</sup> Lantis, op.cit., p.17
- <sup>24</sup> John Calvert, “The Mythic Foundations of Radical Islam,” *Orbis* (Winter 2004).
- <sup>25</sup> Charles Elder and Roger Cobb, quoted in Stuart Poore, “Strategic Culture,” in John Glenn, Darryl Howlett and Stuart Poore, *Neorealism ersus Strategic Culture*, Aldershot, UK: Ashgate, 2004, p. 63.

- <sup>26</sup> Nikolaos Ladis, “Assessing Greek Strategic Thought and Practice: Insights from the Strategic Culture Approach,” Unpublished Doctoral Dissertation, University of Southampton, UK, 2003.
- <sup>27</sup> Theo Farrell, “Transnational Norms and Military Development: Constructing Ireland’s Professional Army,” *European Journal of International Relations* 7, no.1 (2001): 63-102.
- <sup>28</sup> Ken Booth, ‘The Concept of Strategic Culture Affirmed,’ in Carl G. Jacobsen, (ed.) ‘Strategic Power: USA/USSR,’ London: Macmillan, 1990, p.121.
- <sup>29</sup> Rodney W. Jones, India’s strategic culture, Defense Threat Reduction Agency Advanced Systems and Concepts Office , United States Government Agency, 2006, p.3
- <sup>30</sup> Stephen P. Cohen’s book, ‘India: Emerging Power’ Washington, D.C.: The Brookings Institution, 2001, particularly chapter two, thoughtfully examines the shifts in strategic orientation and in the foreign and defense policies of India under Congress Party leaders from Nehru through his daughter, Indira Gandhi, and grandson, Rajiv Gandhi, to the rise of the more explicit promotion of Hindu culture under the Bharatiya Janata Party (BJP), led by Atal Behari Vajpayee. What is remarkable notwithstanding these *policy* shifts is the resilience of core values and premises of strategic culture.
- <sup>31</sup> The Indian flavor of the *omniscient patrician* type is neatly suggested by the Sanskrit phrase, *Bharat jagat guru*, or “India: the World’s Teacher”. A sampling of other strategic culture types, for contrast, might be: theocratic, mercantilist, frontier expansionist, imperial bureaucratic, revolutionary technocratic, and marauding or predatory.
- <sup>32</sup> Rodney W. Jones, “India’s strategic culture”, Defense Threat Reduction Agency Advanced Systems and Concepts Office , United States Government Agency, 2006, p.5
- <sup>33</sup> The other great rivers of the subcontinent that rise in the Himalayas are the Indus (rising north of Himachal Pradesh before flowing north and then southwest through the Indus valley of Pakistan to the Arabian

Sea) and the Brahmaputra (literally, “God’s son”), which rises in Tibet and flows east before turning south into India’s easternmost extremity, and then southwest to the Bay of Bengal. The Saraswati, another great river rising from the Himalayan watershed, symbolically the most important during the Vedic period, is believed to have flowed south and west through present day Haryana-Punjab, Rajasthan, and southern Pakistan to exit through what is now the Rann of Kutch marshland. The Saraswati River has long since disappeared, probably due to geological changes. In mythology, Saraswati was a daughter of Brahma, the creator, and as a goddess is associated with speech, learning, wisdom, and the arts.

34 Rodney W. Jones, *op.cit*, Pp.5-6

35 *Ibid.*,p.6

36 *Ibid.*, p.7

37 *Ibid.*,p.7

38 *Ibid.*,Pp.7-8

39 *Ibid.*,p.8

40 *Ibid.*,Pp.8-9

41 *Ibid.*, p.9



## DEMAND FOR SCHEDULED TRIBES STATUS OF THE TEA GARDEN LABOURERS OF ASSAM

Sanjibani Hazarika\*

In the context of the reservation policy of the government of India for the oppressed section, Schedule Tribes status of the tea garden labourers of Assam is indeed a basic right considering more than a century long of oppression faced by the community. The tea gardens labourers of Assam are either tribal or non-tribal and hired by the colonial authority through agents or *arkatis* or *sarders*, from various cultural, linguistic and ethnic heritage of India. The British planters settled them within the tea plantations in such a manner that they were bound to live together with the people of different ethnic roots permanently in a common habitat. Since then, several generations have passed and gradually they have been trying to develop a common culture, tradition, and language, and become a part of the land. In this new habitat, they had to change their occupation to tea garden labourers from peasantry as they were in their native places. Their individual as well as racial identities were hidden under the tea bushes and they emerged as a new group popularly known in the mouth of the people as ‘*Chah Mazdur Samprodai*’ or ‘Tea Tribes’, ‘*Chah Banua*’, or ‘*Bagania*’ or ‘*Adivasi*’ etc. A section of tea garden labourers, after the expiry of their contractual period came out of the tea gardens and started living with the villagers. These groups of labourers are popularly known as ex-tea garden labourers.

Unfortunately, even after the lapse of more than one and half century their descendents are looked down by the local inhabitants living outside the periphery of the tea gardens. At the same time their life inside the tea gardens of Assam is miserable and they are not even granted some of the constitutional privileges by the government as granted to some other ethnic groups or communities of Assam and even to their own people of their original home land. They are as a whole, a socially excluded section of

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Assam, as they are deprived of their due share in social, economic, cultural and political sphere. Regarding the social status of the tea gardens labourers of Assam, the Census Commissioner of India, C.S. Mullan observed that-

*“In Assam, a coolie is always a coolie and whether he works in garden or whether he has left garden and settled as an ordinary agriculturist, his social position is nil.”<sup>1</sup>*

The tea and ex-tea garden labourers living in Assam basically belong to scheduled tribe (ST) or scheduled caste (SC) in their original home land. But in Assam they have been deprived of enjoying the benefits and privileges as ST or SC, because they are not granted the same by the Government of Assam. Prof. Nibaron Chandra Laskar, a member of Constituent Assembly, in a speech addressed the then president of the Constituent Assembly of India, Dr. Rajendra Prasad, in a meeting at Constituent Hall, New Delhi on 24<sup>th</sup> August 1949 and said,

*“ I would like to draw the attention of the House to the position of the tea garden Labourers. The 1911 census figures show that the strength of the garden labourers was 5,07,058. They mostly belonged to the Depressed Classes. I refer to Article 73, page 57, of the census report of 1921 vol III part I, in which it is stated that the total garden Labour population is 9, 22,000. Over 7, 82,000 or 85 percent are Hindu. (Vide 1931 Census report, vol. III , part I, page 222) these garden labourers were considered as garden cooly caste and their population given in the report was 14 lakh in which number of Hindu was 13,16,000. According to 1941 census, these garden Cooly Caste changed their status and they were considered as Garden Tribes. They were included in the Scheduled Tribes and thus increased the population of Scheduled Tribes from 16 lakhs to 28 lakhs. Thus the status of garden labourers has been change gradually. Up to 1921 they belonged to Depressed Classes, then they were promoted to garden Cooly Caste in 1931, then they were considered as Garden Tribes in 1941.”<sup>2</sup>*

From the speech it becomes clear that before the independence the British Government had not denied their ST or SC status. But after the independence of our country they were de scheduled by the newly elected government of Assam, which was headed by Gopinath Bordoloi, on the plea that if tea garden labourers were allowed to remain as ST or SC then the political scenario of Assam would be changed, because they constitute a major portion of the state population. However, their counter parts in the state of Bihar, Orissa, West Bengal, Jharkhand, Madhya Pradesh and even in Tripura are recognized as ST or SC. As such they became victims of the politics of Assam. They are now enjoying the status of Other Backward Caste (OBC) only. Unfortunately, a major portion of labourers is not conscious about their positions or status mainly because of their poor socio-economic condition and illiteracy. On the other hand, isolated habitat, alienated from their native home and own people, poor living and economic condition, low literacy rate, deprive from the basic facilities to survive and lack of self respects and identity inside the tea garden lead to social insecurity of the tea garden labourers of Assam.

### **Emergence of a New Society:**

After prolonged period of socialization in the plantation setting under the surveillance of garden managers and their subordinate officers, a new society emerged. The perpetual state of poverty and the plantation system tied the labourers to the new home inside the labourers' lines. On the other hand, due to migration to new habitat they had to give up many of their traditional beliefs and customs. While entering Assam they possessed their own languages/dialect with their distinct cultures and traditions. Their traditions and customs, rites and rituals have undergone many changes with the passage of time. Their original cultural identity rarely remained intact in the new geo-demographic environment and socio- economic settling.<sup>3</sup> Spontaneously emerged a common identity which popularly came to be known as the 'Tea and ex- tea tribes' (unofficially) on the basis of certain common socio-cultural criteria. In due course they knowingly or unknowingly got themselves intermingle for the cause of their common interest, since there was no option for them but to get themselves assimilated

into a single whole.<sup>4</sup> ‘Coolie’ was the term used by the British planters to denote labourers, which is now considered derogatory by the tea garden labourers. Though the end of colonialism did not contribute significantly to the progress of the tea garden labourers in terms of social status or economic solvency, but marked the beginning of a new and a very slow process of improvement in their socio-economic status. This improvement has led to a new social awareness and awakening among them. With the passage of time, an educated and elite section of tea garden labourers emerged who try to recognize themselves as ‘tea tribes’ or ‘*Adivasi*’ of Assam. They formed different organizations and associations for the all round development of their people. The organizations, emerged in different periods of time, have been trying to mobilize their people on ethnic lines on the basis certain common features, such as, common language, culture, folk dance, festivals and so on. However, in many respects they differ from each other and due to these differences, they are yet to be united as one community or tribes. The following are the significant areas of differences exist among the tea garden labourers.

### **Hierarchical Society:**

In the heterogeneous society inside the tea gardens of Assam, no ethnic group usually enjoys overwhelming numerical majority, but a hierarchy exist in their society on the basis the position of their communities. The hierarchy and the position of different communities are not very clear like in the Assamese society. Since the tea garden labourers had emigrated from different regions and settled in a common habitat inside the tea gardens, the pattern of hierarchy developed inside the gardens is unique. Every community has its own version of justifying the rank of their respective communities in terms of food habits, occupation and customs related to marriage and other rituals. Most of the labourers have retained their original customs, beliefs, identity, and the notion of caste hierarchy which their ancestors had carried from their native places. Due to absence of Brahmins, the communities of the labourers try to define their status according to their own perception. Every community tries to justify their status in terms of food habits, customs related to marriage, rituals, festivals and religion.

### **Tri Lingual Group of People:**

Though, it is thought that tea garden labourers are *Sadri* spoken group of people, but in actual practice they are tri-lingual. They communicate with each other in their own language, *Sadri* and Assamese. A section of tea garden labourers are still able to retain their native languages or dialects, for example, Tantis, Dols and Nayaks speak Oria; Orans speak Kurukh; Mundas, Kherias, Turis and Mahalis speak various dialects of Mundari. In this respect Bose(1977), mentioned that, “the member of the major tribes and castes are still able to retained their respective languages, though in a corrupt form, and speak in their own languages. Mundari, Santhali, Oriya, Bhumij, Kharia, Kuruk-Oran, Savara and Parji are the language still prevalent among the tea plantation labourers.”<sup>5</sup>

Tea garden labourers, at the beginning of their life in the tea-plantations of Assam, communicated with each other in their own languages or dialects. But with the passage of time, these languages were mixed with Assamese language and a new language emerged, which was called by the British as ‘*coolie bat*’ means language of *coolie*.<sup>6</sup> Later on, this ‘*coolie bat*’ came to be known as ‘*Sadri*’ or ‘*Sadani*’ language and recognized as their lingua franca. With the help of the lingua franca, the literate section of the tea garden labourers has been trying to unite their people under the umbrella of one community.

On the other hand, ‘*Sadri*’ is not accepted by a section of labourers as their lingua franca, instead they accept Assamese as their lingua franca. They communicate with the member of other communities and even with the members of their own community in Assamese. Because, after entering in the tea plantations of Assam, they adopted the language of the host population for the purpose of communication and social contact. On the other hand, tea garden labourers who are born and brought up in Assam have accepted the language of this land as mother tongue. Moreover, in the schools and colleges, students have to learn in Assamese medium. So, Assamese has become their lingua franca within home and outside. As a result of which the bond of unification which is based on their lingua franca i.e. *Sadri*, has been weaken.

**Heterogeneous Culture:**

The tea garden labourers' culture is a heterogeneous culture. Different communities of tea garden labourers still retain many of their original cultural practices. They possess numerous dance forms such as 'Santhali' dance, 'Chahu' dance, 'Karam' dance, 'Kheria' dance, 'Oriya' dance and 'Jhumur' dance, which they perform during different occasions. Among all these dance forms 'Jhumur' dance is one of the most popular dance forms of tea garden labourers. This dance form was prevalent in Jharkhand, Odessa, and West Bengal, which was brought by the 'Adivasi' tribes into Assam.

The 'Jhumur' dance, having widespread prevalence among the labourers has been accepted as the folk dance by the tea garden labourers' organizations like, Assam Tea Tribes Student Association and All Adivasi Student Association of Assam try to mobilize the different communities of tea garden labourers on ethnic line, under the banner of single culture, i.e. tea garden labourers' culture. However, a controversy exists regarding the acceptance of 'Jhumur' dance as the only folk dance of the tea garden labourers. Different communities possess different dance forms which they consider as their folk dance, such as, 'Kharia' dance is performed by the people of Kharia community as their own folk dance, 'Oriya' dance is performed by the communities hailing from Odessa, viz, Nayak, Tanti, Dol etc.

Tea garden labourers living inside the tea gardens celebrate various festivals within the tea gardens since the British regime. A few festivals are celebrated by them together with all the labourers, irrespective of their communities. For example, Durga Puja, Kali Puja, Holi, Dewali and now a days, Karam parob, Sahrai parob, Tushu parob etc. These festivals are considered as their common festivals. On the other hand, they have numbers of festivals which are celebrated by different community separately only with the members of their own community. They inherited the tradition of celebration of these festivals from their fore parents and carry with them to Assam from their homelands. At the very beginning of their life in the tea gardens of Assam, they like to celebrate only such festivals. Gradually,

the British planters gave them the opportunity to celebrate a few festivals together with all labourers. This was done to assimilate the labourers with each other as well as to cope up with the tea garden's environments, so that they would be able to forget their homeland and concentrate their mind in the works of the tea industry. As such, numbers of festivals emerged as the common festivals, which are celebrated by labourers in the tea gardens of Assam. In every labourers' lines there are one or two '*puja ghar*' or '*namghar*' or '*mandir*' built by the labourers, where different community celebrate their festivals. Besides, these places some rituals are performed inside the forest and in the courtyards or backyards of their houses. In such festivals or rituals, sacrifices of different animals like cock, hen, goat, swan, duck, pig etc. are common. Homemade wine is considered as sacred offering before the god or goddess. Beer Puja, Kamala Puja, Sahrai or Gohal puja, Baghut Puja, Dharam Puja, Buha Dangoria Puja, Bor Pahari Puja, Sarul Puja, Akhan Yatra, Moker Sankranti, Janmastami, Mansha Puja, Nag Panchami, Pitha Parob, Suruj Narayan puja, Goroya Puja, Tila Puja, Trinath Mela, Mohadev Puja, Satya Narayan Brot (Fasting), Moker Sankranti, Chaitra Sankranti, Laxi Puja, Surjahi Puja, Ashari Puja, Bordev Puja, Jawara, Gaura Parvati, Sanbarji Puja, Kali Puja, Laxmi Puja, Karam Puja, Gram Puja, Mangla Puja, Kaluga Dev Puja, Buha-Buhi Puja, Marang Buru Puja, Gram Devata Puja, Sarul Puja, Sahrai Puja, Bagh Puja, Danav Puja, Khuwa Puja Amm Puja (Mango), Rou (Rahan Dal) Puja, Kath Alu (Wild Potato) Puja or Khamlu Puja, Saddru, Kahlee & Kutare Puja etc. are the festivals of the different communities of tea garden labourers of Assam.

Prevalence of numbers of festivals of different communities along with varied dance forms, languages and dialects prevent the tea garden labourers to unite under the banner of one culture. Different organizations, such as All Tea Tribes Student Association, All Adivasi Student Association of Assam and many others try to mobilize under the banner of 'tea tribes' or '*Adivasi*' with the help of certain common cultural attributes. But in actual practice, they are yet to be united in a single whole.

**Religious Differences:**

Similarly, religion plays a significant role in the tea garden labourers' society. The differences between Christians, non-Christians and Muslims are prominent inside the labourers' lines. Christian and Muslim people liked to live together with the people of their respective religion. Social interaction between the Hindu, Christian and Muslim is quite minimal.

Majority of the tea garden labourers are followers of Hinduism and Sarnaism, A section of tribal communities of tea garden labourers has adopted Christianity and a few are followers of Islamic principles. However, the Hindu labourers have mostly retained their caste traditions and some of them have adopted some higher caste Hindu traditions. Such as, a section of Panikas follow the teaching of Kabir. They are vegetarians. Similarly, some others follow the teaching Anukul Thakur. Vaishnavism is also steadily gaining footholds among the Hindus.

On the other hand, different communities observe different rites and rituals, which is one of the major factors responsible for the differences among labourers. For example, the rites and rituals regarding birth and death, marriages and the way of performing other religious occasions are different from community to community.

**Tea Tribes vs Adivasi Identity:**

Although the plantation way of life does not make any difference between tribal and non-tribal labourers, even then a difference between them is significant, which leads to the division of the labourers into two distinct groups under two distinct nomenclature i.e. tea tribe and *Adivasi*. In the eighties of the twentieth century, the notion of 'tea tribes' identity of the tea garden labourers as a social category appeared in Assam. During the early years of tea industry in Assam, the local people called the tea garden labourers as *coolie* and *bongali*. The term *coolie* was used by the British planters to imply their labourers in various part of the world; hence they used the term *coolie* for the labourers working in the tea gardens of Assam. The term *coolie-bongali* (which literally means Bengali) is used by the Assamese to imply the tea garden labourers. The elite and

educated sections of the community do not like to be recognized themselves as such a derogatory sense. Now a days, they are commonly known as *Chah-mazdoor sampradai* or *Chah-banua sampradai* (tea labourers community). Many among them disapprove of such terms, viewing them as extensions of the derogatory term *coolie* that imply a race or group meant only for menial work.<sup>7</sup>This identity is associated with their occupation and their social worth is not recognized. It means they are designated by what they do than for what they are.<sup>8</sup> On 11-12 November, 1981, in a convention a discussion was held between *Chah Mazdoor Yuba Santha* and *Assom Chah Mazdoor Chatra Santha* regarding the need for an appropriate nomenclature for the community. However, the convention was over without any concrete decision, but it was agreed that the *Chah Mazdoor* or *Chah Banua* identity were incorrect and derogatory. In the Silver Jubilee conference of 1983 (14<sup>th</sup>, 15<sup>th</sup>, and 16<sup>th</sup> january), *Assom Chah Mazdoor Janajati Chatra Santha* decided to abrogate the term *mazdoor* from the name of the association. Hence, the name of the association became *Assom Chah Janajati Chatra Santha* (Assam Tea Tribes Student Association).<sup>9</sup>The present generation of the community prefers to identify themselves as 'Tea Tribes' or '*Chah Janajati*', which has been accepted as a representing name of the community in Assam.

At present most of the organizations of the tea garden labourers are found pertaining to their 'tea tribes' entity, such as Assam Tea Tribes Students' Association, Assom Chah Janajati Juba Chatra Parisad, Assam Tea nd Ex- Tea Tribes Youth Association etc. prefer the terms 'tea tribes' instead of 'tea labourers' or '*chah mazdoor*'.

Though the 'tea tribes' or '*chah janajati*' nomenclature finds acceptance among the tea garden labourers as a whole, including the tribal and non-tribal section of labourers in Assam, but a section of labourers like to introduce themselves as '*Adivasi*'.

The tribal section of labourers, especially those who adopted Christianity prefer the term '*Adivasi*' to '*Chah Janajati*', whereas the non-tribal sections of labourers like to introduce themselves as '*Cha Janajati*' rather than as '*Adivasi*'.

In Assam, generally the term *Adivasi* refer to the people of aboriginal tribes hailing from different parts of India, who were brought to work in the tea plantations and became permanent residents of the state. Most of the labourers in the gardens of Assam are tribal people who were originally brought by the colonial planters to Assam between 1840 and 1961. The most numerous groups are the Mundas, Kharias, Hos and Santhals and they were brought from Chotanagpur plateau. Often they are called as *Adivasi*. However, differences exist regarding the use of the term *Adivasi*. Robert Kerketta mentioned that:

*When we speak of Adivasi in Assam we mean in particular those aboriginal tribes who came from Chotanagpur in Bengal, Bihar, Orissa, and Madhya Pradesh to work in the tea gardens of Assam and who latter settled down there. This term with this particular meaning has been accepted in general by the different sections of the people and the administration of Assam.*<sup>10</sup>

On the other hand Pullopillil mentioned them as ‘tribals from Jharkhand’. He opined that the term *Adivasi* may not be scientifically correct nomenclature for the tribal of Chotanagpur. The term *adivasi* is interchangeable to the terms *Adimjati*, *Aboriginal* and *Indigenous peoples*. Hence, it is not suitable term to indicate these tribals.<sup>11</sup> Devabrata Sarmah mentioned about them as *Jharkhandi Adivasi*, as majority of the labourers were brought by the British from Jharkhand region, which encompasses the present day Jharkhand, Medinapur, Bakuda, Birbhum, Purulia district of West Bengal, Chambalpur, Mayurbhanj, Kiyanjhar of Odessa and a part of Chattishgarh and Madhaya predesh. He also mentioned that the labourers brought from Jharkhand were *Adivasi*. Hence, *Jharkhani* and *Adivasi* both the terms should be used to refer the labourers.<sup>12</sup> However, the tea workers are recruited from regions other than Jharkhand. So, the term *Jharkhandi* cannot be used to refer all the tea garden labourers of Assam.

### **Assamese Identity:**

The prevalence of Assamese language and culture among the tea garden labourers and their gradual assimilation into Assamese society has

become a threat to the formation of 'tea tribe' identity. A section of the tea garden labourers have been largely assimilated with Assamese society while retaining some of their cultural practices, such as observation of *bihu* festivals, performing *bhawona* and *husori, nau khai* (harvest festival) etc. The non-tribal communities like Oriyas and Karmakars can be included in this category. On the other hand, tribal labourers are seen to be less assimilated with the local communities and more protective of their separate cultural identity. Some of the labourers are found to have embraced the Assamese form of Vaishnavism under the influence of Assamese population.

### **Demand for Schedule Tribes Status**

The issue of inclusion in the list of scheduled Tribes has been a long standing demand of the tea and ex-tea garden labourers of Assam. Tea garden labourers constitute the largest portion of the total tribal population of the state and they had enjoyed scheduled tribes and castes status until 1950, when they were de-scheduled by the Assam government. Hence, they feel deprived as they have not received their due status as Scheduled Tribe/ Caste in Assam unlike their counterparts in their native places and in the tea growing states of West Bengal and Tripura. Instead they are classified as OBC in Assam, which is according to the tea garden labourers not appropriate substitute for SC/ST status. Because the SC/ST status provide statutory and constitutional reservation in jobs, representation in the state and central legislature and other safeguards and privileges unlike the OBC status. As such, in the recent years tea garden labourers became obstinate and demand for scheduling as ST. This demand has received support from various organizations, political parties and all the bodies related to tea and ex-tea garden labourers. In this regard the role of Assam Tea Tribes Students' Association and All Adivasi Students' Association of Assam is significant. Both the organizations have been demanding for ST status of the *Tea Tribes* and *Adivasi* people of Assam respectively.

During the British regime, tea garden labourers were given certain constitutional rights. Seats in the provincial legislature were reserved for the tea garden labourers with an assumption that labourers' representatives

would be acquiescent and pliable as they had total control over the life of the tea garden labourers living inside the gardens. However, the ex-tea garden labourers were not provided with such privileges as they were living outside the gardens and worked as agriculturist. In 1931 census, the Census Superintendent of the province, C S Mulan in his notes on the Depressed and Backward classes in Assam categorized the tea garden labourers as Hindu exterior castes. Assam Government in its report on Lothian Committee agreed that only the Hindu exterior castes as mentioned by C S Mulan should be treated as Depressed caste. But in the year 1950, they were de-scheduled by the State government headed by Gopinath Bordoloi. At present all tea and ex-tea garden labourers (categorized as tea garden tribes) belong to the official central register of Other Backward Classes, Assam. However, tea garden labourers of Assam claim their identity as tribe like any other tribe of Assam and resent their de-scheduling from tribal status. Assam Tea Tribes Students' Association advocates inclusion of the entire tea garden labourers' community in the ST list, but the Adivasi organizations constitute solely by the people from tribal background, such as the Adivasi Council of Assam and the All Assam Adivasi Students' Association of Assam do not favour this view. A difference of opinion exists between the tribal and non-tribal section of the labourers regarding their inclusion in the SC /ST list. Here the question arises is that "whether the nature of demands made by both the organizations are of same kind?" Definitely not, because All Adivasi Students' Association of Assam has demanded for reschedule as ST and SC of *Adivasi* people and Assam Tea Tribes Students' Association has demanded for scheduling of tea garden labourers as ST(P) irrespective of their tribal and non-tribal status as Tea Tribes.

Undoubtedly, both the demands are genuine and sensitive, but need careful attention of the Government. Other brain hitting questions regarding ST status are that, "who will be benefited from the ST status of tea garden labourers?" "Are the tea garden labourers living at grass root level aware of the ST status or benefits of getting the status?" "Are they in a position to avail the benefits of the status?" Again illiteracy stands on the way of availing the ST status. No doubt, some of their children have come forward by crossing the hurdles of tea garden's life and become educated and

trying for other respectable engagements and opportunities, but the numbers of such youth can be counted in finger tips. A major portion of labourers are living a substandard life style in the labourers' lines inside the gardens of Assam, where the ST status or OBC status would not help them to get exemption from the situation. The demand for SC/SC status among the elite and education section is popular and widespread, but majority of the labourers living at grass root level are not aware of their present OBC status and demand for inclusion in SC/ST list.

**Notes:**

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# **INSTITUTIONALISED ELDERLY PERSON OF ASSAM: A STUDY OF OLD AGE HOME IN KAMRUP (M) DISTRICT**

**Jonali Das\***

## **Introduction:**

Provision of adequate and effective care of the aged is a biggest challenge to the modern society as the number of elderly people are increasing in all over the world. It is projected by the **United Nations Department of Economic and Social Affairs** that in the next 40 years means between 2010-2015 and 2045-2050, life expectancy at 60 is to be increase from 20 years to 22 years for the world as a whole from 19 to 21 in the less developed regions and from 17 years to 19 years in least developed countries. Moreover, during the same period life expectancy at age 60 in more developed regions is expected to rise from 23 years to 26 years.

According to the population census 2011 there are nearly 104 million elderly persons (aged 60 years or above) in India; 53 million females and 51 million males. Both the share and size of elderly population is increasing over time. From 5.6 in 1961 the proportion has increased to 8.6% in 2011. Unlike the other parts of India, Assam is not exception to the demographic transition. According to the census 2001, total number of the over 60 population in Assam was 1560,366 million which is now become to 4278,544 according to the census 2011. With the passage of time the health care facilities are become more and more advance; consequently, the number of elderly are increasing but the elderly, now a days are leaving their home willingly or forcefully. Due to the changing concept of joint family to nuclear family, elderly are facing a large number of problems. Moreover, increasing number of dual earner families and erosion of traditional value system may be held responsible for causing implication for the physical, social and psychological well-being of elderly and it is happening to in Assam also.

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Security of the elderly people is not an old concept in our society. In most of the developing countries like India they lived a happy life but now a days the scenario is changing. It seems that in spite of having traditional norms and values the silver generation of society are not secure in their life cycle. Therefore, to give a prosperous, secure and happy life to this people, various International and National measures are being taken. Indian Government itself has also been introduced lots of policies like National Policy of Older Person (NPOP), Old Age Pension and Annapurna Yojana etc. and along with this there is an Act name as Parents Maintenance and Welfare Act, 2007, for the security of the elderly. But the problems facing by the elderly are increasing into a large number in day by day and it becomes more and more acute. Assam is not beyond this problem and every alternate day we see news about elderly abuse through the media.

In traditional period, care for the elderly had been concern and responsibility of the family members. In fact, the elderly were worshipped as “Guru or Jesthyajon” in Assamese society. But in the present scenario, new factors have emerged and traditional value system is being weekend. Resulting this, the elderly are thrown away or left on the street, hospital and the old age home by their family members. Moreover, some elderly people leave their home voluntarily due to their insecurity feeling . For some families , taking care of the aged has become a serious problem on account of high cost of living and expensive medical treatment. Consequently, need of the institution to take care of the elderly has emerged. Old age homes become a requirement for the elderly and along with the old age homes various type of institution are being formed either by the Government or by the Non-Governmental Organisations. For giving protection to this people, like the other parts of India, various institutions are established in Assam also.

**Objectives of the study:**

- Reasons for reside in old age homes.
- Socio- economic and health status of the elderly of old age homes.

- Laws or schemes of the Assam Government regarding elderly.

### **Methodology:**

Kamrup Metro is a newly constituted district of Assam and there is total seven number of old age homes. One is government old age home and other six are run by the trust. For this study, the data has been collected from the elderly who are the inhabitants of the one registered old age homes located Bamunimoidam in Kamrup (Metro) district. Qualitative and quantitative both the techniques are being used for gathering data for this study. Interview method is being used and face to face interview of the inmates are taken through structured questionnaire. Besides, case study method is also taken for a deep concern of this problem.

### **Short Description of Mother Old Age Home:**

Mother Teresa Old Age Home now known as Mother Old Age Home, a unit of Monalisha Society was established in 2009 and started serving the old aged people since 21<sup>st</sup> of June,2012 .There are two types of provision in this old age home. First type is the free type. In this type the destitute people who have no one else to take care of are kept and all the facilities like shelter ,food, clothing, medical care etc. are given at free of cost. The second type is the paid type and in this provision the inmates who are willing to reside here have to give a fixed amount of fee per month. Male have attained the age of 60 and the female who have attained the age of 55 are eligible to get admission to this old age home. Persons who have none to look after them are eligible to apply and stay in this old age home. The old age home will bear the expenses of casual illness. Weekly health check-up is done by qualified doctor and in case of serious illness the provision of hospitalisation in Govt. hospital. Provision of funeral is also available for those residents who have none in their family or the authority is not able to contact.

### **Objectives of this Old Age Home:**

- To care for the destitute old people who have no one to take else to take care for them. They are given shelter, accommodation, food, clothing, medical care etc. at the free of cost.

- To provide comprehensive and quality care and to ensure that the resident senior citizens live with respect and dignity in a secure, compassionate, congenial environment and surroundings.
- To provide independence to senior citizens in daily life and to re-established high values of life nurtured by them.
- To establish a social institution where society not only interacts and looks after senior citizens but also learns from them “the much needed values of a healthy and peaceful society.”

In below an analysis has given about the socio-Economic status of the inmates of Mother Old Age Home.

**TABLE NO: 1.1: DEMOGRAPHIC & SOCIO – ECONOMIC PROFILE OF THE RESPONDENTS**

DEMOGRAPHIC	Mother Old Age
60-69	8
70-79	6
80- 89	14
Total	28
SEX	
Male	3
Female	25
Total	28
Place of residence	
Rural	14
Urban	9
Unknown	5
Total	28
Marital Status	
Unmarried	10
Married	2
Widow/widower	15(2 widower/13
Divorcee/Separated	0
Unknown	1
Total	28

Number of Children by sex	
None	18
One	2 ( Both are Male)
Two	2(2 Male,2 Female)
Three	1(2 Male ,1 Female)
Four	2 ( 2,Female, 2 Male)
Four and Above	1 ( 6 Male,4 Female)
Step Children	1 ( 1 Male, 1 Female)
Unknown	1 (2 Male)
<b>Total</b>	<b>28</b>
Number of Married Children by Sex	
None	18
One	3 ( Male2,Female1)
Two	3 (Male 3,Female 4)
Three	0
Four	2 (Male 2,Female 6)
Four and Above	1 (Male 6, Female 4)
Unknown	1
Married step children	1
Religion	
Hindu	26
Muslim	1
Unknown	1
<b>Total</b>	
Educational Qualification	
Illiterate	6
School Dropout	8
Primary	1
Matriculate	4
Secondary	2
Graduate	1
Post Graduate	1
Diploma Holder	1
Unknown	4
<b>Total</b>	<b>28</b>

Employment	
Organised sector	7
Unorganised sector	6
Unknown	5
Unemployed	10
Total	28
Last Designation	
i. Govt. officers	1
ii. Clerical or lower level in Govt. Sector	3
iii. Clerical level in private sector	1
iv. Small businessman	0
v. School Teachers	3
vi. Domestic Helper	1
vii. Daily Wage earner	3
viii. Housewife	11
ix. Unknown	3
x. Other	2
Total	28

Table 1.1 shows the demographic and Socio-Economic Profile of the residents of mother old age home in Kamrup (Metro District) an organisation run by the Trust. Total 28 residents are there and the number of young elderly and oldest old are high. Total 8 number of residents are young elderly (60-69) and 14 are from the oldest old group (80 above) and remaining 6 are from the old –old group (69-79). Majority of them are female. Though most of the residents are from rural background, residents from urban background are not less in number. Regarding education, number of illiterate and school dropout residents are much higher and most of them are unemployed. Among the 28 inmates 13 are widow, 2 are widower, 10 are unmarried and 1 is unknown. 18 inmates have no children and other 10 have children and one of the woman have two step children. One is belonging from Muslim Community, 26 are from Hindu community and one has no information.

**Table 1.2 Reasons for shifting to the old age home**

<b>Reasons</b>	<b>Mother Old Age Home A Unit of Manalisha Society</b>
<b>1. SOCIAL</b>	
*Nobody to look after	15
* Adjustment problem with married son/and others	5
* Security Purpose	2
*Have no sons & did not want to live with married daughter	1
*Tortured by family members	2
* Sent by Court	3
<b>2. ECONOMIC</b>	
* Poverty	6
* Loss of Bread winner	3
* Having no shelter of own	12

Table :1.2 state the reason for shifting to the age homes . Economic cause is very acute among most of the inmates of both the old age homes. Among the 28 inmates, 15<sup>th</sup> have not any dependents to look after, 5 have adjustment problem with their married son and other family members though they are not willing to disclose anything about the cruel behaviour of the family members. One have no son and not want to live with her married daughter; Two of them revealed the vary truth that they were being tortured by the family members(including son ,daughter in law and daughter) and other 3 have sent by the court as their identity was not confirmed. 13<sup>th</sup> of them are residing at old age home because of poverty, 10<sup>th</sup> of them have lost the bread earner and 19 of them have not their own shelter.

Assertion for independence is also an important cause. 6 inmates have shifted to the old age home due to their nature of self dependence. 5 were not satisfied with the behaviour of the family members and 3 were facing loneliness.

**Table: 1.3: NUMBER OF PAID AND UNPAID INMATES OF THE TWO OLD AGE HOME**

Types of Inmates	Mother Old Age Home ( A Unit of Manalisha Society)
Paid	10
Unpaid	18

This old age home have paid and unpaid system. Numbers of paid inmates are 10 whereas the numbers of unpaid inmates are 18.

**Table 1.4: HOW THE INMATES CAME TO THE OLD AGE HOME**

Came to the Old Age Home	Mother Old A
Voluntarily	11
Forcefully	6
Kept or Sent By other(Court or Police Station)	8
Kept by Son or Daughter of the above cited old age	1
Brought by the Authority of Old Age Home	2

How the elderly has become an inmate homes are shown in the Table 1.4. Among the 28 inmates 11 have come to the old age home voluntarily, 6 were forced t son, daughter in law and daughter and 8 are se Court. 1 is kept by her son and 2 are brought roadside.

**Table: 1.5 Facilities provided by the old age homes**

Name of the Institution	Govt/ Non-Govt	Religious/ Non-Religious	Paid/Free	Monthly/ Annual Charges	Facilities available	Facilities not available
Mother Old Age Home	Non-Govt	Non-Religious	Paid/Free (Both )	4000/5000 per month	Food, Clothing Medical Treatment Cultural-religious recreation. Funeral or last rituals.	Finance, Transportation, Permanent Doctor Permanent Nurse Permanent Building Special Facilities needed by a geriatric person (wheel Chair, special toilet etc.)

Table 1.5 highlights the facilities provided by the old age home authority. As the old age home is running by the Trust, finance is a major problem. Much more money is needed to provide all the facilities for the elderly. Alzheimer, dementia, Diabetes, high blood pressure are the diseases which are suffering by the inmates and hence they need care or treatment of doctor and nurse. Specially, the Alzheimer patients should get special care. Due to financial conditions of the old age homes they are lacking behind to give appropriate facilities though they are trying to do their level best. As the information given by the authority of old age home, till now Government has not provided any financial assistance and the elderly are not getting the old age pension under the Government policy. Some inmates are getting family pension or some who were engaged in government sector, getting their own pension from which they pay the fee of the old age home.

#### **Cases:**

- One inmate of mother old age home has a different experience. She was tortured as witch by the villagers. She belongs to the Bodo ethnic community of Kokrajhar District of Assam and the villagers attacked her to kill but with the interference of the Gaonburha of that village she could escape herself and with the help of police she is kept in this old age home. She is the victim of superstition and suffering psychological trauma.

- Another one of the inmates from Maligaon area of Kamrup Metro District was died in this old age home but unfortunately her Children refused to take the dead body. When the authority of old age home had arranged to perform her last ritual one of her son came there and misbehaved. All the people attend the funeral rites were surprised by seeing the behaviour of her son.
- One retired teacher has got child marriage. After one year of marriage, husband had died and her parents did not send her to the husband's home. As she belongs to Brahmin cast hence second marriage of that period was not preferable to and she has been living a life of widow. Now she gets her own pension but does not want to live with her brother's home. However, her nephew and niece took care of herself and not agreed to her decision to live in an old age home but she came to this old age home. Family members are in touch with her.

### **Provisions and Activities taken by the Assam Government**

In January, 2012 Senior Citizen Welfare Council was formed and since 2013 it has been started to work. On the basis of Maintenance and Welfare of Parents and Senior Citizens Act 2007, Assam State Maintenance and Welfare of Parents and Senior Citizens Rules -2012, was implemented. Through this Act, with the Civil Sub- Division Maintenance Tribunal, District Collector appellate Tribunal has also formed. Moreover, district social welfare officer has been appointed as Maintenance Officer. The parents, themselves or through Maintenance Officer can appeal to the Maintenance Tribunal against their dependents who are unwilling to offer maintenance. If the parents dissatisfied with the decision of the Maintenance Tribunal, they have the opportunity to approach their grievances in front of the Appellate Tribunal.

State Committee of Senior Citizenship is formed and the minister of social welfare is the ex-officio chairman of this committee and District Committees are also formed where the District Collectors are ex-officio Chairman.

- Through the policy of Health Care for the Aged, there is a provision of giving aid of Rs 1,000 for those who are 70 years or above age.
- Rs 250 have been given to the person between the age group of 65 and 80 as an old age pension and Rs 550 per month are being given to the person of the age group of 80 and above. According to the National Policy, a proposal is being taken to increase this amount from Rs 550 to 1000.
- Provision of giving aid of Rs.10 lacks and 5 lacks to the existing old age homes along with the provision of encouraging the NGO's to form old age home are there in Social Welfare Department of Assam Government.

### **Conclusion:**

Unlike the other parts of India, Assam is not beyond the problem of elderly. From the data of the old age home it is clearly seen that most of the elderly are poor and have been facing lots of problems. Some inmates reveal the fact that they were being tortured by their family members. Some are hesitate to confess the fact due to the fares of losing status. However, most of the inmates are unmarried and they have been facing lots of problems such as socio-economic, health, psychological etc. Government should give importance on this issue. Moreover, general people also have to be aware to this newly emerging problem of society.

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**A COMPARATIVE STUDY OF THE TWO PREMIER  
COMMERCIAL FM RADIO STATIONS OF GUWAHATI  
CITY-BIG FM 92.7 AND RED FM 93.5**

**Alakesh Das\***

**ABSTRACT**

Radio is one of the most usable electronic media all over the world. It is recognized as the most popular mass medium which is cheap and can be easily carried from one place to another. As an audio medium, it provides not only relaxation, but it also provides various entertainment and information to the people. Radio is considered as one of the most popular electronic media all over the world. One important aspect of radio is that from one point it can be received by multiple points. A message can be sent from one person to a large number of people simultaneously and that is why it also called the Magic Multiplier of Messages. As compared to other mass media, radio is ranked as the most popular means of spreading information among many people and the most intimate medium also because of its simplicity in language and style of presentation. Frequency Modulation(FM) is widely used for a variety of radio communications. FM broadcasts on the VHF bands but still provides high quality audio and FM is used for a variety of forms of two way radio communications and it is mainly used for mobile radio communication. Commercial FM Radio is a type of radio broadcasting invented in 1933 by an American Engineer named Edwin Armstrong. It is popular worldwide to provide sound over the broadcast form of radio. It is capable of providing better sound quality than AM(Amplitude Modulation) Broadcasting, so this is used for of the most music broadcastings, used in cars, taxis and in many vehicles. In India, the commercial FM broadcasting started in 1977 in Madras(Now Chennai).

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To study about the growth and development of the two commercial FM Radio stations of Guwahati city over the years and their impact on the society has great importance. Commercial FM stations are receiving more importance with respect to other mass communication media due to its convenience. FM radio has become a common friend in our day-to-day life. This study is also very important because it deals with the effects of changing contents of FM stations amongst the masses. With the increasing popularity of internet, web radio, e- newspapers and various social networking sites are dominating the other sources of communication currently. It is also important to study how FM radio is still growing. The basic objectives of the study are to study the development of Commercial FM radio as a popular mode of mass communication. To understand the listening behaviour of the students of Gauhati University and IDOL. To identify the attributes considered by the respondents for choosing these two particular FM Stations. To make content analysis of the various programmes of BIG FM 92.7 and RED FM 93.5. To trace the growth and development of Commercial FM stations in Assam.

As it was both a qualitative and quantitative research, it was started with collecting primary data directly from primary sources. Organizational records of the FM Stations were used as secondary data for observation. A quantitative, descriptive research design was chosen for this study in order to give a detailed description of the knowledge levels and to better understand the two premier commercial FM Radio stations- BIG FM 92.7 & RED FM 93.5 of Guwahati city.

Interviews were taken amongst the experts in this field. Number of people were measured which were taken as samples during the research. The opinions regarding the views on radio are collected from the primary data.

**(Key words:** Radio, FM Radio and Commercial FM Radio)

**1. Introduction:** Radio is one of the most usable electronic media all over the world. It is recognized as the most popular mass medium which is cheap and can be easily carried from one place to another. As an audio medium, it provides not only relaxation, but it also provides various entertainment and information to the people. Radio is considered as one of the most popular electronic media all over the world. One important aspect of radio is that from one point it can be received by multiple points. A message can be sent from one person to a large number of people simultaneously and that is why it also called the Magic Multiplier of Messages. As compared to other mass media, radio is ranked as the most popular means of spreading information among many people. It came up in the year 1896 by an inventor, Guglielmo Marconi which can carry people's voice from one corner to another at the same time. A wireless medium, radio has been beneficial for a large number of people of rural areas where maximum of them are poor. Radio, because of its low rate, it has taken a significant place in the people's lives and moreover it provides news and information besides entertainment. Radio has made a great landmark in the Indian media scenario. Like the TV and print media, Indian radio has also got the same place. India, a developing country where most of the people depends on agriculture as their livelihood, radio has helped a lot of people to communicate easily at a single time and at a fast speed mostly in rural areas. It is only through an effective medium, in such a diverse land of many people with different culture can be communicated. There are still some 104 million homes with radio, twice the number of homes with TV sets. This simple and intimate mass medium is suited ideally to the needs of a developing society where large sections of the population are illiterate.

Frequency Modulation(FM) is widely used for a variety of radio communications. FM broadcasts on the VHF bands but still provides high quality audio and FM is used for a variety of forms of two way radio communications and it is mainly used for mobile radio communication. Commercial FM Radio is a type of radio broadcasting invented in 1933 by an American Engineer named Edwin Armstrong. It is popular worldwide

to provide sound over the broadcast form of radio. It is capable of providing better sound quality than AM(Amplitude Modulation) Broadcasting, so this is used for most music broadcastings, used in cars, taxis and in many vehicles. In India, the commercial FM broadcasting started in 1977 in Madras(Now Chennai).

FM is in use from many years. It is an important form of modulation, despite many forms of digital transmission used these days. In the early years of wireless, it was believed that a narrower bandwidth was required to reduce noise and interference. As FM didn't perform well under these circumstances, AM predominated and FM was not used. However, Edwin Armstrong, an American engineer looked at the use of FM for broadcasting and introduced the idea against the trend of thinking of the time. Since its first introduction, the use of FM has grown at a fast speed. FM is used for communication purposes and it is also used for high quality broadcasting. Commercial FM Radio is a type of radio broadcasting invented in 1933 by an American Engineer named Edwin Armstrong. It is popular worldwide to provide sound over the broadcast form of radio. It is capable of providing better sound quality than AM Broadcasting, so this is used for most of the music broadcastings. FM radio stations use the VHF frequencies. The "FM Band" describes the frequency in a country which is dedicated to FM Broadcasting. Throughout the world, the FM Broadcast band falls within the VHF part of the radio spectrum. There are some unusual FM broadcasting standards in some countries like 0.001, 0.01, 0.03, 0.5 and 0.3 MHz, however to minimize inter-channel interference, stations operating from the geographically close transmitter sites tend to keep at least a 0.5 MHz frequency separation.

**Objectives of the study:**

The basic objectives of the study are-

1. To study the development of FM radio as a popular mode of mass communication.
2. To understand the listening behaviour of the students of Gauhati University and IDOL.

3. To identify the attributes considered by the respondents for choosing these two particular FM Stations.
4. To make content analysis of the various programmes of BIG FM 92.7 and RED FM 93.5.
5. To trace the growth and development of FM stations in Assam.

**Research questions:**

The main questions before the researcher are-

- How to identify the popularity strategies of the Commercial FM stations?
- What are the attributes that attracted the listeners to choose a particular commercial FM station?
- How to determine the behaviour of the listeners and their expectation from FM stations?

**Significance of the study:**

To study about the growth and development of the two commercial FM Radio stations of Guwahati city namely Big FM92.7 and Red FM 93.5 over the years and their impact on the society has great importance. FM channels are receiving more importance with respect to other mass communication media due to its convenience. FM has become a common friend in our day-to-day life. This study is also very important because it deals with the effects of changing contents of FM channels among the masses. With the increasing popularity of internet, radio, e- newspapers and various social networking sites are dominating the other sources of communication. It is also important to study how FM radio is still growing.

**Limitations of the study:**

- **Time constraint-** The researcher had to do the research within a short period of time.

• **Poor working conditions**-To study the working condition of the FM stations, the researcher had to go to the various station offices. But the researcher was not successful enough to meet all the persons employed in the station except one or two.

• **Not open enough**-The FM stations are very cordial during the research work, but in their cases of various strategies or media plans, they do not like to discuss openly.

• **Limited impact**-To study about the suffering from limited impact from factors like having a strong regional focus, being too population-specific etc.

• **Difficult to analyse**-With the growing popularity of social networking sites and the increasing number of television channels, it is very difficult to analyse the popularity of Commercial FM Radio stations and its development in real terms.

• **Scarcity of proper data**-Non- availability of proper data regarding the Commercial FM radio stations in Assam is another obstacle before the researcher.

• **More time requirement**- To analyse the growth and development of private FM radio station in Assam, the researcher needed more time. Due to limited time of the research, it was not possible for the researcher to focus on all the aspects related to the topic.

• **Non- availability of books**- Required number of books were not available which created problems for the researcher.

• **Online**- There is shortage of materials in online.

**2. Historical background of the study:** Radio has been a pervasive medium of communication and entertainment in Assam. The All Indian Radio(AIR), Guwahati station was commissioned on July 1, 1948. The station has five frequencies allotted to it, out of which four are shortwave and medium wave frequencies (729 kHz, 1035 kHz, 4940 kHz

and 7280 kHz) and one is FM (100.8 MHz). The second All India Radio station was commissioned at Dibrugarh on February 15, 1969. The station has one AM frequency allotted to it, that is, 567 KHz. The third station was set up at Silchar on August 11, 1972.

### **History of Radio in Guwahati City:**

The Guwahati Station traces its origin to the Shillong Guwahati Station of All India Radio. During those days Shillong was the administrative capital of undivided Assam. The Guwahati Station started its service from the beautiful Commissioner's Bungalow located on the bank of the river Brahmaputra at Uzanbazar Ghat. The then Premier of Assam Shri Gopinath Bordoloi had allocated the Bidhan Sabha Bhawan at Shillong and the Commissioner's Bungalow at Guwahati for setting up the Shillong Guwahati Station temporarily. From the middle of April, 1948, Programme Executive Late U.L.Barua (later Director General of All India Radio) and staff artiste Late Purushottam Das of the Calcutta Station had started working in Shillong and Guwahati respectively. To facilitate the inauguration of the station on the 1<sup>st</sup> of July, 1948, Dr. Bhupen Hazarika, Late Phani Talukdar and Late Birendra Kumar Phukan were given temporary appointment on 1<sup>st</sup> of June, 1948 as Programme Assistant. Late Mehera Masani was the first Station Director of the Station. She along with the team mentioned above, did all the preliminary work and the Shillong Guwahati Station of All India Radio started its broadcast from the 1<sup>st</sup> of July, 1948. The formal inauguration of Studios was done by the Premier Gopinath Bordoloi in Shillong and Maulana Mohmad Tayabullah in Guwahati.

### **History of FM Radio in Guwahati City:**

92.7 BIG FM India's no.1 FM network got the 'Best radio broadcaster of the year' in 2011, 2012 and 2014 since the launch of its first station in September, 2006. It created history by launching its 45 station network in record time of 18 months. Through its tagline, 'Suno Sunao, Life Banao!', BIG FM wanted to use the power of radio to not only entertain listeners but also positively influence their lives. Through distinctive

promotion, it has established leadership in the FM space and laid to the foundation of an exciting future. The station also enjoys leadership in more than 30 cities. It laid 92.7 BIG FM as the most sought after radio network across the country. The brand has taken FM as a medium of entertainment beyond the metros offering consumers a new experience of this medium of entertainment. Red FM, a FM radio station in India with the slogan 'Bajaate Raho' has the frequency of 93.5 FM. Its branding is Superhits Red FM 93.5 was first aired in 2002. Its owner is SUN Group. It is broadcasted in the cities of Pune, Delhi, Mumbai, Rajkot, Vadodara, Lucknow, Kanpur, Kolkata, Varanasi, Jaipur etc. It was launched in 2002 playing mix of Hindi and English songs. The channel is owned by Kalanithi Maran. The most widely broadcasted shows are "Morning No1, Bollywood Junction" in Guwahati and its RJ jockeys are RJ Nabish, RJ Mandy etc. through phone-in-calls programmes are there where large number of people communicate with the RJ's and share their views related to the various topics of the society. Various contests are also arranged through phone-in-calls.

#### **An Overview of the FM channels in Guwahati:**

Besides the various AIR stations in Assam, there are a few private players who have entered the arena. Guwahati, being the commercial hub of the entire North-East, has attracted quite a few private FM channel operators over the years. The real experience of FM came to Guwahati in the form of private FM station when Radio Ooo La La (91.9) started in January 2007. The NE Television networks achieved this milestone by launching the first four private FM radio stations in the region and thus revolutionized the regional entertainment market.

As 'Radio Ooo La La' is a very peppy name in line with the FM wave that is sweeping India, it was expected that this would change the landscape and airwaves in the region. However, unfortunately, this pioneering private FM station was closed very soon.

Within a span of year, Big FM was launched in Guwahati. 92.7 Big FM is a nationwide private FM radio station in India owned by Indian businessperson Anil Ambani.

With the emergence of FM radio as a fantastic medium of entertainment, Purvy Broadcasts Pvt. Ltd. (PBPL) laid the foundations of Gup Shup 94.3 FM in Guwahati after getting the license from the Ministry of I&B, Government of India. The ministry had in 2005 formally announced the bidding for FM frequencies across 91 cities of India.

After that, Red FM was launched in the city. Starting August 14, 2009, S FM or Suryan FM was re-banded into Red FM across 38 cities in India. S FM took over Red FM in August 2009 and re-banded all its stations to Red FM except for the ones in Tamil Nadu.

Recently, a new FM channel has been launched in Guwahati named as Radio Mirchi 95 on 21<sup>st</sup> April, 2016 by none other than the Assam's poster boy of music, Papon. One of a nationwide private FM radio, it is owned by Entertainment Network India Limited. The tagline of Radio Mirchi is "It's hot". Guwahati has already established various FM stations and Radio Mirchi will need to compete with the other FM stations of Guwahati- BIG 92.7 FM, RED FM 93.5 and Radio Gupshup as they are already functioning in the city with a population of 9, 57, 352 as per official census report for 2011.

Today FM radio channels have become one of the most important and convenient media of communication for all classes of the society. Especially in Guwahati, FM channels have got its importance with respect to other mass communication media due to its convenience. FM has become a common friend in our day-to-day life. People use to share even their personal moments through this medium. FM has connected a wide range of people through its programmes. While the RJ(Radio Jockey) is the main charm of the FM, station who has enriched its popularity through the creative work. Whether it is the "Morning Beats" or Gup Shup or "Adda 93.5 of Red FM, each show connects us with the channel.

Here, we get a brief detail about the radio scenario in Assam with the help of a table-

Table 4

	<b>Frequency (medium wave shortwave in KHz, FM in MHz)</b>	<b>NAME</b>
Dhubri	103.3 MHz	All In dia Radio Dhubri ( AIR Dhubri/ Akashvani Dhubri)
Dibrugarh	90.4 MHz 567 kHz 100.1 MHz 101.3 MHz	Brahmaputra community radio station, Maijang Ghat Dibrugarh All In dia Radio Dibrugarh (AIR Dibrugarh/ Ak ashvani Dibrugarh)
Diphu	1584 kHz	All In dia Radio Diphu ( AIR Diphu/ Akashvani Diphu)
Guwahati	729 kHz 1035 kHz 4940 kHz 7280 kHz 100.1 MHz 100.8 MHz 90.4 MHz 90.8 MHz 92.7 MHz  93.5 MHz 94.3 MHz 95 MHz	All In dia Radio Guwahati (AIR Guwahati/ Akashvani Guwahati)  Jnan Taranga(KKHSOU) Radio Luit(IDOL, GU) Big 92.7 FM, Guwahati Adlab s Films Ltd.) Red FM, Guwahati ( South Asia FM Ltd/ Sun TV Radio Gup-Shup, Gu wahati Radio Mirchi
Haflong	100.2 MHz	All In dia Radio Haflong ( AIR Haflong/ AkashvaniHaflong)
Jorhat	103.4 MHz	All In dia Radio Jorhat( AIR Jorhat/ AkashvaniJ orhat)
Kokrajhar	1512 kHz 100.1 MHz	All India Radio Kokrajhar ( AIR Kokrajhar/ AkashvaniKokrajhar)
North Lakhimpur	100.1 MHz	All In dia Radio North Lakhimpur (AIR North Lakhimpur/ Akashvani North Lakhimpur)
Margherita	100.1 MHz	All In dia Radio Margherita(AIR M argherita/ AkashvaniMargherita)
Nagaon	102.7 MHz	All In dia Radio Nagaon ( AIR Nagaon/ AkashvaniNagaon)
Nazira	100.1 MHz	All In dia Radio Nazira ( AIR Nazira/ AkashvaniNazira)
Silchar	828 kHz 100.1 MHz	All In dia Radio Silchar ( AIR Silchar/ AkashvaniSilchar)
Tezpur	1125 kHz 102.4 MHz	All In dia Radio Tezpur (AIR Tezpur/ Akashvani Tezpu r)
Tinsukia	100.1 MHz	All In dia Radio Tinsukia (AIR Tinsukia/ AkashvaniTinsukia)

Currently, there are four private FM radio channels operating in Guwahati, as we get a short description about them earlier. Now we briefly discuss about the two FM stations- 92.7 BIG FM & 93.5 RED FM, their journey in the industry, organizational set ups, various programmes: RJ's and every aspect about them are widely discussed in this chapter.

### **BIG FM 92.7:**

92.7 BIG FM is a nationwide private FM radio station in India owned by Indian Businessman Anil Ambani. It broadcasts at 92.7 MHz (92.7 FM). It was introduced in 2006. Currently, it covers 45 cities. This is the only private FM radio station, which is being a broadcast from Srinagar and Jammu & Kashmir state. It has an announcement to invest Rs. 4,000,000,00 dedicated to transmission equipment, infrastructure and licensing; which would make the proposed network the largest ever. From July 1, 2008, BIG FM included Singapore, the first city outside India, in its broadcasting network. It broadcasts its programmes daily from 5 to 8 pm on XFM 96.3, under the name of BIG Bollywood 96.3 FM.

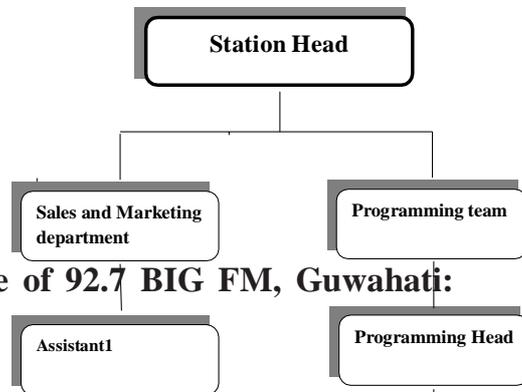
Through its tagline of 'Suno Sunao, Life Banao!' BIG FM's endeavour is to use the power of radio to not only entertain listeners but also positively influence their lives. Within a short span of time, through distinctive content and innovative promotion, 92.7 BIG FM has established leadership in the FM space and firmly laid a foundation for an exciting future. With 7 of its stations going retro inclusive of Mumbai, Delhi and Kolkata, 92.7 BIG FM took the untrodden path and experience remarkable success with its 'Hit Thhe, Hit Rahenge' positioning and is amongst the top radio stations in respective markets. The brand has taken FM as a medium of entertainment beyond the metros, to virgin markets, offering consumers and advertisers

a new experience of this medium of entertainment. Its strengths lie in:  
**Reach:** 92.7BIG FM is India's largest FM station with a presence across 45 cities, 1200 towns and 50,000+ villages and a weekly reach of 4.2 crore Indians across the country. Since the launch of its first station in September 2006, 92.7 BIG FM has expanded at a phenomenal pace, launching 45 stations in a record-breaking time period of 18 months (barring Shimla which launched in 2009). The brand is now looking towards expanding in to more markets and geographies.

**Performance:** With its retro positioning being a sounding success, the radio station commands a position of leadership in key metros like Mumbai, Delhi and Kolkata in various parameters like reach, market share and time spent in listening. The station also enjoys leadership in more than 30 cities, which has enabled it to be the most sought after radio network across the country.

**Programming:** Besides providing of impactful programming, the radio network hosts some of the popular radio shows in the country. Additionally, the radio station also creates locally relevant programmes and capsules to suit the sensibilities of various markets. According to the Station head of the BIG FM, Guwahati the response of the listeners are very much positive and they collect the feedbacks regularly from the listeners through various techniques. Programmes like Suhana Safar with Annu Kapoor are hugely popular. According to the recent reports, BIG FM is rated as the second most popular channel in the North-East. Being a national channel, it has access to a wider set of music and listeners. There are three RJ's associated with 92.7 BIG FM. They are RJ Ranjeeta, RJ Sujita, RJ Aliya, RJ Megha and RJ Subhankar. 92.7BIG FM, GUWAHATI regularly broadcasts special programmes and arrange various events in special occasions like Durga Puja, Saraswati Puja, Bihu etc.

**ORGANIZATIONAL SET UP OF BIG FM 92.7:**



**The programming schedule of 92.7 BIG FM, Guwahati:**

**MONDAY TO FRIDAY:**

TIMINGS	PROGRAMMES	
5.00-6.00am	Jagriti	RJ1
7.00-8.00am	Big Cha Garam	
10.00-11.00am	Suhana Safar with Annu Kapoor	
12.00-13.00pm	DupororRodali	RJ2
16.00-17.00pm	Full Volume	
20.00-21.00pm	Nayak	
22.00-23.00pm	ARTH	RJ3
23.00-00.00pm	Request 927	

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Producer

Besides these programmes, there are some other weekend programmes which are very much popular. Programmes like “Jagriti”, “Big Heroes”, “AsomorXuodiMaat”, “Once Upon A Time in Bollywood”, “KuchPanneZindagiKe” etc also attracted the listeners of the region.

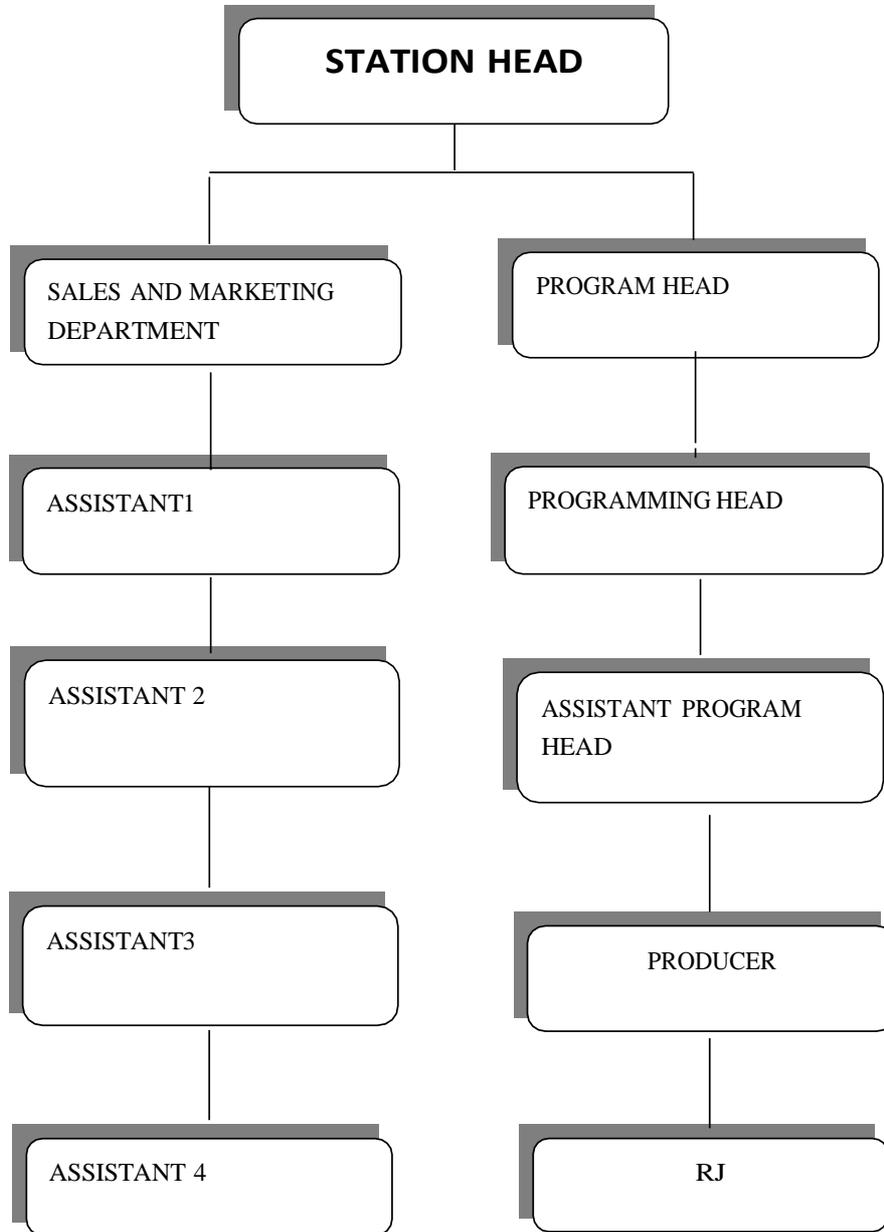
### **RED FM 93.5:**

Red FM is an Indian Hindi FM radio brand with various stations broadcasting at frequency of 93.5 MHz. It is broadcasted in Pune, Mumbai, Delhi, Kolkata etc. It was launched in 2002, playing a mix of Hindi and English songs. However, the programming is now 100% exclusively Hindi. The channel is owned by Kalanithi Maran, with a 48.9% stake, as well as minority holdings of Hyderabad-based IT company ValueLabs, NDTV, Astro. It was acquired from India Today promoter Living Media in January 2006. Their punchline is ‘BajaateRaho’ (Keep Playing). The most widely broadcast shows include “Morning No.1”, “Dilse”, “Mumbai Local”, “One Two ka Four”, “MeraWalaGana”, “Superhits Music Show”, “RDX”, “Indore Beats” and “Nomoshkar Kolkata”. Starting August 14, 2009, S FM or Suryan FM was re-branded into RED FM across 38 cities in INDIA. S FM took over Red FM in August 2009 and re-branded all its stations to Red FM except for the ones in Tamil Nadu.

Red FM operates in the following cities of India- Pune, Mumbai, Delhi, Kolkata and Indore in addition to Bhopal, Gwalior, Jabalpur, Saugor, Nashik, Aurangabad, Nagpur, Bengaluru, Mysuru, Mangaluru, Gulbarga, Kochi, Thiruvananthapuram, Thrissur, Kannur, Kanpur, Kozhikode, Hyderabad, Vijayawada, Visakhapatnam, Warangal, Rajahmundry, Tirupathi, Rajkot, Ahmedabad, Vadodara, Lucknow, Aizawl. Allahabad, Varanasi, Jaipur, Jamshedpur, Bhubaneswar, Asansol, Siliguri, Gangtok, Guwahati and Shillong.

In 2010, RED FM 93.5 Guwahati station was launched to deliver good quality programmes in addition to music and entertainment.

**ORGANIZATIONAL SET UP OF RED FM 93.5**



The various programmes of RED FM 93.5 are widely popular among the listeners. These programmes try to cater all the needs of the listeners. Apart from music and entertainment, they includes weather updates, discussion on different topics, sports news, gadget updates, various contest,

phone-in programmes, games are given extra flavour to the listeners.

The current programme schedule of RED FM 93.5 Guwahati as follows-

<b>Timings</b>	<b>Programmes</b>	<b>RJ</b>
7:00-11:00am	MORNING NO1	RJ Mandy
11:00-3:00 pm	Mid Day Masala	RJ Pahi
3:00-5:00 pm	Bollywood Junction	RJ Pranami
5:00-9:00 pm	U Turn	RJ Nabish

Besides them, special weekend programmes are also broadcasted in RED FM 93.5. Health related updates are also widely used. Programmes like 'RED FM 93.5 KaDhabba, 'RED Murga' etc is really enjoyed by the listeners.

### **Research methodology and design**

#### **Research methodology:**

This chapter describes the research methodology, area of the study, research design, target population, sampling design, validity and reliability of the study and ethical considerations. This methodology in research refers to a systematic way of gathering data from a given population so as to understand a phenomenon and to generalise facts obtained from a larger population. Methodology embraces the research design, population, instruments used to collect data, ethical considerations, data analysis and its interpretation. This methodology therefore helped the researcher and the reader to understand the process of the research thus giving it scientific merit. The process used to collect information and data for the purpose of making decisions is the research methodology. The methodology may include publication research, interviews, surveys and other research techniques, and could include both present and historical information. Methodology is the systematic, theoretical analysis of the methods applied to a field of study. It comprises the theoretical analysis of the body of methods and principles associated with a branch of knowledge. Typically, it encompasses concepts such as paradigm, theoretical model, phases and quantitative or qualitative techniques. Research is supposed to be a set of

skills; it is a way of thinking and about examining the various aspects of our day-to-day professional work, understanding and then formulating guiding principles that make up a particular procedure and developing and testing new theories for the enhancement of our practice. It is a habit of questioning what we do, and a systematic examination of the observed information to find answers. Very less number of researches is pure in nature. Only some of the people do research in research methodology. Most research is applied research which has wide application in many disciplines. Research methods are used in every profession in large amounts in many areas. They use the methods and procedures developed by research methodologists in order to increase understanding in their own profession and to advance the professional knowledge base. It is through the application of research methodology that they strengthen and advance their own profession. The main aim of this study was to analyze the two premier commercial FM Radio Stations- BIG FM & RED FM and to better understand about it. In Guwahati, only some of the materials are available about this topic. One more goal of this study was to collect enough information about the importance of commercial FM Radio Stations and development of FM radio as a popular mode of mass communication. As it was both a qualitative and quantitative research, it was started with collecting primary data directly from primary sources. Organizational records of the FM Stations were used as secondary data for observation. In the questionnaire, the questions directed to the people are largely objective in approach and solely concentrated in getting people's views about the radio. Two of the FM radio stations were selected which were commonly known for their music played, getting of information on health related problems, beauty tips, love stories etc. Radio is also providing entertainment to a large number of people since years through their various programmes. These FM Stations were hit because of its strong presentations too. These FM Stations were listened by the people because of the wonderful songs played.

This entire phenomenon's were observed and personally went through the FM Stations which have been selected. Watching them thoroughly and observing different styles of music and songs used in these

stations were really noticeable. Then it was necessary to move to the second step to understand why people admired these songs and how these songs helped the stations to become known and popular. It was necessary to go among the people to find out the answers of these questions. So, the next step in conducting a successful research project was therefore to ask the questions that the research related answers for. A questionnaire of 22 questions were set up which included all the queries of the research. In these 22 questions, it was tried up to sum up the entire research about two premier Commercial FM Radio stations among the general public of Guwahati. In these questions there was a constant trial to find out the details about the topic. The questionnaire was set in such a form that answers of the people were totally distinct and direct. The yes or no answers helped a lot in this research to know about the people's feelings.

### **Research design:**

A quantitative, descriptive research design was chosen for this study in order to give a detailed description of the knowledge levels and to better understand the two premier commercial FM Radio stations-BIG FM 92.7 & RED FM 93.5 of Guwahati city. Quantitative research is a formal, objective and systematic process for generating information about the current status of the two commercial FM Stations in the present time. The specific questions addressed will generate knowledge, which will directly improve a descriptive survey design.

**Research Technique:** Quantitative research technique is used for the research. Interview was taken among the experts in this field. Number of people were measured which were taken during the research. The opinions regarding the views on radio are collected from the data. The taste of their listening of the various programmes during each and every day is collected. People are interested mainly for the various songs played back to back in the FM Radio Stations. The feedback is also collected from the people regarding the maximum time they listen to a particular FM Station.

**Survey Area:** It was not easy to cover the whole lot of people of Guwahati. So, a sample of Gauhati University, IDOL



Chariali area were taken. For this research, random sampling survey method was used and were approached blind folded to anyone anywhere in the locality. The survey mainly focuses on the opinions and views of the students of Gauhati University IDOL and Basistha Chariali. All the students represents the younger generation of the society. The target population in this study constituted all the people between 18 and 25 years of age and above. But these are not enough sources to complete the research. Thus, as much as possible, data were collected using various tools of data collection.

**Tools of data collection:** Primary and secondary sources of data collection are used in the research. Primary sources like descriptive method, questionnaire and interview, surveys, internet, fieldwork are used in the research. Secondary sources like journals and books are used during the research. It was not easy to collect the data. But these are not enough sources to complete the research. So for collecting secondary data, it was necessary to go through internet and other possible sources. Those sources included books and articles about the FM Radio Stations. Unfortunately, books and articles were almost not a help. But on the internet, there were very little data regarding the FM channels. Thus, as much as possible, data were collected using various tools of data collection.

**Universe:** From the IDOL, GU of Mass Communication Department, the researcher has collected 50 samples out of 413 students on 10<sup>th</sup> June 2016. From the GU, Mass Communication Department, the researcher has collected 15 samples out of 72 students on 11<sup>th</sup> June 2016 and 135 samples were collected from the areas of Basistha Chariali from the students on 12<sup>th</sup> and 13<sup>th</sup> June 2016 respectively. Though it was not easy to collect data from all of the students during the research, the researcher found many difficulties during the research..

**Sampling/Sample design:** In this research, sampling involves a process of selecting a sub-section of a population that

represents the entire population in order to obtain information regarding the phenomenon of interest. The population, which is selected to participate in this study, the selection of each respondent, is assured. In this research, study the

use of a convenience sampling method of the non-probability sampling design to select the respondents and a simple random sampling of the probability sampling design was utilized for the selection of the study. This method was chosen because it provided easy access to the respondents. It was simple, practical, economical and quick and did not require an elaborate sampling frame, which was not available. The sample consisted of 200 students whom the researcher met personally.

**Content Analysis :** It is a wide set of manual or computer techniques for interpretations of documents. Content analysis can be referred to an almost boundless set of quite diverse research. It can refer to methods for studying or retrieving meaningful information from documents. It is used for studying the mute evidence of texts. Field survey method has been used for the content analysis in this research.

There are eight programs broadcasted in BIG FM 92.7 during Monday to Friday –

**MONDAY TO FRIDAY:**

<b>TIMINGS</b>	<b>PROGRAMMES</b>
5.00-6.00am	Jagriti
7.00-8.00am	Big Cha Garam
10.00-11.00am	Suhana Safar with AnnuKapoor
12.00-13.00pm	DupororRodali
16.00-17.00pm	Full Volume
20.00-21.00pm	Nayak
22.00-23.00pm	ARTH
23.00-00.00pm	Request 927

Phone-in-programs, panel discussions are used in this FM Station. It is broadcasted in 92.7 MHz.

There are four programs broadcasted in RED FM 93.5-

<b>Timings</b>	<b>Programmes</b>	<b>RJ</b>
7:00-11:00 am	MORNING NO1	Rj Mandy
11:00-3:00 pm	Mid Day Masala	RjPahi
3:00-5:00 pm	Bollywood Junction	RJ Pranami
5:00-9:00 pm	U Turn	RJ Nabish

Phone-in-programs, panel discussions are also used in this FM station. It is broadcasted in RED FM 93.5.

#### **Data analysis:**

**Introduction:** It is one of the main chapters of dissertation. Data analysis is a process of inspecting, cleaning, transforming and modeling data with the goal of discovering useful information, suggesting conclusions and supporting decision making. Data analysis has multiple facets and approaches, encompassing diverse techniques under a variety of names.

The data analysis is the ordering of data into constituent parts in order to obtain answers to research questions.

**Sample information of the respondent's opinion survey:** Many of the students have answered in YES/NO. The ratio of those who are aware of the commercial FM Stations of Guwahati City-BIG FM 92.7 and RED FM 93.5 enjoy listening to different songs and collecting information, knowledge and entertainment while studying to those who do not was greater than those who do not. Over half of the respondent's i.e. more than 70% surveyed listens to the FM Stations and are aware of the various programmes of it. Most students reported listening to the various songs and programmes broadcasted by the FM Stations- BIG FM

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and RED FM. Mostly preferred was BIG FM out of RED FM.  
According to  
many, the most influential RJ of BIG FM presently is RJ Aliya. Almost

75% of the respondents' surveyed thinks that RJ Aliya is the most influential RJ presently. the final independent data analysis tested says that almost 70% of the respondents' enjoy the programmes and songs played by BIG FM and thinks the BIG FM has quite much put a positive impact on the Radio Industry and almost 70 to 80% to the approx. respondent says that they like to see more entertaining programmes of BIG FM in the upcoming days.

**Tables and figures:**

Question 2: Age Group?

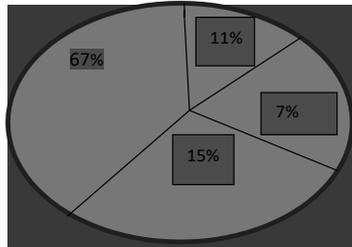
	Frequency	Percent	Valid Percent
Below 18	14	7%	7%
18-21	22	11%	11%
21-24	134	67%	67%
Above 24	30	15%	15%
TOTAL	200	100%	100%

TABLE 1

The survey mainly points on the opinions and views of the students of Gauhati University, IDOL & Basistha Chariali. All the students represents the younger generation of the society. After looking at the table, we have seen that 7 % of samples belong to the age of below 18 years. 11% samples belong to the age group between 18-21 and 67% belongs to the age group of 21-24, the remaining 15% belong to the age group of above 25.

IN FIGURE DIAGRAM-PIE DIAGRAM

AGE GROUP Diagram 1



Question 3: Sex Ratio of the respondents

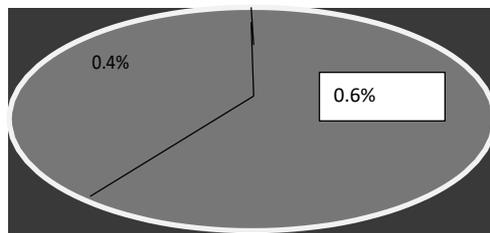
Sex	Frequency	Percent	Valid Percent
Male	80	0.4%	0.4%
Female	120	0.6%	0.6%
Total	200	100%	100%

Table 2

As most of the students of Gauhati University, IDOL & Basistha Chariali are female, here we also concentrated that the respondents represents the majority of the population in our survey. According to Table1, only 0.4% of the respondents are male and the remaining 0.6% are female. Now we represent the gender composition of the respondent’s diagrammatically.

IN FIGURE DIAGRAM-PIE DIAGRAM

Sex Ratio



Female 0.6%  
Male 0.4%

DIAGRAM 2

**Case study:** The researcher has done a case study on “Radio Agricultural programmes- a means to bridge the rural farmer’s gap. It is a case study of Guwahati, Assam. A sample survey was conducted with the aid of structured questionnaire to collect data through sampling of 50 farmers. Descriptive statistics were used to analyze the data obtained. Most of the farmers obtained agricultural information through radio agricultural programmes. Majority have access to information through the format of presentation or discussion by an expert and or extension worker through radio. The finding reveals that farmers adopted the information disseminated through radio which was found to be highly relevant to the farmers’ agricultural activities. Through the agricultural radio programmes aired, the farmers gained the knowledge of agricultural management practices, prevention of poor harvest losses and appropriate application of fertilizer. The radio agricultural programmes were found to be very relevant linkage to agricultural information by majority of the farmers. It is observed that there is a need for improvement on agricultural information programmes to farmers through radio and rural agricultural radio stations should be established in the villages to disseminate agricultural information and to teach farmers new science-based agriculture. The primary data for the study was sourced from a structured questionnaire administered to the farmers. While the secondary source was obtained from books, journals, internet etc. Main farming activities were known to be practiced by the male farmers while females were in most cases left with processing and other value addition activities to the agricultural produce. The farmers fall within the age group of 22-32 years. The finding implies that most of the respondents were within the economically active age group of 22-25 years. Age factor was found to be important as the young farmers are more responsive to new ideas and practice than older ones who were less responsive. 3.3% of the farmers gained secondary education, 20.0% attained adult

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and primary education respectively. 13.2% of them listened to the agricultural programmes aired. Based on the findings, it can be concluded that radio is a relevant means of communicating agricultural information to

the farmers and such an effective tool in bridging the gap of unawareness of improved agricultural information most especially among farmers in the rural areas. It was also observed that the information disseminated through the farm radio was aired through discussions (talking) by an extension worker or an expert on the field. The programmes aired were found highly relevant and helped in acquiring agricultural skills which was used in solving farmer's agricultural problems.

**In depth Analysis of expert interviews:** During the survey, interview of various persons associated with the FM channels are taken. The interviews of station heads, Radio jockeys, media experts are taken and a few of them are discussed below. Ruma Chakraborty, station head of BIG FM 92.7 said that her channel concentrates on the listeners' choice and what were the expectations of the listeners from their favourite channel. Being a national channel, it has access to a wider set of entertainment and music programs. In the northeast region to cater the needs of the people with different culture and tastes, it is very much important to develop the contents that are familiar for them. They have also modified their shows from the feedback of the listeners. RJ Shubhankar, RJ of BIG FM 92.7 said that his channel mainly focuses on the listener's choice and what were the expectations of the listeners from their favourite channel. In the northeast region to cater the needs of the people with different culture and tastes, it is very much important to develop the contents that are familiar for them. They have also modified that their shows from the feedback of the listeners. Bhaskarjyoti Acharjya, programme executive of Radio Luit

90.8 FM said that the information provided by the FM Stations have a great role in shaping the attitude of the listeners' towards a new dimension. The various advertisements through the FM channels are on a rising note over the years; especially local advertisements have found a new platform through FM channels. The local branding and cheap advertisements is also the important feature of radio marketing.

**Own observation:** During this survey, the researcher observes that the commercial FM Radio Stations in Guwahati is very popular among the masses. The people of the city especially the younger generation

are very much busy listening the shows of the RJ's of the various FM Stations. They have an excitement about the growing FM radio industry. The history of radio broadcasting in Guwahati clearly states that through its various stations it becomes a very important tool of communication. Since 1948, the ALL INDIA RADIO (AIR) serving to the state and from the advent of private FM stations in Guwahati, the whole perception towards radio has changed. Private FM Stations are the new edition to the entertainment media at that time and the response towards those FM Stations were amazing. The researcher also observes that the FM channels in providing its various entertainment programs try to relate with listeners either in the form of promoting local artists or ethnicity. The role of creating awareness among the masses is well played by FM channels. The various events or special programs in connection with some special occasions are also successful to relate with the masses. With the availability of various other forms of entertainment and information gathering, people still listening to FM radio, which is a positive aspect for the industry.

**7.7 Research Question answered:** Hence, the researcher got the answers to the research questions. The population of the people that listens to radio varies as a number of poor peoples to middle and high class people listen to radio every day. A farmer while working in a field to a high class man listening radio in his brand new Audi car can be observed from this research. People get not only entertainment but also some leaning practices from radio. The Swach Bharat Abhijan is a mission broadcasted in the radio proved to be beneficial for the people. People like to listen the radio channel BIG FM because of the soothing voice of Aliya which provides them with relaxation. They also like the programme broadcasted by BIG FM mainly the 'Suhana Safar' with Annu Kapoor', 'Big Cha Garam' of RJ Shubhankar etc. the songs played by the BIG FM provides them with entertainment. These are the attributes that attracted the listeners to choose BIG FM as a favourite particular FM station. People expect a lot from these two FM stations a lot in the coming years. They need more number of programmes, changes in the timings i.e. a particular programme must be broadcasted for a minimum 2 hours, back to back hit songs must be

played. Some people listens to radio only to get information while others collect new updates or news from the FM stations.

## **8. Findings and conclusion**

**Findings:** After the completion of the research, the researcher found out that two commercial FM Radio Stations of Guwahati have improved in all aspects. People listen to radio regularly whenever they get time. People listen to radio not only to grab information and knowledge but also to get relaxation through entertainment. Most of the time it is seen that the listeners use to listen to FM Radio in the background while they are travelling, working or doing other things. For example, the farmers while working in the field and listening to radio, the housewives working in the kitchen and listening to FM Radio etc. The respondents prefer to listen to FM during the night hours mainly.

It has been found out that BIG FM 92.7, the 24\*7 local FM channel of Assam is more popular among the respondents than RED FM 93.5. While asking about the growth of the FM Stations here in Guwahati it has been found out that people argue for some sort of improvements in the programmes. The music programs are very much popular. The new Bollywood songs have mainly attracted the young listeners in the present generation. Most of the people demands for more socially beneficial programs from these FM channels. As people believe that still now also they get messages that are useful for the society and have a positive impact on the society. The various problems of the city such as the problem of drainage and flood everywhere in Guwahati mainly in Anil Nagar, Zoo Road and many other areas are the various topics on which the FM channels are able to form public opinion. Radio continued to be a beneficial tool for local marketing and it has a very cheap advertisement rate. The RJ's are also an important part of the FM channels. They played the most vital role in the entire process of proving the programmes to the listeners through their beautiful voices. In the last five years, we have seen that the number of programs increased in the FM channels. Several popular programmes also started new session for the listeners. People also have been a part of

phone-in-programmes and share their feelings or sometimes raise voices towards an important issue. After having this research work, the researcher came out with the finding that the people like to listen to radio and they listen to it regularly. Also with the popularity of other media, radio continues to be popular among the listeners.

**Conclusion:** Radio is an important tool of mass communication in changing the people's attitude. In a state like Assam, it is more effective as most of the people in Assam live in rural area, where people are mostly illiterate. The reach and access of radio to the masses is very high in comparison to other forms of media. The various FM Stations have the responsibility to disseminate programmes that cater the needs of the listeners. After being the commercial hub of entire northeast region, Guwahati has the potentiality to become one of the central city of the country. The FM Stations here promoting the local culture with western folks also have the responsibility to gain popularity for the state. As music and entertainment programmes are the primary source of FM Broadcasting, it should also concentrate on more serious discussions and talks. Talks are an important means of education and entertainment. As it has discussed that news bulletin would also be available after Phase III of allocation, it is interesting to see how people would accept news bulletin in FM channels. Soft news such as weather updates, health tips, traffic rules etc. are widely used by the FM channels to make the people aware.

**Future Scope of the study:** The growth and development of commercial FM Radio stations in Guwahati is just a preliminary study within a limited period. The various outcomes and findings have been based on research work conducted using various methods of data collection. This research paper revealed many things about the FM Radio scenario in Guwahati City and their role towards the society. The behavior of the listeners is also an important aspect of the research work. In the future, for those who intend to carry out their research works on FM radio, they can make a comparative study which contrasts the key operational

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characteristics of highly related FM stations of other states with that of ours. Such studies have been invaluable practical benefits, as it will provide a blueprint for successful operations. In additions, the study on a large

number of samples has a great significance. With conducting the survey the researcher came across some astonishing facts. These areas may provide future scope for the research.

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# WELFARE PROVISIONS RELATING TO WOMEN UNDER FACTORIES ACT, 1948

Annweshaa Laskar\*

## **Introduction:**

The Constitution of India not only grants equality to women but also empowers the State to adopt measures of positive discrimination in favor of women for neutralizing the cumulative socio economic, education and political disadvantages faced by them. Fundamental Rights, among others, ensure equality before the law and equal protection of law; prohibits discrimination against any citizen on grounds of religion, race, caste, sex or place of birth, and guarantee equality of opportunity to all citizens in matters relating to employment. Articles 14, 15, 15(3), 16, 39(a), 39(b), 39(c) and 42 of the Constitution are of specific importance in this regard.

Labor laws apply to that area of activity where workers are working under a contract of employment. As the workers are being Subject to exploitation and discrimination and their human rights being violated so the need arose for enactment of the labor laws for their protection and security. Working women form a major thick piece of society. Amongst – laborers, the conditions of working women is particularly vulnerable. They belong to the weaker Section of the society. They need equal treatment and special protection under the law. This special treatment to women workers is due to the peculiar and psychological reasons, such as their physical build up, poor health due to repeated pregnancies, home drudgery and due to nature of occupation in which they are engaged. To protect this vulnerable group, many legislative provisions have been provided in almost all labor statutes which address problems of women laborers in their employment situation.

This project shall focus on the welfare provisions for women provided under the Factories Act of 1948. Prior to 1948, the factories Act of 1934

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did not have special provisions for women. The factories Act of 1948 brought several changes which focused on the welfare and safety of the women.

### **Research Problem:**

It is true that laws are made for the welfare and benefit of people but laws and Constitution do not by themselves solve all the problems. It is the sincere and strict implementation which matters. Although, the need for more and more laws is always felt in a welfare state, yet the existing labor laws, with necessary modifications and amendments are sufficient, for the time being to take care of the women workers in the organized sector leaving unorganized sector of employment unattended. Therefore, these laws should be extended to unorganized sector also where women workers are in a large number.

### **Review of Existing Literature:**

- (i) Mishra, S.N., Labour & Industrial Laws, Central Law Publications, 27<sup>th</sup> edition, 2014.

The Chapter 9 of the book which deals with The Factories Act of 1948 has extensively discussed the three chapters of the Act- Health, Security and Welfare, on which the project will focus on. The provisions relating to the welfare of the women have also been explained.

- (ii) Islam Baharul K .M. , Issues in Women's Rights A Practitioners Resource Book , Allied Publishers Pvt Ltd, New Delhi, 2014.

The book mainly covers issues like social security legislations, free legal aid, constitutional remedies, marriage laws, separation, divorce, maintenance, offences of dowry, violence against women, rights at work place, and sexual harassment at work place. The chapter dealing with the Factories Act 1948 covers the provisions relating to health, welfare, safety, sanitation, crèches, hours of work etc.

### **Scope and Objectives:**

This project explores the provisions for the welfare of women under The Factories Act 1948. The objectives taken for the completion of this

project are as follows:

- (i) To compare the provisions relating to the welfare of women before and after the Factories Act of 1948.
- (ii) To discuss the efficacy of the Factories Act 1948 regarding welfare of women.

### **Research Methodology and Tentative Chapterisation:**

The project is based on the doctrinal study. The sources consist of primary and secondary ones. Primary sources such as legislation, acts, reports, Parliamentary debates and reports is referred to for the completion of this project. Secondary sources consist of books, Journals and news paper articles, which also includes online sources.

### **2. Provisions for Women Under Constitution of India:**

In India, the Constitution makers while drafting the Constitution were sensitive to the problems faced by women and made specific provisions relating to them. In various articles, not only mandates equality of the sexes but also authorizes benign discrimination in favour of women and children to make up for the backwardness which has been their age-old destiny. But categorical imperatives constitutionals by the Founding Fathers are not self acting and can acquire socio-legal locomotion only by appropriate State action.

Our Constitution is the basic document of a country having a special legal holiness which sets the framework and the principal functions of the organs of the Government of a State. It also declares the principles governing the operation of these organs. The Constitution aims at creating legal norms, social philosophy and economic values which are to be affected by striking synthesis, harmony and fundamental adjustment between individual rights and social interest to achieve the desired community goals. The Constitution of India contains various provisions, which provide for equal rights and

opportunities for both men and women. The silent features are:

**Preamble:**

The Preamble contains the essence of the Constitution and reflects the ideals and aims of the people. The Preamble starts by saying that we, the people of India, give to ourselves the Constitution. The source of the Constitution is thus traced to *the people, i.e. men and women of India*, irrespective of caste, community, religion or sex. The makers of the Constitution were not satisfied with mere territorial unity and integrity. If the unity is to be lasting, it should be based on social, economic and political justice. Such justice should be equal for all. The Preamble contains the goal of equality of status and opportunity to all citizens. This particular goal has been incorporated to give equal rights to women and men in terms of status as well as opportunity.

**Political Rights:**

Even though the fact that women participated equally in the freedom struggle and, under the Constitution and law, have equal political rights as men, enabling them to take part effectively in the administration of the country has had little effect as they are negligibly represented in politics. There were only seven women members in the Constituent Assembly and the number later decreased further. Their representation in the Lok Sabha is far below the expected numbers. This has led to the demand for reservation of 33% seats for women in the Lok Sabha and Vidhan Sabhas. Political empowerment of women has been brought by the 73rd and 74th Amendments which reserve seats for women in Gram Panchayats and Municipal bodies. Illiteracy, lack of political awareness, physical violence and economic dependence are a few reasons which restrain women from taking part in the political processes of the country.

**Economic Rights:**

At hand there has been series of legislation conferring equal rights for women and men. These legislations have been guided by the provisions of the fundamental rights and Directive Principles of State Policy. Here again there is a total lack of awareness regarding economic rights amongst

women. Laws to improve their condition in matters relating to wages, maternity benefits, equal remuneration and property/succession have been enacted to provide the necessary protection in these areas.

### **Social justice:**

For providing social justice to women, the most important step has been codification of some of the personal laws in our country which pose the biggest challenge in this context. In the area of criminal justice, the gender neutrality of law worked to the disadvantage of a woman accused because in some of the cases it imposed a heavy burden on the prosecutor, for e.g. in cases of rape and dowry. Certain areas like domestic violence and sexual harassment of women at the workplace were untouched, unthought of. These examples of gender insensitivity were tackled by the judiciary and incorporated into binding decisional laws to provide social justice in void spheres. Although a Uniform Civil Code is still a dream in spite of various directions of the Court, the enactment of certain legislations like the Pre-Natal Diagnostic Techniques(Prevention of Misuse) Act and the Medical Termination of Pregnancy Act prevent the violation of justice and humanity right from the womb. In spite of these laws, their non-implementation, gender insensitivity and lack of legal literacy prevent the dream of the Constitution makers from becoming a reality. They prevent the fulfillment of the objective of securing to each individual dignity, irrespective of sex, community or place of birth.

### **Fundamental Rights:**

Part III of the Constitution consisting of Articles 12-35 is the heart of the Constitution. Human Rights which are the entitlement of every man, woman and child because they are human beings have been made enforceable as constitutional or fundamental rights in India. The framers of the Constitution were conscious of the unequal treatment and discrimination meted out to the fairer sex from time immemorial and therefore included certain general as well as specific provisions for the upliftment of the status of women.

**Article 14** guarantees that the State shall not deny equality before the law and equal protection of the laws.

**Article 15** prohibits discrimination against any citizen on the ground of sex. Article 15 (3) empowers the state to make positive discrimination in favour of women and child;

**Article 16** provides for equality of opportunity in matter of public employment. The Constitution, therefore, provides equal opportunities for women implicitly as they are applicable to all persons irrespective of sex. However, the Courts realize that these Articles reflect only de jure equality to women. They have not been able to accelerate de facto equality to the extent the Constitution intended. There is still a considerable gap between constitutional rights and their application in the day-to-day lives of most women. At the same time it is true that women are working in jobs which were hitherto exclusively masculine domains. But there are still instances which exhibit lack of confidence their capability and efficiency. There remains a long and lingering suspicion regarding their capacities to meet the challenges of the job assigned.

**Article 23** prohibits trafficking in human beings and forced labour; Article 23 of the Constitution specifically prohibits traffic in human beings. Trafficking in human beings has been prevalent in India for a long time in the form of prostitution and selling and purchasing of human beings.

#### **Directive Principles of State Policy:**

However Directive Principles of State Policy are not enforceable in any court of law they are essential in the governance of the country and provide for the welfare of the people, including women. These provisions are contained in Part IV of the Constitution. Fundamental Rights furnish to individual rights while the Directive Principles of State Policy supply to social needs.

Article: 39 certain principles of policy to be followed by the state.

The State shall, in particular, direct its policy towards securing:

- (a) That the citizen, men and women equally, have the right to an adequate means of livelihood;
- (d) That there is equal pay for equal work for both men and women;

- (e) That the health and strength of workers, men and women, and the tender age of children are not abused and that citizens are not forced by economic necessity to enter avocations unsuited to their age or strength;

Article 39(a) directs the State to direct its policy towards securing that citizens, men and women, equally have the right to an adequate means of livelihood.

Article 39(d) directs the State to secure equal pay for equal work for both men and women. The State in furtherance of this directive passed the Equal Remuneration Act, 1976 to give effect to the provision.

Article 39(e) specifically directs the State not to abuse the health and strength of workers, men and women.

Article: 42 Provision for just and humane conditions of work and maternity relief.

Article 42 of the Constitution incorporates a very important provision for the benefit of women. It directs the State to make provisions for securing just and humane conditions of work and for maternity relief. The State has implemented this directive by incorporating health provisions in the Factories Act, Maternity Benefit Act, Beedi and Cigar Workers (Conditions of Employment) Act, etc.

### **Uniform Civil Code:**

Article 44 directs the State to secure for citizens a Uniform Civil Code applicable throughout the territory of India. Its particular goal is towards the achievement of gender justice. Even though the State has not yet made any efforts to introduce a Uniform Civil Code in India, the judiciary has recognised the necessity of uniformity in the application of civil laws relating to marriage, succession, adoption, divorce, maintenance, etc. but as it is only a directive it cannot be enforced in a court of law.

### **Fundamental Duties:**

Parts IV-A which consist of only one Article 51-A was added to the constitution by the 42nd Amendment, 1976. This Article for the first time

specifies a code of eleven fundamental duties for citizens.

Article 51-A (e) is related to women. It states that;

*“It shall be the duty of every citizen of India to promote harmony and the spirit of common brotherhood amongst all the people of India transcending religion, linguistic, regional or sectional diversities; to renounce practices derogatory to the dignity of women”*

Article: 243 D Reservation of seats. (73rd Amendment - w.e.f. 1-6-1993)

(1) Seats shall be reserved for—

(a) the Scheduled Castes; and

(b) the Scheduled Tribes,

In every Panchayat and the number of seats so reserved shall bear, as nearly as may be, the same proportion to the total number of seats to be filled by direct election in that Panchayat as the population of the Scheduled Castes in that Panchayat area or of the Scheduled Tribes in that Panchayat area bears to the total population of that area and such seats may be allotted by rotation to different constituencies in a Panchayat.

(2) Not less than one-third of the total number of seats reserved under clause (1) shall be reserved for women belonging to the Scheduled Castes or, as the case may be, the Scheduled Tribes.

(3) Not less than one-third (including the number of seats reserved for women belonging to the Scheduled Castes and the Scheduled Tribes) of the total number of seats to be filled by direct election in every Panchayat shall be reserved for women and such seats may be allotted by rotation to different constituencies in a *Panchayat*.

(4) The offices of the Chairpersons in the Panchayats at the village or any other level shall be reserved for the Scheduled Castes, the Scheduled Tribes and women in such manner as the Legislature of a State may, by law, provide.

(5) The reservation of seats under clauses (1) and (2) and the reservation of offices of Chairpersons (other than the reservation for

women) under clause (4) shall cease to have effect on the expiration of the period specified in article 334.

(6) Nothing in this Part shall prevent the Legislature of a State from making any provision for reservation of seats in any Panchayat or offices of Chairpersons in the Panchayats at any level in favour of backward class of citizens.

### **3. Provisions for The Welfare of Women:**

The object of the Factories Act is to regulate the conditions of work in manufacturing establishments coming within the definition of the term “factory” as used in the Act. The first Act, in India, relating to the subject was passed in 1881. This was followed by new Acts in 1891, 1911, 1922, 1934 and 1948. The Act of 1948 is more comprehensive than the previous Acts. It contains detailed provisions regarding the health, safety and welfare of workers inside factories, the hours of work, the minimum age of workers, leave with pay etc. The Act has been amended several times.

#### **Prior to 1948:**

Early measures for protection were simple in character and were designed only to regulate the hours of work and employment. The establishment of the International Labour Organisation in 1919 influenced considerably the activities of the State in this field. Consequently, such laws were passed which not only regulated the hours of work but also contained provisions of health, safety and welfare of women workers and guarantees equality before law and equal treatment to women workers. Most of these laws have been inspired by the Conventions and Recommendations adopted by the International Labour Organisation.

Besides, measures adopted by the Government for the implementation of these ILO Conventions, various other provisions have been made in the labour legislations for the protection and welfare of women workers. These labour welfare legislations are of two kinds. The first category contains those statutory enactments which are exclusively for women workers, e.g. the Maternity Benefit Act, 1961 and the Equal Remuneration Act, 1976. In the second category are included those labour

statutes which provide measures for the workers at large but contain special provisions for the welfare of women workers. The Statute in the second category are (i) The Factories Act, 1948 (ii) The Mines Act, 1952 (iii) The Plantation Labour Act, 1951 (iv) The Beedi and Cigar Workers (Conditions of Employment) Act, 1966, (v) The Contract Labour (Regulation and Abolition) Act, 1970 (vi) The Inter-state Migrant Workmen (Regulation of Employment and Conditions of Service) Act, 1979 (vii) Building and Other Construction Workers' (Regulation of Employment and Conditions of Service) Act, 1996 (viii) Minimum Wages Act, 1948 (ix) Payment of Wages Act, 1936 (x) The Employees' State Insurance Act, 1948 (ix) The Workmen Compensation Act, 1923, (xii) The Employees Provident Funds and Miscellaneous Provisions Act, 1952 and (xiii) Payment of Gratuity Act, 1972.

These legislations relate to regulation of employment in dangerous occupations/employments, prohibition of night work, restriction on carriage of heavy loads, wages, health, gratuity, maternity relief, equal pay for equal work, social security, provision of crèches and other welfare facilities etc.

#### **After 1948:**

The Factories Act is a welfare legislation enacted with an intention to regulate working conditions in the factories and to provide health, safety and welfare measures.<sup>1</sup> Besides, the Act envisages to regulate the working hours leave holidays, overtimes, employment of children, women and young persons etc. The Act was drastically amended in 1987 whereby safeguards against use and handling of hazardous Substances and procedures for setting up hazardous industries were laid down.

#### **Special Provisions Relating to Women:**

##### **Latrine And Urinal Facilities:**

Separate conservancy facilities are provided to women workers in Factories Act, 1948.<sup>1</sup> The Factories Act, 1948 makes it obligatory for every factory to maintain an adequate number of latrines and urinals of the prescribed type separately for men and women workers. Such facilities are to be conveniently situated and accessible to workers at all times while

they are in factory. Every latrines is required to be under cover and so partitioned off as to secure privacy and have a proper door and fastenings. Sweepers are required to be employed to keep latrines, urinals and washing places clean. Standard of construction and the scale of the latrine accommodation to be provided for men and women workers are contained in the rules framed by the concerned state government.<sup>2</sup>

### **Prohibition of work in Hazardous Occupations:**

The Factories Act, 1948 prohibits employment of women in dangerous occupations. Section 22(2) of the Factories Act, 1948 provides that no women shall be allowed to clean, lubricate or adjust any part of a prime mover or of any transmission machinery while the prime mover or transmission machinery is in motion, or to clean, lubricate or adjust any part of any machine if the cleaning, lubrication or adjustment thereof would expose the women to risk of injury from any moving part either of that machine or of any adjacent machinery.

In an English case *Pearson v. Belgium Co. Ltd.*,<sup>3</sup> the question was whether stationary parts of a machine can be cleaned by woman if the machine as a whole is in motion. It was held by the Court that if the machinery as a whole is in motion even stationary parts of the machine cannot be cleaned by woman. But in *Richard Thomas and Baldwins Ltd. v. Cummings*,<sup>4</sup> the Court observed that there would be no breach of statutory duty if an injury occurs while the machinery is unfenced, if the power is cut off and the machinery is under repairs and the parts are not in motion but are moved by hand for purposes of repairs.

The Factories also prohibit the employment of women in pressing cotton where a cotton opener is at work.<sup>5</sup> There is a proviso that if the feed end of a cotton opener is in a room separated from the delivery end by a partition to the roof or to such height as the inspector may in any particular case specify in writing, women may be employed on the side of the partition where the feed end is situated.

In *B.N. Gamadia v. Emperor*,<sup>6</sup> the Bombay High Court observed that the provisions of the Section are not complied with if there is a door made in a partition between the two portions of the room and if it can be opened by a woman employed although the door is shut, yet it is not locked nor other effective means are taken to prevent its being opened by a woman. This shows that both legislature and judiciary have shown concern about the security of women workers and every precaution is being taken to protect them against the risks of employment. Again Section 87 of the Factories Act, 1948 empowers the State Government to prohibit employment of women in dangerous operations. According to this Section where the State Government is of the opinion that any manufacturing process or operation carried on in an factory exposes any persons employed in it to a serious risk of bodily injury, poisoning or disease, it may make rules applicable to any factory or class or description of factories in which manufacturing process or operation is carried on specifying the manufacturing process, or operation and declaring it to be dangerous and prohibiting or restricting the employment of women in the manufacturing process or operation.

### **Washing and Bathing Facilities:**

Separate facilities washing and bathing are provided for women workers under the Factories Act. According to Section 42 (1)(b) of the Act, separate and adequately screened washing facilities shall be provided for the use of male and female workers. Such facilities shall be conveniently accessible and shall be kept clean.<sup>10</sup> However, the State Government is empowered to prescribe standards of adequate and suitable facilities for washing.

### **Crèches**

A crèche is a nursery. It is a place where babies of working mothers are taken care of while the mothers are at work. Section 48 of the Factories Act, 1948 provides that in every factory wherein more than 30 women workers 13 are ordinarily employed there shall be provided and maintained

a suitable room for the use of children under the age of 6 years of such women. Such rooms shall provide adequate accommodation, and shall be adequately lighted and ventilated. Such rooms shall be maintained in a clean and sanitary condition and shall be under the charge of women trained in the care of children and infants.

### **Hours of Work:**

Under the Factories Act, 1948, the daily hours of work of adult workers have been fixed at 9.<sup>7</sup> Though the Act permits men under certain circumstances to work for more than 9 hours on any day it does not permit women to work beyond this limit.<sup>8</sup> Also in case of women workers there shall be no change of shifts except after a weekly holiday or any other holiday. The maximum permissible hours of work for men and women are 48 per week in factories.<sup>9</sup> The daily spread over of working hours has been limited to 10½ hours in factories. The Act provides that no adult worker whether man or woman employed in factories shall be allowed to work for more than 5 hours at a stretch without a rest pause of at least half an hour.

### **Maximum Permissible Load:**

To safeguard women against the dangers arising out of lifting to heavy weight, the Factories Act authorise the appropriate Governments to fix the maximum load that may be lifted by women.

### **Prohibition of Night work:**

The Factories Act, 1948 prohibit the employment of women during night hours. It is under special circumstances and in certain industries that this restriction may be relaxed. According to Section 66(1)(b) of the Factories Act 1948, no woman shall be required or allowed to work in any factory between the hours of 6 a.m. and 7 p.m. However, the State Government may by notification in the official gazette, in respect of any factory or group or class or description of factories, vary the limits pertaining to night duties but no such variation shall authorise the employment of any woman between the hours of 10 p.m. and 5 p.m.

### **Suggestions Made for Better Implementation of the Provisions under the Factories Act 1948:**

The Factories Act, as amended by the latest amendment in the year, 1987 makes elaborate provisions in relation to health, safety, and welfare of workers, provisions regarding working hours including weekly hours, daily hours, weekly holidays, regarding employment of young persons, annual leaves with wages and provision regarding employment of women and young persons. Under the Chapter on Welfare, provisions have been made in connection with washing facilities in the factories, facilities for storing and drying clothing, facilities for sitting for all workers obliged to work in a standing position in order that they may take advantage of any opportunities for rest which may occur in the course of their work. The Act also provides under the same chapter for first aid appliances to be maintained in every factory and for an ambulance room of the prescribed size in case of those factories wherein more than 500 workmen are ordinarily employed. The State Governments have been empowered to make rules requiring that in any specified factory wherein more than two hundred fifty workers are ordinarily employed, a canteen or canteens shall be provided and maintained for the use of workers. The Act further provides for shelters, rest rooms and lunchrooms in every factory employing 150 workmen or more. In case of factory employing more than 30 women workers a crèche is to be maintained for the use of their children below 6 years of age. Finally the Act makes provision for the employment of Welfare Officer in factories ordinarily employing more than 500 workmen. Thus, it is clear that the Act makes very elaborate and unambiguous provisions regarding the minimum welfare standards to be followed. But laying down the standards alone is not enough. It is also to be ensured that these provisions are actually implemented. The non-implementation of the various provisions (for whatever reasons) may negate the very intention of the legislature.

Another concern of the Factories Act is the hours of work for men and women working in perennial factories are the same at present. It is, therefore, necessary to reduce the hours of work from 9 to 6 for women because they have to work both inside their homes as well as outside. A

woman worker is both a domestic drudge as well as wage earner. It is in the interest of working women and her family to set special limit to her hours of work.

**Conclusion:**

The Factories Act of 1948 is the medium through which the state government protects the interest of working class and ameliorates their material and moral conditions. It's essentially a socio-economical measure pertaining to various human problems in relation to industry. But the problem with this legislation is that neither they are fully implemented in the organisation nor the people are aware of them. It is found that even though number of women workers is aware of the provision of the factories act, they are not able to get the subsequent implementation for their welfare. It becomes clear that, barring few provisions the awareness of women workers differ significantly from one industry to another. Also, it is observed that socio-economic structure and nature of industry affects the awareness of the women workers. Another factor is the poor implementation of legislation is due to corrupt inspection staff who are partial in their inspection reports and work in favor of the occupier rather than workers. When management claims the 100 percent of implementation of provision of safety in organisation, this number is not supported by workers of organisation. Thus it becomes imperative for union leaders to play the vital role and bridge this number gap by demanding appropriate measure on Inspection staff of Government and Management of organisation. Thus for the proper implementation of the provisions, it is necessary that every level of the nexus is properly monitored.

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## **UNDERSTANDING THE CHANGING CONCEPT OF RURAL DEVELOPMENT IN INDIAN CONTEXT**

**Violina Gogoi\***

The concept of Rural Development is not a new one. It has received attention before independence. Gandhiji felt the importance of rural India by saying that “*The future of India lies in its villages*”.

Rural development has always been an important issue in all discussions pertaining to economic development, especially of developing countries, throughout the world. Although millions of rural people have escaped poverty as a result of rural development in many Asian countries, a large majority of rural people continue to suffer from persistent poverty. The socio-economic disparities between rural and urban areas are widening and creating tremendous pressure on the social and economic fabric of many developing Asian economies. These factors, among many others, tend to highlight the importance of rural development. The policy makers in most of the developing economies recognize this importance and have been implementing a host of programs and measures to achieve rural development objectives

It has great significance for a country like India where majority of the population, around 65% of the people, live in rural areas. Rural development in India is one of the most important factors for the growth of the Indian economy. India is primarily an agriculture - based country. Agriculture contributes nearly 1/5<sup>th</sup> of the gross domestic product in India. In order to increase the growth of agriculture, the government has planned several programmes pertaining to Rural Development in India. The Ministry of Rural Development in India is the apex body for formulating policies, regulations and acts pertaining to the development of the rural sector. Agriculture, handicrafts, fisheries, poultry and dairy are the primary contributors to the rural business and economy.

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The present strategy of rural development mainly focuses on poverty alleviation, better livelihood opportunities, provision of basic amenities and infrastructure facilities through innovative programmes of wage and self-employment. The above goals will be achieved by various programme support being implemented creating partnership with communities, non-governmental organizations, community based organizations, institutions, PRIs and industrial establishments, while the Department of Rural Development will provide logistic support both on technical and administrative side for programme implementation. Other aspects that will ultimately lead to transformation of rural life are also being emphasized simultaneously.

Rural development generally refers to the process of improving the quality of life and economic well being of people lives in relatively remote and less populated areas. In general rural development indicates the total infrastructural, financial, political, social improvement in a specific area which will be supported by most of the people of the rural areas.

To define rural development, it is necessary to define rural first. 'According to Whitaker(1982), 'rural' was first used by the U.S. Bureau of the census in 1874 when it was defined as indicating the population of a country exclusive of any cities or towns with 8000 or more inhabitants . Modified over the years, by the 1980 census, a specific definition for rural had been dropped. Instead , the urban population is now defined as all persons living in urbanized areas and places of 2500 or more located outside urbanized areas ; all population not classified as urban constitutes the rural population.' (U.S.Bureau of the Census, 1983)

**According to World Bank** rural development means "A strategy to improve the economic and social life of a specific group of people, the rural poor including small and marginal farmers, tenants and the landless." (The World Bank, 1975)

**The United Nations defines Rural Development** as: "Rural Development is a process of change, by which the efforts of the people themselves are united, those of government authorities to improve their

economic, social and cultural conditions of communities in to the life of the nation and to enable them to contribute fully to national programme. Rural Development is a process of bringing change among rural community from the traditional way of living to progressive way of living. It is also expressed as a movement for progress.”

How did the concept of ‘Rural Development’ evolve overtime in the past decades? What does “Inclusive Rural Development” mean? Addressing these two basic interrelated questions is important to put the issues relating to inclusive rural development in perspective. With the paradigm shifts in the economic development from growth to broadly defined ‘development’ and it is also more specific in the sense that it focuses (in its rhetoric, and in principle) particularly on poverty and inequality.

Today’s concept of rural development is fundamentally different from that used about 3 or 4 decades ago. The concept now encompasses “concerns that go well beyond improvements in growth, income and output. The concerns include an assessment of changes in the quality of life, broadly defined to include improvement in health and nutrition, education, environmentally safe living conditions and reduction in gender and income inequalities.

Thus Rural Development is a multidimensional process which includes the development of socio-economic conditions of the people living in the rural areas, and ensures their participation in the process of development for complete utilisation of physical and human resources for better living conditions. It extends the benefits of development to the weaker and poorer sections of rural society. It also enhances both the capacity and capability of administrative and socio-economic development agencies and agricultural marketing units working in the rural areas. (Administration of Rural Development in India, Hoshiar Singh)

Therefore rural development is multidimensional and emphasises the total attack of all problems in rural areas and stresses the need to create changes in the existing life style, value orientation, attitudinal behaviour and task base of the rural people. (Aiyasamay,1987)

### **Government of India and Rural Development:**

Since the 1950s, the Indian Government and Non-governmental organizations have initiated several programmes to alleviate poverty, including subsidizing food and other necessities, increased access of loans, Improving agricultural techniques and price supports, and promoting education and family planning. These measures have helped eliminate famines, cut absolute poverty levels by more than half, and reduced illiteracy and malnutrition. The Community Development Programme (CDP) reflected India's concern for notion of economic development and equity.

From the of time of inception of Economic Planning in India, the first plan introduced The Community Development Programme (CDP) and on Oct.1952, the first 55 Community Development Projects were inaugurated where each project was having three Development Blocks. With the passage of time, more and more such projects were developed. The Community Development Programme had undertaken ambitious schemes for all round development of rural areas which included improvement of agricultural techniques, exploring supplementary sources of employment, extension of minor irrigation facilities, provision for social services and development of co-operatives and panchayats.

At the Centre lot of changes have taken place. The Ministry of and Co-operation was abolished and was replaced by a new Ministry of Rural Development. Since the Sixth Plan onwards, various self-employment and wage employment programmes were introduced. In the former category the Integrated Rural Development Programme (IRDP) was undertaken in 1980 to promote self-employment by developing productive assets and providing inputs to the rural poor through a mix of subsidy and bank credit.

While to begin with, Integrated Rural Development Programme (IRDP) was the only Self-employment Programme. Over the years number of programmes have been added such as Training of Rural Youth for Self-Employment (TRYSEM), Supply of Improved Tools for Rural Artisans (SITRA), Ganga Kalyan Yojana (GKY), Million Wells Scheme (MWS) and Development of Women and Children in Rural Areas (DW CRA) .

The Commissionerate of Panchayat and Rural Development in India has been implementing various schemes for poverty alleviation and upliftment of rural poor. For eradication of poverty the Panchayat wing has been implementing various schemes viz. Indira Gandhi National Old Age Pension Scheme, Annapurna etc. The Rural Development, on the other hand implementing programmes like Prime Minister Gram Sadak Yojana (PMGSY), Swarnajayanti Gram Swarozgar Yojana (SGSY), which has been renamed as NRLM (National Rural Livelihood Mission) which provides help to form Self Help Group (SHG) for taken up economic activity, Indira Awas Yojana (IAY) provides dwelling to the BPL families, MGNREGA provides employment to the job card holder, etc.

The concept of rural development has undergone a sea change with the emergence of the concept inclusive rural development which encompasses all the avenues agriculture, public health, education, employment, nutrition, sanitation, gender equality, women empowerment, people's participation etc. ranging economic, political and social dimension, infrastructural development, scenario of rural society is found in *inclusive rural development*

There is yet another important concept that has captured the attention of social scientists who study the dynamics of development. It is termed inclusive development. Today, it is understood that development cannot be possible without the empowerment and participation of every individual, especially the poor and excluded who constitute the majority of population. The failure of the market forces to bring equity-based development is already being experienced by many countries. The world has witnessed &parities and inequalities despite the opulence and progress showcased by a few, at the cost of masses. Recent development thinking which is, now based on inclusiveness takes into account a holistic *approach* termed **Inclusive Development**.

**Etymologically**, 'Inclusive Development' is a combination of two words, 'inclusive', and 'development'. Inclusive means a sense of belonging; feeling respected, valued for who you are; feeling a level of supportive

energy and commitment from others so that you can do your best work. The process of inclusion engages each individual and makes people feel valued, which is essential for the development of, not only, the individual but for the entire community in which they live.

### **Importance of Inclusive Development:**

We all aspire to live in a developed human society where human beings lead long and healthy lives, to be knowledgeable, to have access to resources for a decent standard of living, and to be able to participate in the life of the community. Development is possible only by mass participation, which can be possible through the process of inclusion. On the other hand, the exclusion of individuals and groups can become a major threat to social cohesion and dangerously affect the humanity. Now the major challenge is to create an inclusive society to provide the opportunity to all, to join in the path of development.

Since the last decade, there has been growing realization among development thinkers about the need for sustainable and long term development that includes equity for humanity. Hence, there is now **greater** emphasis on the wider perspectives that include, not only the economic, but political, cultural, social, and psychological aspects of human beings. This development is in harmony with equity and social justice. Inclusive development, in this context, is a counter force to such undesirable and unequal development. Inclusive development promotes human wellbeing by imparting a sense of belonging and respect, and by building capability, enhancing choices, and freedom. The concept of **'Inclusive Rural Development'** has gained currency in a bid to improve the quality of life of all citizens.

### **Need for inclusive rural development:**

The concept of rural development has undergone a metamorphosis during the last three decades as the focus has now shifted from agricultural production to the wider idea of inclusive rural development. This encompasses the social, economic and political dimensions of human development.

Several factors were responsible for this paradigm shift. First of all, concerns regarding the persistence of widespread poverty increased during the last few decades. It was realized that the spread of poverty was predominant in the rural hinterland, despite the dazzling performance of the agricultural sector in certain countries due to the green revolution. Much of the benefits of the green revolution accrued to the non-poor farmers in irrigated areas.

The concept of inclusive rural development is fundamentally different from the traditional concept in the sense that improvements in indicators like growth, income and output are not sufficient for it. Rather, changes in the quality of life, which essentially include improvement in health, nutrition, education and reduction in gender and income inequalities, are the indicators which define inclusive rural development.

There is a universal consensus today that the ultimate objective of rural development is to improve the quality of life of the rural people. More specifically, inclusive rural development covers three different but interrelated dimensions, that is, economic, social and political.

1. The economic dimension that encompasses providing both capacity and opportunities for the poor and low-income rural households in particular to benefit from the economic growth process in such a way that their average income grow at a higher rate than the growth of average incomes in the sector as a whole. Economic dimension also includes measures to reduce intra and inter sectoral income inequalities to reasonable levels.
2. Social dimension of supporting social development of poor and low income households and disadvantaged groups, eliminating inequalities in social indicators, promoting gender inequality and women empowerment and providing social safety nets for vulnerable groups.
3. Political dimension of improving opportunities for the poor and low-income people in rural areas, including women and ethnic minorities to effectively and equally participate in the political processes at the village level and beyond compared with any other categories of the population within and outside rural areas.

Today there seems to be a universal consensus that the ultimate objective of rural development is to improve the quality of life of rural people. This makes it essential to go beyond the income-related factors such as prices, production, and productivity to a range of non-income factors that influence quality of life and hence inclusiveness of rural development.

Inclusive rural development is a more specific concept than the concept of rural development. In broad terms, inclusive rural development is about improving the quality of life of all members of rural society.

There is no common or agreed definition of Inclusive Rural Development. In contrast to the conventional concept of rural development which mainly focuses on increasing agricultural production, the inclusive rural development is more dynamic to include socio, economic and political dimension of development of the rural poor. According to the Asian Development Bank Literature Ali and Zhuang 2007, Ali and Son 2007, the term inclusive development means “growth coupled with equal opportunities”. Thus the common concept of inclusive rural development refers providing capacity and opportunity for low-income rural poor for growth of higher income eliminating inequalities on the grounds of religion, race, caste, gender, place of birth or any of them and to provide opportunities for rural poor including women and ethnic minorities to effective and equal participation in the political process of grass root level democracy.

### **Major Drivers of Inclusive Rural Development:**

What drives rural development in general and makes it more inclusive are important questions. The diversity of country contexts makes it difficult to offer firm answers to these questions. Also, the global context in which countries operate today is different and it continues to change. For example, most developing economies, including middle-income countries, today operate in a substantially different global trade and investment environment from that prevailed when those economies such as Japan; and Taipei, China achieved relatively impressive rural development outcomes during the 1950s to 1980s. In addition, resource endowments and economic characteristics across countries differ. However, despite these, and many

other cross-country differences, the development experience over the last 5 decades seems to offer some insights on what is likely to drive rural development and what could make it more inclusive.

**A. High Overall Economic Growth:**

The most outstanding factor that emerges from the international rural development experience is the critical importance of high overall economic growth. No country seems to have achieved inclusive rural development without high economic growth rates.

**B. Effective Land Reform:**

Rural development has been relatively more impressive and inclusive in economies where effective land reform programs have been implemented.

**C. Rural Infrastructure:**

The fundamental importance of infrastructure in rural development cannot be underestimated. There are clear cross-country differences in the level and quality of rural development between those that developed rural infrastructure and those that neglected to do so. Similar differences in rural development also exist within countries. People in areas with better rural infrastructure have been able to participate in and share the benefits of growth widely.

**D. Effective Institutions:**

Inclusive rural development, or a lack of it, is closely linked to institutions. Even well-conceived strategies and policies will not achieve their desired goals if the implementing institutions are inefficient. Countries with effective institutions have not only achieved faster growth in rural areas but have also allowed greater opportunities for the majority of the rural population to benefit from that growth.

**E. Rural Financial Services:**

Improved access to credit, deposit, and insurance services helps broad-based rural development and reduce income inequalities within the

rural sector and between the urban and rural sectors in a variety of ways.

#### **F. Dynamic Agricultural Sector:**

Although economic transformation involves a substantial decline in the relative share of the agricultural sector in total output and employment, agriculture has played, and continues to play, an important role in rural development.

#### **G. Rural3 Nonfarm Enterprises:**

Rural nonfarm enterprises (RNFEs) include manufacturing, agricultural processing, and service enterprises— such as rural tourism— are diverse in their characteristics, and dominated by small, highly labour-intensive enterprises that play a significant role in inclusive rural development. Their role increases significantly as the economic transformation gathers momentum.

#### **H. Subsidies:**

Research has found that most countries have used various kinds of subsidies to achieve rural development objectives. They have varied over time. Most countries at the early stages used input subsidies for agricultural development, where fertilizer, seeds, irrigated water, and energy were provided at highly subsidized rates.

#### **Constraints of Inclusive Rural development:**

1. Inadequacy and Misappropriation of funds.
2. Delay in processing and sanctioning of loans.
3. Low awareness and lack of collective strength of the people make it tough for the poor and marginalized people to demand the jobs.
4. Lack of capacity of the Panchayats to prepare perspective plan due to disinterest of the members, lack of education and exposure.
5. Dubious method of selection and wrong identification of beneficiaries is also a great constraint identified.

6. Illiteracy and Poverty.
7. Infrastructural constraints.
8. Corruption.
9. Inactive and invisible Vigilance and monitoring committee for rural development activities.
10. Poor motivation level of authority etc.

To achieve inclusive rural development objectives many Asian countries need to overcome from these constraints stated above.

Inclusive rural development is not a definite and automatic outcome of overall economic growth and rural economic growth are necessary, they are not sufficient to ensure inclusive rural development. Inclusive rural development is an outcome of a set of conscious policies and actions aimed at such development.

**There are some conditions which seem to be central to inclusive rural development are as follows-**

- Opportunities for the rural poor to gainfully employ themselves and improve their quality of life need to be provided.
- The ability of poor households to take advantage of the opportunities must be improved and ensured. Improved access to quality education is particularly important.
- Access to adequate health services must be provided for the rural population, particularly to the low income households.
- Well designed and targeted programs need to be implemented to assist the disadvantaged groups of rural people including women to enable them to participate actively in development.
- Introduce effective social security net programs to address the issues of the poorest and the most vulnerable groups in rural areas, including women in particular.
- Government must play an important role to achieve inclusive rural development. Government must be committed to ease the economic

and social infrastructure constraints, protect natural resources, improve the security of land tenure etc.

Government intervention is necessary as economic growth alone is not sufficient to fight rural poverty.

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# **SOCIO ECONOMIC STATUS AND PROBLEM OF WOMEN ENTREPRENEURSHIP IN ASSAM**

**Dipankar Basak\***

## **ABSTRACT**

There is a gender prejudices that women are seen as women first, then as an entrepreneur. But In today's emerging trend women across the region have started showing interest to be economically independent. Women from the region have realized the potential resources of the region and have initiated various entrepreneurial activities in order to tap the natural wealth of the region. Developing entrepreneurship among women will enhance their socio-economic status. But compared to other countries the development of women entrepreneurship is very low in India especially in Assam. So, the present paper focuses on the socio economic status of women entrepreneurship in Assam mainly focused on Kamrup district. Then the barriers in the path of women entrepreneurship have been investigated and their hidden prospect has been explored. Moreover, on the basis of the findings of the study some suggestions for improvement of women entrepreneurs in Assam have been forwarded.

(**Keyword:** Entrepreneurship, Assam, Socio-economic)

## **Introduction:**

In the present globalised era women participation in the field of economy is of great importance. Entrepreneurship among women is necessary to initiate the process of economic development of both developed and developing countries. Every country tries to achieve economic development for prosperity and better life to people. So contribution from women is essential in economic activities for healthy nation. Women entrepreneurs can create new jobs for themselves and

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others and by being different also provide society with different solutions to management, organization as well as to the exploitation entrepreneurial opportunities. Since independence, small scale entrepreneurship programs have contributed significantly to the economic growth. To create entrepreneurship among the students, younger generation, the small scale sector has to be made a vital part of our economy next only to agriculture. Thus, entrepreneurs shape the economy by creating new wealth and new jobs and by inventing new products and services. However, an insight study reveals that it is not about making money, having the greatest ideas, knowing the best sales pitch, applying the best marketing strategy. It is estimated that presently women entrepreneurs comprise about 10% of the total entrepreneurs in India. In India “Entrepreneurship” is very limited amongst women especially in the formal sector, which is less than 5 percent of all the business. Indian women business owners are changing the face of businesses of today, both literally and figuratively. In India both men and women are participating in large numbers in the present world of business. But the entrepreneurial ability of women has not been properly recognized due to lower status of women in the society. The entry of women into entrepreneurial field is relatively a recent phenomenon. It was only in the seventies that women started venturing as entrepreneurs and contributing to economic development. However, but in Assam they have to face numerous constraints in carrying out any entrepreneurial work. Various socio-economic and other problems came in the path of women as an entrepreneur. Besides this the potential for developing women as an entrepreneur in Assam is very high. Generally in Assam women are mainly engaged in traditional activities like Knitting, embroidery, beauty parlor, running of schools, readymade garments, jam, jelly and pickle making also. Now women entrepreneurs have been moving rapidly into manufacturing, construction and other industrial field.

In Assam there is an ample opportunity to develop the women entrepreneurs in recent years. Various factors have always come as an obstacle in the way of women in the field of entrepreneur. So, the present paper mainly focuses on to bring the substantial picture of women entrepreneur and its prospect.

### **Concept of Women Entrepreneurs:**

Women entrepreneurs is an individual who takes up a challenging role in which she constantly interacts and adjust herself with social, resources and support spheres in a society. The Government of India has defined a women entrepreneur is “an enterprise owned and controlled by a having a minimum financial interest of 51% of the capital and giving at least 51% of the employment generated in the enterprise to women.

### **Objectives of the Study:**

- (i) To find out the problems of women entrepreneurs in Assam with special reference to Kamrup district of Assam.
- (ii) To explore the hidden prospect of women entrepreneurship.
- (iii) To find out the socio-economic background of women entrepreneurship.

### **Research Method:**

The samples under this study are taken of the women entrepreneurs in Kamrup district of Assam. Sample of the study was selected on the basis of Simple Random Sampling. Under this study the researcher selected 30 nos. of women entrepreneurs on random basis and an interview and questionnaire was prepared to collect information regarding problem, prospect and knowledge about enterprise. Both primary and secondary data was collected for the present study. Secondary data was collected from the reputed published and unpublished sources like journals, books and websites on internet.

## **Analysis and Discussion**

### **Socio Economic Background:**

The personnel characteristics of the selected respondents like age, educational status, marital status, size of the business, financial sources and spend expenses are discussed in this section.

**Table-1**  
**Socio Economic Background**

Factors	Category	No.of Respondents	% of Respondents
Age	Below-30	08	26.67%
	30-40	13	43.33%
	40-50	06	20%
	50 and above	03	10%
Marital status	Unmarried	09	30%
	Married	21	70%
Educational qualification	Below ssc	08	26.67%
	Hsc	12	40%
	Graduate	06	20%
	Post graduate	01	3.33%
	Technical	03	10%
Size of business	Below- 1 lakh	03	10%
	1-5 lakh	10	33.33%
	5-10 lakh	13	43.33%
	10 lakh and above	04	13.33%
Source of financing	Spouce income	12	40%
	Personal savings	08	26.67%
	Loans from bank	06	20%
	Other sources	04	13.33%
Spend the business income	Family expenses	12	40%
	Personal savings	08	26.67%
	Re-investment in business	10	33.33%

Source: Field Survey

### Findings:

1. The above data shows that 26.67% respondents are of the age below 30, 43.33% respondents are of the age group of 30-40, 20%

respondents are of the age group of 40-50 and 10% respondents are or the age between 50 and above. It has been observed that many women come into business after marriage and some of them often do jobs for some years and then start their venture. So, the maximum number was in the age group of 30-40.

2. 70% of the respondents are married category and rest of the respondents is unmarried. Therefore, marital status is important factor to determine the women entrepreneurs.
3. As far as educational background of the respondents under study shows that 26.67% are below SSC passed, 40% respondents passed HSC, 20% are graduate, only 1% is post graduate and 20% have done technical education.. SO, literacy is one of the biggest obstacles in the path of women and so female education must be emphasized.
4. 43.33% of the respondents have invested 5 to 10 Lakhs in their business and 10% below 1 lakh.
5. 40% of the finance sources from spouse income, 26.67% of the respondents financed from personnel savings and 20% are loan from banks as well as 13.33% respondents financial sources are other sources.
6. 40% of the respondent's opinion is to meet family expenses, 26.67% of the respondent's opinion is personnel savings, and 33.33% of the respondent's opinion is re-investment in her business.

### **Problem of Women Entrepreneurs in Kamrup District**

Women play a vital role in the growth and development of the economy of the nation. They attain the success in the entrepreneurial world by facing a lot of problems. There may be various problems for women to get entered into the world of entrepreneurship. The problem faced by women entrepreneur is more than that of men because of gender prejudices. The investigator has analyzed the problem faced by women entrepreneurs during the course of starting and running the business.

Table-2

## Problem and Challenges Of Women Entrepreneur

Sl No.	Problem & Challenges	Numbers of Entrepreneurs	Percentage of Entrepreneurs
1.	Financial problem	24	80%
2.	Lack of knowledge	3	10%
3.	Dual responsibility	23	76.67%
4.	Less risk taking attitude	21	70%
5.	Training problems	6	20%
6.	Lack of education	15	50%
7.	Competition from male	6	20%
8.	Less confidence	3	10%
9.	Marketing problem	24	80%

Source: Field Survey

From the above table it reveals that majority of the women i.e 76.67% are facing the problem of dual responsibility as they have to manage both business and home at a time. About 80% women entrepreneurs reveal that they are facing a financial problem due to unavailable sources. The next adequate problem they are facing is marketing due to inadequate knowledge of marketing, shortage of man power, high costing etc.

The above problem has been classified broadly according to the response generated from the respondent:

1. Financial Problem: Finance is the life blood of business. Without finance no business can survive. Women entrepreneurs from Assam are facing numerous financial problems due to lack of asses to funds, because they do not posses any tangible assests and credit in market. Only a few women have the tangible property in their own hand. Due to insufficient tangible security the banks also find difficult to give loan to them.

2. Lack Of Knowledge: For running business, entrepreneur requires knowledge of available source of raw materials, negotiations skills etc. During the field work only a few entrepreneurs i.e. 10% suffer from

adequate knowledge and they have to depend on other persons. But most of the women purview that they establish their unit according to their knowledge.

3. Dual Responsibility: During the study it was observed that 76.67% women entrepreneurs give first priority to their home and family and considered entrepreneur as secondary due to their family problems, child rearing, male dominance, limited freedom etc. It is also mentioned that many women entrepreneurs are not getting support from their family and husbands. So, the women entrepreneurs have to face the problem of dual responsibility i.e. housewives and entrepreneur.

4. Less Risk Taking Attitude: During the field work it has been investigated that 70% women fear to take more risks due to insufficient capital and no support from family members. Due to this mostly women are mainly engaged in traditional activities only.

5. Training Problems: Another problem faced by the women entrepreneur is the problem of skill and training. About 20% women entrepreneurs have reported that they are not getting any opportunity for entrepreneurship training and they do not have the knowledge of the various government schemes.

6. Lack of Education: Women Entrepreneur must have knowledge of latest technological changes: know how, etc for running business efficiently. But it needs high level of education among them. In Assam about half of the women entrepreneurs think that low level of education is the barrier for entrepreneurial development. They also possess some difficulty in managing the accounting system also. In a city like Assam the literacy rate of women is found to be low level as compared to male population. So they have not sufficient knowledge of technologies, know how etc that affect their business ventures adversely.

7. Competition from Male: Competition from male counterparts develops hurdles to women entrepreneurs in business management process. But in Assam only 20% female entrepreneurs think that they face stiff competition from male due to lack of freedom, security, multirole responsibility and less organizational skills than men.

8. **Less Confidence:** About 10% women think that they are not confident about their strength and competence because their family members don't stand by their entrepreneurial growth. But in recent years, in Assam though the situation is changing yet the women have to face further change for increased entrepreneurial growth.

9. **Marketing Problems:** The next most important problem the women are facing is the marketing of their product due to insufficient funds and lack of knowledge in marketing. It is revealed from the above data that most of the respondents have reported this problem is more acute.

### **Prospect and Development of Women Entrepreneurs in Assam**

In Assam women are playing an important role in entrepreneurial activities because women from the region have realized the importance of the potential resources of the region and have initiated various entrepreneurial activities in order to tap the natural wealth of the region. Mainly handloom and handicrafts sector are handled by women. In Assam, industries like tea, beauty and well beings, garments, fashion, wood carving, pottery have immense prospect. Right efforts on from all areas are required in the development of women entrepreneurs and their greater participation in the entrepreneurial activities. Many efforts can be taken into account for effective development of women entrepreneurs. As per the latest available estimates, the number of women owned and women managed enterprises is 12.99 lakh and 12.15 lakh respectively. In order to encourage more and more women enterprises in, several schemes have been formulated development of women enterprises in Assam.

**1. Trade Related Entrepreneurship Assistance and Development Scheme for Women (Tread):** With a view to encourage women in setting up their own ventures, government launched a Scheme, namely, "Trade Related Entrepreneurship Assistance and Development (TREAD) during the 11th Plan. The scheme envisaged economic empowerment of women through the development of their entrepreneurial skills in non-farm activities.

**2. Credit Guarantee Fund Scheme:** The Government introduced the Credit Guarantee Fund Scheme for Small Industries in May, 2000 with the objective of making available credit to SSI units, particularly tiny units,

for loans up to Rs. 25 lakh without collateral/third party guarantees. The Scheme is being operated by the Credit Guarantee Fund Trust for Small Industries (CGTSI) set up jointly by the Government of India and SIDBI. The Scheme provides for collateral free credit facility (term loan and / or working capital) extended by eligible lending institutions to new and existing SSI units/ Small Scale Service and Business (industry related) Enterprises (SSSBs) including Information Technology and Software Industry up to Rs. 25 lakh per borrowing unit. In the case of women enterprises, the guarantee cover is up to 80% of the credit subject to maximum guarantee limit of Rs. 20 lakh

**3. Indian Institute of Entrepreneurship (IIE):** The Indian Institute of Entrepreneurship was established in 1993 at Guwahati by the Ministry of Industry ( now Ministry of Small Scale Industries and Agro and Rural Industries, (MoSSI&ARI), Govt. of India to undertake training, research and consultancy activities in the field of small industry and entrepreneurship. The Institute takes up various activities to create an entrepreneurial culture in the society such as developing new entrepreneurs, helping the growth of existing entrepreneurs and educating the youths on entrepreneurial education.

**4. Assam Industrial Development Corporation Ltd. (AIDC):** It is an organization started by the Assam Government in 1965, as one of the industrial implementing agencies in medium and large sector. It provides training to entrepreneurs, engineers, diploma holder's etc. under its Human Resource Development programme to create a sound entrepreneurial base and to prepare the technical manpower for competitive environment. It provides technical, financial, managerial and consultancy services and infrastructural support to the entrepreneurs.

**5. District Industries Centre (DIC):** The District Industries Centre (DIC) programme was started on May, 1978 with a view to provide integrated administrative framework at the district level for the promotion of small-scale industries in rural areas. The DIC help the small entrepreneurs in the following respects

- (i) Identification of suitable Schemes.

- (ii) Preparation of feasibility reports.
- (iii) Arrangements for supply of machinery and equipments.
- (iv) Provision of raw materials, credit facilities and inputs.
- (v) Marketing of the products.

**Recommendations:**

1. Finance is the one of the most major problem for women entrepreneurs. Hence, the government should provide interest free loans to encourage women entrepreneurs. To attract more women entrepreneurs, the subsidy for loans should be increased.
2. Most of the women entrepreneurs are of the opinion that because of lack of training, they are not able to survive in the market. Hence, the government should conduct frequent training programmes. This training should be made compulsory for women entrepreneurs.
3. Awareness programme should be conducted on with the intention of creating awareness among women about the various areas to conduct business. The schools and colleges must take initiative to create awareness among girls.
4. It is very important to support women in the entrepreneurial activity. So, families and husband of women should support them morally and women should encourage to think about conducting business rather than marriage.
5. Knowledge about entrepreneur should be given as a curriculum from the school level education to higher education.
6. Marketing product is one of the main problems for women entrepreneurs. Here, women co-operative societies can be started to procure the products from women entrepreneurs. They will help them in selling their products at a reasonable price.

**Conclusions:**

Now a day's women are the real contributor to the economy but to contribute women are ready to face the challenges in setting their activity

which they are facing from family & Society. Thus with relevant education, improving economic conditions and financial opportunities more women will definitely be able to be successful entrepreneurs. This will not only change economies of the societies but will change the status of women, which will undoubtedly, bring drastic positive change in growth and development.

**Notes & References:**

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