ISDA JOURNAL

STUDIES IN DEVELOPMENT AND PUBLIC POLICY

Institute for the Study of Developing Areas
Thiruvananthapuram

Contents

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Acknowledgements if any, may be given at the end of the paper*.

Abstract and Keywords
The abstract should be in about 150 words only and may encapsulate the background information, objectives, methods and findings. Key words should not be more than five.

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References
APA style should be followed for in-text citations and the list of references. APA 6th edition style sheet may be downloaded for the purpose.

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Single Author
- Mohanan (2003) finds that the much publicized Kerala model…..
- Kerala society is widely considered as a matrilineal one (Mohanan, 2003).

- "It is widely believed that the legal status of Kerala women is higher status, since they could share the benefits of education" (Mohanan, 2003, p.84).

Two or more authors

- Same as single author with the surnames of all the authors.
- (Pillai&Joshy,2010)
- Pillai and Joshy (2010)argue that …
- Strategic autonomy issue has been raised by several authors (e.g.,Pillai,Parija,Menon&Josukutty, 2015)
- Pillai, Josukutty Joshy and Parija (2015)support…..

List of References

Citing print sources:

Mohanan, B. (2003). *Women and Law: The case of Kerala.* Trivandrum: ISDA Publications.

Ramalingam, P., & Nath, Y. (2012). School Psychology in India: A Vision for the Future, *Journal of the Indian Academy of Applied Psychology, 38*, 21- 34.

Josukutty, C.A., (2013). Af-Pak Policy: Implications for India. In Mohanan B Pillai (Ed.)   *India's National Security: Concerns and Strategies*. New Delhi: New Century Publication.

Zubin, J. (1975). Problem of attention in schizophrenia. In M.I. Kietzman, S. Sutton and J. Zubin (Eds.) *Experimental approaches to psychopathology*. New York: Academic Press.

Citing DOI

Farrell, P. (2010). School psychology: Learning lessons from history and moving forward. *School Psychology International, 31*, 581-598. doi: 10.1177/0143034310386533.

Citing web resources

Shackelford, W. (2000). The six stages of cultural competence. In Diversity central: Learning. Retrieved April 16, 2000, from *http://www.diversityhotwire. com/learning/cultural_insights.html*

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Introduction, Objectives/Hypotheses, Method (not methodology), Results, Discussion, Conclusion and References.

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Method (not 'Methodology')**:** This section should deal with Techniques, Sample, Tools/Measures, Procedure, etc.

Results

Results should be drafted in such a way that only the relevant points are

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Initially, the findings may be stated briefly. In subsequent paragraphs, the findings may be discussed in the light of relevant works in the past. In some cases, the results need not be given under a separate sub-heading and may be included along with the discussion so as to avoid repetition.

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Conclusion should be stated in unequivocal terms in agreement with the findings. It may also carry a paragraph or so on the applications of the study, if any.

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Abstract, Introduction, Specification of a theory or Propositions, Discussion, Closing paragraph/Conclusion and References.

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ISDA Journal

SOCIO-ECONOMIC CONFLICTS IN THE DEVOLVED SYSTEM OF GOVERNMENT IN KENYA – OPPORTUNITIES & CHALLENGES

P.T. Aienla Lemtor* and Ronald C Zochin**

Abstract

This paper is an Exploratory Approach and Assessment of Elgeiyo Marakwet County. Elgeiyo Marakwet is a county rich in resources – good arable land, favorable climatic conditions and potential energy and mineral resources and is one of the 47 counties in Kenya. The responsibility for laying a strong foundation to synergize the socio-economic environment remains at the hands of the people – and with their leaders in the forefront. The peoples' expertise to beneficially exploit their resources depends on how they are able to foresee situations. It will also depend on how they utilize experts – both from within and from without. But in this paper, we restrict ourselves to the conflicts that tend to amber development at the county and suggest that a mechanism should be devised that will provide a way of overcoming these obstacles. We argue that stakeholders must work together in a coordinated manner and in a way that recognize the participation of the various actors. Transparency and accountability is the way to mobilize the energies and goodwill of the population for sustainable development.

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The devolved system of government in Kenya is an opportunity for county governments to work towards the empowerment of their citizens and development. Counties have challenges and opportunities and some of these challenges can be addressed through laying out strategies of overcoming them. On the other hand, Counties have resources, some of which are evident while others are inherent and need to be identified and exploited for the development and welfare of the local communities and for the benefit of the County government. There bound to be conflicts that may arise as the county endeavors to achieve its development goals. These are structural hurdles both at the national and county government levels. The central government, while promoting decentralization, still has challenges as to the extent it must let go of certain powers and authority to the county level. These disagreements and conflicts also extend to the other agencies of government and even into the civil society and the media. These are some of the stand-offs witnessed through intermittent supremacy wars and conflicts between the senate and the national assembly. However, these are conflict flash points at the national level and there are also areas of conflicts specific to various counties. Here, what we are trying is to explore and highlight the potential opportunities and conflicts relevant to Elgeyo Marakwet County as it finds its place in the national fabric.

Methodology

In writing this paper the researchers principally used the existing literature and information relevant to the subject matter. Using the deductive approach, the researchers are able to draw conclusions having critically reviewed salient issues in existing literature including information gathered by the county through participatory forums by government from the county citizens in its preparation of County Strategic Plan (CSP) as a prerequisite for preparing county budget estimates for the budget (2013). The strategic plan document was

gathered from another strategic plan (2012) conducted under the sponsorship of Kenya Investment Authority conference coordinated with local professionals to take stock of community resources and make such information available to potential investors. This method was adopted because time would not permit the use of questionnaires which ordinarily have to be administered to a sizable number of respondents. Besides, the reviewing of related works by other researchers around the world gave deeper insight and enabled us to draw rational conclusions. The researchers' knowledge of the local community (Elgeiyo Marakwet County) situation, resources and investment opportunities have gone a long way to inform this paper.

Importance of devolution in socio-economic development

With the promulgation of the new constitution in Kenya in 2010, the country entered a new dispensation – in which power structures established through which it is expected that the individuals, communities, counties and the nation would be able to achieve their goals. The previous constitution was one in which all powers were in the hands of a centralized system in which the people had limited opportunity to decide their own issues – as the power structure was centralized and every aspect of empowerment remained at the whims of powerful individuals – most of whom are what we would call 'community of interest'.

Devolution is a system under which certain governmental powers are exercised by the counties, not by the national government, and through institutions elected by their people. Though limited in some ways, devolution represents a major transformation of the state and undoubtedly, in course of time, of society. It reverses the system of control and authority established by the colonial powers and perpetuated by successive presidents. Two major, interrelated, defining features of that system were the centralization of power in the President and the battery of state coercive powers.

Through devolution, the new constitution deals to some extent with the first feature, but it is clear that its provisions to cure the second have not been honored by the government. The struggle for the dispersal and sharing of state power on a regional basis started before independence. Devolution opens the prospects of fundamental, progressive changes in politics and economy, but these positive changes are not guaranteed. Devolution has been a controversial subject, and it cannot be said that the constitution, any more than the Bomas draft, provides a carefully thought out scheme. However, the best option for Kenyans now is to make it work in accordance with the spirit of the constitution—and the wishes of a significant majority of the people.

A special feature of devolution in Kenya is the close attention given to its objectives and principles (in line with the general approach of the Constitution to the exercise of state power). In many countries devolution is seen merely as the sharing of power, neutral perhaps as to how that power would be exercised. In Kenya devolution was seen as necessary to achieve various values and principles. To some extent, the objectives can also be seen as a response to the critics who predicted the devolution would bring about due consequences. (such as secession, oppression of minorities within the county, the breakup of the country, expenses and lack of capacity etc.)

The best way to understand the objectives of devolution is to examine Articles 174 and 175 (which have remained unchanged from the Constitution of Kenya Review Commission (CKRC) draft). In addition, county governments are bound by the constitutional principles in Article 10 and chapter 6 on integrity. Article 174's 9 objectives can be consolidated into the following principles (objectives) – though there is an overlap between these principles.

Diversity: A major reason for devolution even before independence has been the recognition of Kenya's diversity. Article 174 places special emphasis on self government, particularly the rights of

minorities and marginalized communities, and other groups, to manage their own affairs and development. Article 175 requires the promotion of gender equity and equality in counties.

National unity: Throughout the Constitution diversity and national unity are balanced, almost two sides of the same coin. So is it with devolution. The former centralized system under a powerful presidency tended to ethnicise politics and entrenched politics of exclusion. Now devolution provides many sites of power, reducing the danger of exclusion. The assumption is that through democracy, recognition of diversity, and forms of self-government, all communities will feel part of the country, with increased loyalty. The rules about inter-dependence and co-operation between the national and county governments should strengthen national unity. The emphasis is on inclusion of all groups at both national and county level.

Democracy and accountability

A major deficit of democracy in Kenya has been the absence of people's involvement in politics and policy discussions, and their lack of ability to demand for accountability in government practices. The location and exercise of powers with regard to the everyday needs of the people should be based on the foundations of participatory politics. Devolution creates more opportunities for the people to choose their leaders, and greater expansion in their public participation. Democracy should also be strengthened by the separation of powers and checks and balances through new centers of authority. People in rural and urban areas will be able to decide for themselves (or influence decisions) on many matters of local concern and to participate in greater number of debates, and elections. Government officials when come at closer proximity to the people are likely to become more responsive. Ordinary people will be able to demand information and accountability, which at the national level is left to a few NGOs.

Promoting economic and social development

Devolution is expected to lead to more rapid and balanced economic and social development. In the past because of the centralized system, with the concentration of all government institutions and decision making centers in Nairobi, led to the concentration of economic activities in the capital city area only, which had led to uneven development and disparities of economic opportunities. This resulted in the impoverishment of many regions and communities and the drift towards urban areas. It is therefore presumed that, with new county governments, there will be greater incentives and opportunities for economic and social development throughout the country.

County governments will actively promote growth and seek to achieve a high degree of self-sufficiency, and respond to local needs and circumstances. People will enjoy easier availability of services. There will emerge new centers of growth, in which people will have opportunities for investment and employment. Efficiency should come from local knowledge. And the incentives given to create capacity and skills locally will pave way to the evolution of a local body self government in the county (only if has the capacity to discharge them). And, counties will no doubt compete with each other.

Promoting Equitable Distribution of Resources

There has been much debate as to whether devolution will lead to a more equitable distribution of resources. The Constitution now requires the equitable sharing of national and local resources throughout Kenya. The scheme of the financing of counties is biased in favor of the less developed areas-though perhaps not sufficiently so. These values and objectives are woven into the fabric and structure of devolution and in the relationship between the national and county governments.

Elgeyo Marakwet County – The Case In Question

Resource Identification, Exploitation and Utilization in Elgeyo Marakwet

There identification of resources in Elgeiyo Marakwet County (EMC) is an on-going process. There are those resources that are evident and there are those that are still under the earth. There are various speculations that Elgeiyo Marakwet County is rich in mineral resources. The Marakwet side of the country may be the only part of the Country with marble stone deposits and there is Flauspors deposits in the Keiyo part of the County. Tullow Company is in the process of exploring Oil deposits in Kerio Valley, which covers a large area of the low lands of the country. But a number of questions are as to how these resources are identified, exploited and how the local people themselves will participate and benefit sustainably from the proceeds.

These questions (see appendix1) are many and challenging, especially given the fact that external actors are involved, who more often than not are the invitees of the national government. When they are brought in without the participation of the resident communities, are always likely to lead long protracted conflicts-beating the local people, the county government at the one hand and the national government and the investing entities on the other. More often than not, some of the agreements signed between the national government and the investors are shrouded in secrecy and more often than not, run counter negatively against the interests of the local entities.

The focus of this paper is the conflicts that arise when the principles of participation, transparency and accountability are ignored and not practiced in the entire process and the failure to address local interests. Since the election of March, 2013, some of these conflicts have emerged – even among elected leaders, who

themselves are expected to offer solutions. Some of the leaders are even hesitant to embrace stakeholder participation viewing it as an encroachment to their power and authority.

Facts about Elgeiyo Marakwet as County

Elgeyo Marakwet County is in the North Rift Region of Kenya. The county borders West Pokot to the North, Baringo to the East, Uasin-Gishu to the South West and Trans Nzoia to the North West. The county occupies an estimated area of 3,029.8 Square km and has a population of 369,998 according to the 2009 national census and most of whom are of the Keiyo and Marakwet sub-tribes of the Kalenjin Community. The socio-economic practices in the county include small-scale crop farming, livestock rearing, dairy farming, and bee keeping. Elgeyo Marakwet County has the potential to be a distinct tourist destination.

The main physical features of Elgeyo Marakwet county includes: Cherang'any Hills, Keiyo and Marakwet escarpments, the Kerio Valley National Reserve, the Fluorspar mining, Kaptagat and Kamotoi forests and Arable Land. The prominent rivers in the region include Kerio, Embobut, Moiben and Arror.

Table 1: General Statistics of Elgeiyo Marakwet County

General Information (2009)	Elgeyo Marakwet County	Rank	Kenya average
Population	369,998	40	821,491
Surface area (km²)	3,030	28	12,368
Density (people per km²)	122	28	66
Poverty rate, based on KIHBS (%)	55.5	31	47.2
Share of urban population (%)	14.4	35	29.9

Urban population in largest towns			
Iten/Tambach	42,312	56	
Kapsowar	4,492	177	
Kapcherop	3,168	196	

Source: *Kenya Census 2009[2]*

Table 2: Area, Political areas and Population Densities in Elgeiyo Marakwet County

Constituency	Area in Sq. Km2	Population	Density, Persons per Km2	Number of Wards
Keiyo South	903.4	109,160	121	6
Keiyo North	557.4	75,284	135	4
Marakwet East	784.3	78,789	100	4
Marakwet West	804.6	108,364	135	6
TOTALS	**3,049.7**	**371,597**	**122**	**20**

Source: *Kenya Census 2009[3]*

Sector-wise Resource Identification and Opportunities

Elgeiyo Marakwet County is rich in resources. These resources are spread over the various sectors of the local economy. And these are only the resources that are evident now. There are many other natural resources speculated to exist in the county that include, oil reserves and various minerals. The information on resources we provide here is useful in understanding the challenges and the development and business investment opportunities in the county. We provide sector-wise industry information on locally available opportunities: They include horticulture industry, dairy farming, bee keeping and fish farming, tourism and hospitality services, transport and transport infrastructure; manufacturing/agro-processing, ICT and business process outsourcing (BPO), real estate/construction, education, water, sanitation and health and wholesale and retail financial services.

(a) Agriculture

Horticulture Industry

Elgeiyo Marakwet is part of what was earlier known the White Highland and inhabited by the white colonialists from Britain and the Boers of South Africa - because of its beautiful and friendly climatic conditions and productive soil. There is, therefore need to tap the huge potential presented by the good climatic and soil conditions.

Horticultural fruits and crops thrive very well here Mangoes, water melon, passion fruits, tomatoes and a host of other horticultural crops do very well. Elgeiyo Marakwet mangoes and passion fruits are taken across counties to Nairobi, Kisumu and even Uganda. There is potential in the processing of these horticultural produce to add value and earn the local people extra income. Eldoret International Airport (EIA) provides an opportunity for growing more horticultural crops (e.g. fruits, vegetables, etc.) for export to regional and international markets.

Dairy farming

The county has a fairly well developed dairy industry. However, in order to increase benefits from the sector, there will be need to train and assist farmers to acquire farming skills which would earn good income. The rapid growth of the county's population and that of neighboring counties present a growing market for dairy products.

The development and growth of the dairy industry presents an opportunity to develop dairy support services, including veterinary services and related agro-vet services. This sector is a potential major flagship investment of the county. The sector has the potential of increasing household income, creating employment for skilled and unskilled labor as well as promoting commercial activities in the trading of inputs and various products.

Bee Keeping and Fish Farming

The communities living in the county have historical traditions in bee-keeping. However, in order to increase benefits from the activity, there is need to train or assist farmers to acquire management skills which would earn them good incomes. Fish farming is new to communities living in the county. There is therefore need to invest in training on fish farming benefits and relevant management skills.

These activities have a high potential of increasing household incomes and will also enhance food security and nutritional value of the local residents. The two products would benefit from investment in appropriate marketing information and systems. Initial investments in fish farming are high but cheap to run.

(b) Tourism and Hospitality Services

There is huge untapped tourism potential in the county presented by unique scenery (escarpment, waterfalls, cold mountain/highland climate and adjacent humid lowlands, beside wildlife). Communities living in the county have unique cultural practices which can be better exploited by creative tourism products, e.g., ensuring that cultural products (traditional eating utensils, clothing, farm instruments, weaponry) are made available as well as creative presentation of songs, dances and related cultural activities.

Sports tourism would provide a huge potential. There is need to build and modernize training facilities. There are investment opportunities in the building of motels, hotels and conference facilities in all major urban centers, especially at Iten, Tambach, Kapsowar and Kapcherop to cater for the growing of tourism demands. Entertainment options also have a potential such as amusement parks, clubs, cinemas and movie theatres; nature parks, nature walks, mountain climbing, Para-gliding along the escarpment.

(c) Transport and Transport Infrastructure

The major transport infrastructure in the county is by roads. This presents a major handicap to almost all business and social activities in the county. During the wet seasons, which normally take about seven months in a year, the county is generally inaccessible. The development of all-weather roads connecting all parts of the county is critical to its development. Currently, most residents of Keiyo South have to travel to Eldoret town in Uasin Gishu County before connecting to other parts of the Elgeyo Marakwet County.

The development of the county would depend on construction of all-weather roads along the Kerio valley (Kocholwo – Kimwarer, Chesongoch) and on the highlands (Kipsaos – Chepkorio – Kaptarakwa – Iten – Kapcherop – Kamoi). This should be given the highest priority by the county government. All-weather proof roads would promote investment in the county, development of agriculture, promotion of trade; enhance delivery of health care services and education, as well as business information.Proximity to Eldoret International Airport and the railway line passing neighboring Uasin Gishu County have great potential in promoting trade within the county and the outside world.

(d) Manufacturing/agro Processing

The county, especially in various upcoming towns, have potential for development of specialized industrial enterprise parks. There are opportunities for establishment of a plant for processing fruits, vegetables, and honey; milk processing plants and production of a variety of milk products; plants for production of animal feeds; modern abattoir; processing of hides and skins; establishment of industrial parks for private investors interested in small and medium enterprises for local, national, regional and international markets; and the promotion and establishment of manufacturing businesses.

(e) ICT and Business Process Outsourcing (BPO)

The poor transport infrastructure and network presents a major challenge to the establishment of ICT and BPO facilities. Consequently, the county has inadequate skilled and highly skilled professionals. There is need for development of BPO parks in order to take advantage of the fiber-optic passing through Eldoret City in the adjacent Uasin Gishu County. There are investment opportunities in software and hardware development. There are now more institutions (Colleges and universities) that can provide training for skilled ICT professionals. The county need enter into partnership with these institutions. It could also encourage the same institutions to open branches in various urban centers situated in the county.

(f) Real Estate/ Construction

Elgeyo Marakwet is one of the least urbanized counties in Kenya. The national population census of 2009 established the population of the county as 423,184. Only 14.4% of these (53,186) live in urban centers, while the remaining 369,998 lived in rural areas. At the national level, 32.3% (12,487,375) lived in urban areas. But with devolved system of governance, there is a trend of the population moving to urban centers for economic reasons. The urban centers offer opportunities for business activities. There is therefore, rapidly growing demand for housing due to rising population, increased commercial activities, despite the rise in land prices. There are opportunities for investing in low cost housing units (it attracts a tax waiver from the government) as long as it is 20 units and above.

The county government would be required to invest in or promote investment in infrastructure facilities, especially water, sewerage and waste management, power, and road networks. The private sector, pension schemes, state corporations, financial institutions and cooperatives should be encouraged to invest in real estates.

(g) Promoting Relevant Education

There is low conversion rate from primary to secondary schools in the county. This is probably due to inadequate efforts being placed in promoting delivery of quality services. It is necessary therefore that the county government should place greatest effort on provision of quality education services. Investments in primary, secondary education and technical training institutions are inadequate. The county government should increase investment in these categories of training institutions. Focus should be on the quality of education in primary and secondary education levels. There is need to revamp the public schools to compete favorably with the private schools, especially in pre-school and primary level.

Elgeyo Marakwet County lacks tertiary training institutions. The development of these categories of institutions would contribute significantly to the development of the county. It is expected, therefore that the county government would give priority to the development of at least two polytechnics within three years and one university college within four years. The university college should grow into a fully-fledged university within ten years. To ensure quality, all private colleges should be accredited by the Ministry of Higher Education and relevant regulatory authorities.

(h) Health and Social Services

The 2010 constitution makes provision of basic health services a human right. It is therefore imperative that the county government in collaboration with the national government invests in medical facilities (dispensaries, health centers, laboratories, hospitals, ambulances, etc.) and professional services to meet the needs of the county residents. Innovativeness on the part county government should make it consider investing in special and unique areas such as "sports medical facilities". Private investors should also be

encouraged to invest in the health and social services sector. The county can go into partnership with such entities.

(i) Environment, Water and Sanitation

The new constitution declares that clean and healthy environment a basic human right. The county should embrace new technology in irrigation and water harvesting for utilization in farming. There is need to promote environmentally-friendly farming technologies, especially with regard to soil conservation. There is, a urgent need, for training and skills development for long-term conservation of the Environment. Encouragement of Public Private Partnership (PPP) in solid waste management should be done by the county government. Public Private Partnership initiatives can invest in sanitation and drainage facilities in the major upcoming towns in the county.

(j) Mining, Hydro Power and Renewable Energy

There are geological resources in the county. In Kerio Valley, in Marakwet west there is deposit of marble stones yet to be exploited. The Flousphour mining has been in existence for over two decades. There are also traces of gold deposits in the county. The exploration of oil going on in Kenya is speculated to be available in Baringo and in the Kerio Valley. It is therefore evident that the county is rich in natural resources that await investment in infrastructure (roads and electrification).

There is potential in hydro power generation in Muyen waterfall in Kerio Valley and the small Kessup waterfall in Keiyo North. There are opportunities also in harnessing wind and solar energy; bio-gas and renewable energy can also be used both for domestic and commercial uses.

(k) Retail, wholesale and Financial Services

Financial services in the County are at the very basic level. Most

services are available in Eldoret and other urban centers outside the County. The poor financial infrastructure means existence of huge investment opportunities in this sector. There is need to invest in unique products in the banking and financial sectors. There are opportunities for establishment of retail market facilities, supermarkets, wholesale and specialized fruits and grain markets at various urban centers in the county.

Figure 1: SWOT Analysis of Elgeiyo Marakwet County

Strengths	Weaknesses
• Arable land • Skilled and unskilled labour • Ethnic diversity • Good climatic conditions • Strategic location • Established infrastructure • Established institutions • Health facilities • Natural attractions • Sports	• Population growth • Poor road and infrastructural conditions • Lack of value addition • Poor leadership • Poor marketing strategies • Bad governance • Low levels of Education • Migrations • Land Demarcation
Opportunities	Threats
• Market for agricultural produce • Institutional linkages • Availability of diverse expertise • Growing population • Honey Processing • Untapped Minerals • Tourism • Wind Energy • Establishment of Hospitality and Hotel industry • Connectivity with Turkana • Devolution of governance structures and resources • Underutilized mass of professionals • Proximity to an International Airport for exports and imports	• Climate change • Negative ethnicity • Poverty • Alcoholism and drug abuse • Unemployment • Environmental degradation • High cost of production • World economic growth slowdown • Integrity level and corruption. • High cost of farm inputs • Lack of water harvesting • Lack of organized business(SMES) community • Indifferent community of professionals.

Source: EMC Master Plan 7th Draft (2011)

Socioeconomic Challenges & Sources of Conflicts

Social conflict is the struggle for gaining control or authority in society. Social conflict or group conflict occurs when two or more actors oppose each other in social interaction, reciprocally exerting social power in an effort to attain scarce or incompatible goals and prevent the opponent from attaining them. It is a social relationship wherein the action is oriented intentionally for carrying out the actor's own will against the resistance of other party or parties.

According to Swanstrom, LP Niklas, et al (2005) conflict has generally been defined as a situation in which two or more parties strive to acquire the same scarce resources at the same time (Wallensteen, 2002). Scholars generally agree that there must be more than one part to have a conflict and that the time factor is important. But what does cause concern is the term scarce resources. The central point in this argument is scarcity, but resources need also be included in the discussion. Peter Wallensteen has pointed out that resources are not only economic in nature and that the terminology might miss conflicts involving economic orientation, human security, environment, historical issues, etc. Such conflicts are not necessarily about resources, and when they are, these resources are, more importantly, not necessarily scarce. A conflict is, moreover, in many cases based on perceptions, rather than on attitudes or behavior as it has generally been defined.

Conflict theory emphasizes interests, rather than norms and values, in conflict. The pursuit of interests generates various types of conflict. Thus conflict is seen as a normal aspect of social life rather an abnormal occurrence. Competition over resources is often the cause of conflict. The three tenets of this theory are the following: 1) Society is composed of different groups that compete for resources. 2) While societies may portray a sense of cooperation, a continual power struggle exists between social groups as they pursue their

own interests. Within societies, certain groups control Specific resources and means of production. 3) Social groups will use resources to their own advantage in the pursuit of their goals. This often means that those who lack control over resources will be taken advantage of. As a result, many dominated groups will struggle with other groups in attempt to gain control. The majority of the time, the groups with the most resources will gain or maintain power (due to the fact that they have the resources to support their power).

Resource Sharing: One of the main challenges is the idea that resources in local communities belong to the local inhabitants and the idea that the nation as a whole has some share in such resources. This will obviously create conflict and if not sorted out will retard development.

The Moiben River whose source is in the Cherang'any Hills supplies water to Eldoret city. At least they should earn some royalties as form of compensation for the protection of the forest. At the moment, the forest is facing some destruction from loggers – mainly unemployed youth and local leaders who collude with officials from the forest department. The money from such water should be used to initiate income generation to help the communities living around this forest get alternative sources of livelihood. The proceeds from such water could be used to provide loans to these communities.

Marginalized regions like the county find it a challenge to share some of these resources with the nation unless a proper mechanism is put in place that will avoid selfishness and the practice of transparency in how these resources can be identified, exploited and utilized. It must be clear from the very beginning how the local people will benefit in what they consider to be rightly theirs.

Land Not Demarcated: Some part of the land in the County, especially in the lower land (Kerio Valley) is not yet surveyed, portioned and demarcated. These lands are still lie as trust land,

although clans and individuals still have ancient spots (stone pillars) as point of reference as who owns certain portions of such land. The problem is when government comes in assuming that such land belongs to nobody – and central government interest groups are likely to be tempted to assert such point of view – which normally lead to conflict. Now that there is speculation that there might be oil deposits along this area, it has already witnessed conflict between individuals and communities on the one hand; and the investing Tullow and the government on the other hand. There is also the problem of county or national government dishing out land to foreigners in the name of encouraging investment. This is obvious to lead to friction – it will lead to marginalization/deprivation of communities of their resources underneath the earth (Oil, Titanum, coal, rare earth material, etc)

Signing Agreements with Foreign Investors (Executive Action): Another challenge is the problem of the national government signing agreements with foreign investors (individuals, corporations and governments), without the involvement and participation of all the stakeholders (individuals, communities and the local county government) unless of course on public roads or highways. It should not be agreements that touch on peoples direct resources.

Executive actions (e.g. presidential pronouncements/decrees) that does not demonstrate or recognize the constitutional principles of participation, transparency and accountability will fuel conflict. This can be avoided by following in letter and spirit the constitution and respecting the rights of individuals and communities.

Legal Mechanism & Regulations

Development presupposes an efficient and effective legal and regulatory mechanism that promotes the rule of law and a laid down procedure on how a country's administration conducts its affairs.

In a new devolved dispensation, therefore, a government must be able to think of the legal mechanism that will aid it in conducting its business and in transacting with the outside world. Such legal and development questions must come to mind and measures taken to ensure that they are put in place.

Judicial Systems & Processes: The judiciary is currently not strong enough to ensure the security of the rights of the people. We still have a judiciary which remains susceptible to the whims of the executive – to secure their job security. Consequently communities cannot be certain/sure of how the judiciary can be of help. Civil society organizations need work closely with the people and institute public interest litigation (PIL) when the peoples' rights are infringed of likely to be infringed. On the other hand the judiciary, now undergoing reform will become strengthened over time in order to be able to stand firm in the protection of the rights of the people.

Yet we can say that the corruption in the Kenyan judiciary is a reflection of our society and this can only be eradicated when the nation develops not only strong institutions, but a society that is intolerant to corruption and unethical behavior. This presupposes a concerted effort over a period of time in which leadership regimes must lead from the front. More often than not, it is the ruling elites who are involved in mega scandals that involve huge lose of government resources. The leaders must be seen to lead the fight against any immoral behavior and adhere to constitutional principles of integrity, transparency and accountability.

Leaders and their Promises: There is yet another source of frustration. Leaders who promise a lot during election by pronouncing an agenda and/or promises and do not fulfill such promises bring about disillusionment among the people. Such leaders aggravate the problems of the people – unemployment, poverty, youth resorting to deviant behavior - criminality and anti-social activities and such

dysfunctional challenges to the entire society. A society at war with itself cannot fight/resist external exploiters. In fact disunited communities invite further marginalization. Leadership therefore must be characterized by foresight to secure a better future and living for its people. Faithful adherence to the systems of laws that guide the nation – laws safeguard the rights of the people and guide socioeconomic interaction and development.

Kenya must guard its laws and the rule of law must guide development – do avoid conflict. Resources should be exploited in a way that remains sustainable. Resource should be exploitation is done with a sense of the future – to ensure that future generations are not deprived or impoverished by preceding generations.

Civic education and stakeholder participation in commoning resources

Communities should segment itself into sub-communities. Such entities should set up agencies – associations, grass root based organizations (GBOs) for the provision of civic education – in ensuring participation in every activity/project being undertaken in those sub-communities. Therefore, I would encourage what I would call "Special information dissemination zones" or what Rudkin (2005) calls "Neighborhood Forums" that will encourage and cause to be compulsory, participatory decision-making. Resource exploitation must benefit the local people. Every time resources are exploited in a community, especially in projects that involve external partners (investors, etc), questions must be raised as to what benefits shall the people gain from it and must they contribute from the entire process (Appendix 3).

Government projects – whether in partnership with investors – must engage the local people – both through their leaders and grass root opinion leaders. Decisions must be made on the basis of consensus. Agreements should be made for future reference; and

such agreements must leave room for further negotiation so as to reverse agreements when the communities feel they have been short-changed.

Cooperation Challenges Between leaders: There is need for the structural implementation of the constitution. Senator Stephen Sang, of Nandi County, recently sponsored a bill, the creation of County Development Board (CDB) that would create a forum for the elected county leaders to interrogate proposals with a view of informing policy, strategy in the implementation of development ideas and proposals. The CDB would involve all elected leaders (senators, governors, PMs, MCAs, county woman representative, members of the county executive and the county employment board). This would be in line with the constitution in the promotion of principles of social engagement – participation, transparency and accountability.

It is presupposed that even before the Board meets – there should have been public forums of dialogue/discussion, agreed positions (consensus) in what the county government should put into consideration in its projects/programs and budget allocation. Input from various quarters would encourage active participation of the people at all levels – and more importantly at implementation level. Such an approach would ensure that the wishes of the people and priorities are put into consideration.

The establishment of the CDB would go a long way to engineer consensus and a mechanism of monitoring county activities in a consultative manner. But governors look at such a proposal with suspicion. They view the proposal as an encroachment to their authority – failing to appreciate that their role is that of a CEO implementing policies/programs according to the priorities and wishes of the people.

But such challenges are to be expected. What is required is a

mechanism of solving such conflicts in a manner that does not derail consensus and progress. Leaders oftentimes have personal challenges – that could the result of their previous training. Others may not be exposed to community work and how such require openness to ideas and pivotal place of consensus in reaching communal decisions. Upon being elected this problem can be corrected through orientation and short community leadership training – and that should be the role of the central government.

Civil Society and their Role: Civil society organizations have a great duty. Their role cannot be demarcated. This is because their work is to identify opportunity in ways in which they can serve their target communities well. Those opportunities include ensuring that, beside developmental activities – any projects/investment to be domiciled in a community must involve the participation of such a communities. And that an agreement or decision reached must be open and transparent. Attempts must be made to ensure laws protect the right of Civil Society Organizations to inform and sensitize the people on external interests that may weaken the socioeconomic interests of communities.

There is need for sufficient training for Members of the County Assemblies (MCAs) to understand the process of legislation (from formulation and implementation). They should rope in the role of experts – lawyers, planners, economists sociologists, and other experts in policy formulation.

The county should establish a public policy centre/institute that will provide it with well researched data/information that will guide them in decision making. Such public policy agencies will also assist it in negotiations and the entering into contracts with third parties who may want to invest in the counties. This will ensure the best deals/agreements for the county and communities.

Conclusion and Recommendations
Conclusion

Consultation and participatory decision-making is the new approach to leadership and development in Kenya's devolved system of government. The new political dispensation offers the best opportunity for 'free-will style paradigm shift' in the way people are governed in Kenya's new republic.

The people' empowerment requires that opportunities be created to hasten development. Such development must entail value added infrastructural development in areas like rural electrification (especially the use of renewable energy technologies, ICT technologies) (digital villages), the establishment of industrial growth centers and tourism destinations among others. This will not only create job opportunities for our youth but empower the region to achieve substantial development and poverty reduction.

There is an urgent need, therefore, for civic education to make the citizens understand their role in the implementation of the new constitution thereby empowering them with information and facts about the new dispensation. The development agenda must now be set by the people and be driven by them.

The development of the counties must start on the right footing. First, it is the responsibility of the citizens of a county in a devolved system to work out strategies for the development of their region and the welfare of its citizens. County professionals should meet in consultative forums while their counterparts in the rural and semi-urban areas have been holding meetings to discuss the way forward and how they think their Counties need be managed. The two groups and county development functionaries should have been exchanging notes in order to harmonize their strategic proposals. EMC government officials have to visit their professionals based

in cities like Eldoret and Nairobi to seek their views, ideas on the development master plan.

The greatest resource of a County is its professionals (skilled persons/experts) – comprising engineers, architects, technologists, geologists, and the rest. Involving professionals and experts will lead to innovations and an approach that is bound to attract local and foreign investment and support. Inter-County collaboration/ partnerships must be encouraged as a matter of policy. Counties cannot develop in isolation. Areas of potential collaboration can be on matters of building infrastructural facilities, trade, lobbying for better policies, and common interest projects like roads, electrification and the like. Fighting corruption and crime can be a reason for partnership. A county that provides a good and conducive environment for investment and settlement will develop fast. Local and foreign direct investment is guaranteed where there is peace and in regions that seem to have their plans grounded on well laid policies.

Recommendations

The following are the policy recommendations for the paper that require the joint cooperation and collaboration of both the county and the national government. But what remains fundamental is the involvement of communities in every aspect of such development. These recommendations are as below:

1. Certain common resources must be shared in common and must benefit the entire community

2. A common fund, designated as EMC Provident Fund (EMC-PF) can be established as form of wealth creation to be utilized for the welfare and common good of the community.

3. The County legislature need come up with laws that protect community resources and laws that expect local and external investors levied some fee for enjoying the common resources.

4. Communities must be made to know their common resources and a community mechanism must be put in place that enables the community to engage those who use their resources for mutual benefit as both parties protect those resources.

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GENDER DIFFERENCES OF MORBIDITY IN INDIA

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Abstract

In a country like India, where there exists gender discrimination against females, mortality and morbidity are bound to affect females more than males. But a gender paradox exists in the country where though more prevalence of morbidity is experienced by the women, the mortality occurrence is more for the men. The women excess in some facets of self reported morbidity as per the NSSO data for January – June 2014 is analysed in the present study to get at a general picture of the gender differential in morbidity in India.

Across the globe, throughout history, women have in most regions reported higher morbidity than men. But mortality comparisons reveal the reverse trend. This phenomenon termed as "gender paradox" has raised serious questions about its universality in patterns for different measures of morbidity. The implication of gender paradox is that during their life time women are less healthy than men, but are less likely to die than their same level male counterparts - which indicate that they may be in fact be healthier than men.

Explanations are varied as regards to gender paradox. Biological, social and environmental factors have been cited as possible attributes. The biological explanation hints at male fragility from conception onwards, which runs throughout their lives making them more prone to death and disease. This biological deficit together with social vulnerability prompt men to be more stoic than females.(Kraemer, 2000). Women are more willing and more accurate to report their health problems (Verbrugge and Wingard,

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1987) which creates a female excess in diseases. The type of diseases inflicting both the gender offers another plausible cause of the paradox – women are more likely to suffer from non-fatal diseases while at the same time, men suffer from chronic fatal diseases. (Case and Paxson, 2005)

Biology, culture, society and nature influence the gender differences in health. The gender difference is increasingly apparent in a country of the stature of India. As per the 2011 census, the Indian population consists of 51.5 percentage of males and 48.5 percentage of females making India's sex ratio to the tune of 940:1000 (Census 2011). But when it comes to the elderly, the sex ratio turns in favour of the female elderly and the sex ratio becomes 1022:1000. The longevity factor runs in favour of women in our country. At the same time the estimates on morbidity presents an entirely different picture. In 2014, as per the NSSO data, females had higher proportion of morbidity, i.e. 120 per 1000 than males which was 93 per 1000 (NSS, 2014). So disease and death move in opposite directions in India implying a gender paradox.

Background of the study

Health is a fundamental value in life. Better health impacts development and helps in poverty reduction. A healthy population is pivotal in the trajectory towards economic development. Absence of health makes any country weak in the economic forefront. Absence of health, i.e. morbidity, then can be viewed as a hindrance to development. Understanding the levels of morbidity in a country can help to understand the health status of the population. Such data can be helpful in assessing the productivity and efficiency of the population which in turn contributes to economic development.

Women play an important role in economic development. The World Survey on the Role of Women in Development 2014 stresses

on the role of gender equality in achieving sustainable development (UN Women, 2014). A morbid female population can make havoc with the development achievements of a country. An analysis of the morbidity experience of women in comparison with that of men throws light on dimensions of gender differences in morbidity which helps in formulation of policies based upon gender differentials.

Data Source and Methodology

The current study is based on NSS data, 71st round, conducted during January – July 2014 on Social Consumption: Health. The aim of the survey was to generate quantitative information on the prevalence of different types of diseases in different regions of the country, the extent of utilization of health services in the country and assessment of health care expenditure in India. Banking upon this data, the present study attempts at a gender differential treatment of morbidity in the country.

Discussion

There is a female excess in the number of persons reporting ailment in the country both from the rural and urban areas. A comparison of the 71st round with the previous round in 2004 shows increase in morbidity experienced by the Indian population, the increase being contributed more by females than males.

Table – 1
Proportion (per 1000) of ailing persons during last 15 days

Gender	60th Round (Jan–Jun 2004)	71st Round (Jan-Jun 2014)
Rural		
Male	83	80
Female	93	99
All	88	89

Urban		
Male	91	101
Female	108	135
All	99	118

Source: NSS, 60ᵗʰ Round and NSS 71st Round

Table – 1 shows the trends in morbidity prevalence rates between 2004 and 2014. The increase in morbidity prevalence in 2014 is constituted the maximum by increasing female morbidity, particularly of urban females. Better reporting together with increased awareness might have been the contributing factors for this.

The age wise distribution of morbidity for both the gender in both the rural and urban areas shows the highest levels of morbidity at higher age for both males and females. The male excess in morbidity could be observed for the initial age groups. From the age group of 15 – 29 onwards, the female excess in morbidity takes over. The maximum female excess occurs in the age group 45 – 59 years raising questions about the observed higher reporting by females. Rather, from the NSSO data, it seems obvious that this is the age when women experience the onset of menopause putting them into a whirlpool of diseases. So the statistical artifact seems dubious.

Table – 2

Proportion of Ailing persons (per 1000) for different age groups

Age Group	Rural		Urban	
	Male	Female	Male	Female
0 - 4	119	86	111	117
5 - 9	65	50	87	71
10 - 14	43	47	57	53
15 - 29	35	57	38	59

30 - 44	60	94	71	126
45 - 59	109	163	173	239
60 - 69	247	270	331	379
70+	327	286	376	371
All	80	99	101	135

Source: NSS, 71st Round

Not only is that females are reporting more morbidity in the country, but in seeking treatment also, there is a marginal increase in the percentage of females. This underlines the dictum that generally there is greater willingness on the part of the female gender to utilize health services. 95.9 percentage and 97.2 percentage of men and 96 percentage and 97.6 percentage of females in the rural and urban sectors respectively avail treatment for their ailments (NSS, 2014) implying greater consciousness and participation of the population to make use of health services to their advantage.

A general trend noticed in contemporary India is the inclination towards private providers of health care. For the providers of care, the female excess goes in favour of public providers of care and the male excess, for private providers of care. As a whole more males as well as females seek care from the private providers, but male excess exists for private providers of care. The major reason attributed for seeking care from non government source is the quality constraint in government sources of care. The causes which have female excesses are distance of care, time constraint and financial constraint.

Morbidity can be measured by hospitalization also. Hospitalisation as per the NSSO 71st round reveals no substantial gender difference. The female excess of hospitalization in rural areas was 2 per 1000 and for the urban sector, 5 per 1000. It is perplexing to notice that a female excess in morbidity is not reflected in hospitalization making room for the argument of less women stoicism. A second line of

argument in this regard can be "distribution of chronic condition" (Case and Paxson, 2005) wherein men seem to be afflicted with serious chronic diseases and women, with less serious diseases.

The number of ailments of specific type reported per 1000 persons for the last 15 days according to NSS data (NSS, 2014) shows the distribution of ailments per gender. Self reported morbidity shows more of all diseases reported by the females, the only exception being injuries. For all the other diseases there is a female excess making the whole morbidity prevalence biased towards the females.

Table – 3
Number of ailments reported per 1000 persons

Ailment Type	Male	Female
Infection	28	29
Cancers	0	0
Blood Diseases	1	1
Endocrine, Metabolic and Nutritional	11	14
Psychiatric and Neurological	4	7
Eye	1	2
Ear	1	1
Cardio-vascular	12	16
Respiratory	14	16
Gastro-intestinal	6	8
Skin	14	16
Genito-urinary	1	2
Obstetric	0	1
Injuries	2	1
All	93.	120

Source: NSS 71ˢᵗ Round

The duration of ailments too works out in favour of females. In the rural sector, women exceed men in short duration ailments by 10 points and in chronic ailments by 9 points. In the urban sector of the economy, female excess in short duration ailments is 11 while that of chronic ailments is 23 (NSS, 2014). This rules out the possibility of women suffering simply from aches and discomforts and men suffering from diseases of more serious nature. Women are more subject to both short duration and chronic ailments compared with males.

Conclusion

The study finds gender difference in major aspects of self-reported morbidity in India. The years between 2004 and 2014 have witnessed rise in prevalence of morbidity in the country contributed chiefly by increase in female morbidity. The increased morbidity experienced by the female gender ranges over almost all age groups. Better utilization of health care services by females might have averted their chances of falling prey to the invisible enemy, death and thus contributed to low levels of mortality. Females are not discriminated in India in seeking care. The magnitude of difference between morbidity data and hospitalization data reiterates the severity of disease argument in favour of males, yet at the same time, data on duration of illness raises questions about this argument. In the light of the differences in morbidity between the genders, it is imperative that policies geared towards a female oriented health perspective are necessary in the country to combat the difficulties experienced by them in securing a healthy life.

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HIGHER EDUCATION IN ANDAMAN AND NICOBAR ISLANDS: PROBLEMS AND PROSPECTS

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Abstract

The subject of higher education in India has been deliberated to the point of redundancy but still the state of affairs in this sector present a picture not so bright. The Andaman and Nicobar Islands often touted as a mini India and present no different scenario. Due to the remote and strategic location of these Islands and the problems associated, the issue of higher education assume greater consequence. Further, the secluded and the remotest of the Island within these Islands make the task of providing quality higher education even more daunting. Besides the geographical challenges, economic and infrastructural bottlenecks play the spoilsport. Some of the problems of higher education in Andaman and Nicobar Islands are similar to those of prevailing elsewhere in India and some are endemic to this place. In this paper, therefore an endeavour has been made to emphasize the problems and what prospective measures could be taken to address those. The present essay is an analytical and deliberative exercise with mild focus on statistics and empiricism.

The higher education forms the backbone of any country driven by the knowledge economy. The issue of higher education in India of late has been receiving lot of focus for the past two decades or so. This has resulted in a rapid expansion of this sector in which both public and the private sectors have varying degree of contribution. With India increasingly becoming a key player in the political economy of the world and aspiring for a bigger role,

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the great wealth of human resource cannot be but underestimated. In any country and more so in a developing country, education in general and the higher education in particular play a key role in realising the full developmental potential. The vast size of India and its gigantic population of workable age present a big demographic dividend. However, that advantage can be realised only if the demand for the university and college education is met both in qualitative and quantitative terms. The deliberations on the topic of higher education in India are a constant exercise in redundancy. Much has been said, discussed and written on this subject that anything more of deliberative nature without acting upon the issues in a practical way have all the chances of becoming an exercise in futility. However, being a person who is attached to the cause of providing higher education in the Andaman and Nicobar Islands, skipping the responsibility of theorising on this burgeoning issue might be tantamount to dereliction. There is general ambivalence and a lack of informed debate among the stakeholders due to which the points of convergence on key issues often elude. This paper is an essay to overview and analyse the key issues of higher education in general and college education in particular in the Emerald Isles.

Higher Education in India: Historical Recapturing

Before taking up the main issue of higher education in Andaman and Nicobar Islands let us have a quick look at the broad education scenario ubiquitous in India. From the mid nineteenth century when the government first realised the cardinal responsibility of any government to educate its people, a comprehensive scheme for the education in general was launched. It was the Wood's Despatch of 1854 which rejected the 'filtration theory' and laid stress on mass education. After that from time to time the British government passed various acts and formed commissions to monitor and further the cause of higher education. The private effort by the

Indian philanthropists (Arya Samajists, Aligarh reformers, Singh Sabhaitesetc)as well as by the Christian missionaries went a long way in spreading the college education among the Indians. The Hunter Commission or the Indian Education Commission in 1882, Universities Commission in 1902, Universities Act in 1904, Sadler Commission in 1917-19, Hartog Committee Report in 1928-29 and Sargent Education Report in 1944 were endeavours made by the government to the cause of education. The private efforts of the Indians, though not on a massive scale, but keeping in view the ideals of the national movement followed the government's way. The idea of national education with a certain degree of dignity for the manual work and zeal for national service took off with emergence of swadeshi sentiments in the aftermath of the Swadeshi movementin 1905. Gandhi, LajpatRai and Annie Besant were the guiding lights in this experiment. Accordingly, Kashi Vidyapeeth, Gujarat Vidyapeeth, Jamia Milia Islamia and some other national institutions were set up and worked independently of the official system. The Basic or the Wardha Scheme of Education, as it used to be called, was pondered upon with Dr Zakir Hussain assuming an instrumental role in this Gandhian scheme of national education.

Contemporary Higher Education Scene in India: Prevailing Scenario

The free India did not inherit very massive and stouthigher education structure. The British legacy had started taking toll in the way of resource crunch and infrastructural frailties immediately after the Independence. In order to embark upon the path of rapid industrialisation the state invested heavily in engineering and technology education sectors along with the conventional higher education sector. The result was the setting up of IITs and Central and State Universities and colleges. In the years 1950-51 the number of colleges was 695 and the number of universities was 30.

Encouragingly enough, the figure rose to 35539 and 700 in the years 2011-12 and 2012-13 for the colleges and universities respectively (UGC Report 2013). With an annual enrolment of above 25 million including enrolment under Open and Distance Learning System, India today is the third largest higher education system in the world after USA and China. Going by the current trends there has been threefold increase in the number of higher education institutions in India (UGC Report 2013).

The breakup of the number of HEIs in the country shows that the share of the state universities is the highest(44%) followed by private universities(22%), deemed to be universities (18%), institutes of national importance (10%) and central universities (6%).The increase in enrolment figures is in sync with the expansion of HEIs over the years. The total enrolment in higher education has increased from 0.21 million in 1950-51 to 22 million in 2011-12. The increase in Gross Enrolment Ratio (GER) has been from 0.40% in 1950-51 to 19.4% in 2012-13 (UGC Report 2013). On one side we have been able to cross the GER of 15% which may be attributed to the concerted efforts made during the 11th Five Year Plan but still lot need to be achieved. Going with this pace the GER may well cross the figure of 25% by the end of 12th Plan and is expected to reach 30% by 2021-22 (Chaubey 2013).

The increase in the number of HEIs and its resultant massification has also been the result of the growth of private sector in the higher education. A very low percentage of the GDP (around 1%) being spent on the higher education has been one of the primary reasons that has led to an exponential mushrooming of the private higher educational institutions. The number of private HEIs has increased by more than 60% during the five years from 2007 to 2102. As a result the share of private sector in terms of total HEIs has been 64% in 2102. Correspondingly, the share of private

sector in terms of total enrolment has increased from 33% in 2001 to 59% in 2102 (12th Five Year Plan 2012). The central and the state institutes on the other hand account for 2.6% and 38.6%of the total enrolments respectively. In terms of courses taken the dominant ones like Arts get 37.09% of the total enrolment followed by 18.64% Science, 17.57% Commerce and Management, 16.06% Engineering and Technology and 3.5% medicine (ASHE 2013).

Having the above facts and figures together, it seems that the higher education in India is marching ahead at a break neck speed and so generates a degree of optimism. However the picture is not very heartening when we closely scrutinise the growth, both quantitatively and qualitatively. There is a huge demand and supply gap in this sector and only one out of every seven children born in India goes to college. More than quantity the quality challenge is more crippling. Only 10% of our graduates are directly employable. The quality of education delivered in most of our higher HEIs is of poor quality inspite of having Central Universities, IITs and IIMs. The global average of GER is around 26% while India's is 19%. In comparison, the USA has 86% and China 24%(Singh 2013). In terms of spending on research and development activities India's share in the global spending is meagre 2.1% while that of China's is 12.5% (ASHE 2013). The antiquated regulatory framework, inward looking mentality and scepticism vis a` vis internationalisation are some lacunas afflicting the higher education sector in India. The lack of transparency and accountability and cynical approach towards anything against the status quo are becoming the hallmarks of the whole exercise. The overall education scenario in higher education therefore just does not meet the globally accepted parameters of quality.

Case of Higher Education in the Andaman and Nicobar Islands

The Union Territory of Andaman and Nicobar Islands (hereafter ANI) is one of most strategically placed regions of the Indian Union. These are the two distinct groups of Islands i.e.the Andaman group of islands and the Nicobar group of islands separated by a water body called as Ten Degree Channel. The original inhabitants of these Islands are the tribal which can be broadly classified into six distinct groups. The two of these are of mongoloid descent inhabiting the Nicobar Islands. The other four are of Negroid origin confined to the Andaman group. Situated in the Bay of Bengal this sparsely populated archipelago has great historical significance by the virtue of its being a penal colony and a battle ground for the national movement.

TheANI' modern history begins with the settling of a penal colony and a naval base in 1787 AD by the British government of Bengal at Chatham Island. The process of influx of outsiders that started off with the penalising intent did not stop with the end of colonial rule. In decolonised India it continued unabated though the nature and character of immigration changed and so are the dimensions. In the wake of pre 1942 and post 1947 migrations to these Islands its demographical profile underwent a monumental change with the sons of the soil (tribal) becoming minority. Through various policy measures the government populated these islands with the people from pan India. Predominantly, the states of West Bengal, Andhra Pradesh, Tamil Nadu, Kerala and to some extent Punjab became the major contributors towards this cause of 'Indianisation' of these Islands. In the present times,at best, we can describe the social fabric of ANI as cosmopolitan.

After setting the contextual basis of the argument, a closer look at the education scene in ANI is vital. The total population the UT (2011) is 3.8 lakh of which 2.0 lakh are male and 1.8 lakh female.

The literacy rate (2011) is 86% of which male literacy is 90.3% and female literacy is 71.1% (Census of India 2011). The population in 18-23 age group i.e. the prospective takers of the higher education comes out to be 0.4 lakh (11.2%) of which males are 0.2 lakh (11%) and females 0.2 lakh (11.4%). The GER of ANI comes out to be 11.4%. The share of graduates and above to the total population in 2010 was 8.6% (NSSO 66th Round).

Talking about the education infrastructure, according to the government figures ANI has 6 colleges and comes at 32nd position in terms of total colleges in any state or UT in India. The number of standalone institutions comes out be 4. The number of colleges per lakh population (18-23 years) comes at 12 and the average enrolment per college is 492. In the stand alone institutions this average is 462. The teachers per college here is 31.2 and the non - teaching staff per college is 38.2 (ASHE 2010-11). However, this number might have been increased by the year 2013-14 as a consequence of large scale recruitment particularly of teachers.

The total enrolment of the students in the regular mode in the HEIs is 0.03 lakh (ASHE 2013). Out of the total colleges in the UT 86% are affiliated to Universities and remaining are PG/off campus centres. In terms of management the ANI have only government colleges. As the inference proves the highest share of enrolment is in the under-graduate courses (82.2%) followed by the post-graduate courses (13.7%) and 4.1% in the remaining other. In the gender terms, the GER of males is lower than the GER of females. Among the various social groups the STs have GER of 6.6% while the Muslims have better GER (15.8%) among all the backward social groups in proportion to their population. In the overall GER terms the ANI comes at 30th position among all the states and UTs (ASHE 2013).

Issues and Problems

The issues that are afflicting the higher education in this part of India are twofold. On one hand there are problems which are pan Indian phenomenon and their presence in the ANI is but the natural corollary of it being a centrally administered territory. These may be called systemic problems arising out of the rot in which our system has been. The other set of issues are endemic to these Islands. They arise out of geographical location, strategic importance, infrastructural constraints and societal stagnation. A solution to the problems needs a serious perusal of the challenges. The multiplicity of problems and their interconnectedness warrants therapeutic solutions arising out of administration, academicians, and the people.

The key issues that demand attention may be classified in terms of:

Quantity
Quality
Regulation and Control
Privatisation
Geographical hardships
Infrastructural bottlenecks
Social moorings
Employment opportunities

Quantity

Thenumber of higher education institutions in ANI is grossly on the lower side of what is optimally required.As the figures suggest, the number of HEIs per lakh of population in ANI (12) is almost half of the national average(23). The HEIs worth mentioning includes Jawaharlal Rajkeeya Mahavidyalya Port Blair (est. 1967), Mahatma Gandhi Government College Maya under (initially started in Car Nicobar in 1992 and shifted to Maya under in 1994), Tagore

Government College of Education (est. 1981), Dr B R Ambedkar Institute of Technology (est. 1984 as Government Polytechnic College), lately opened Andaman College (ANCOL) and The Department of Ocean Studies and Marine Biology, Pondicherry University (est. 2000). Apart from this IGNOU Regional Campus, Port Blair is a major player in the distance education field along with the Annamalai University and Periyar University.

The quantity factor is major roadblock in defining the character of the higher education anywhere in the world. As Brenan enunciated that there are elite, mass and universal higher education systems. The elite higher education shapes the mind and character of the ruling class and prepares students for the broad elite roles in government and society. The mass higher education undertakes the transmission of knowledge and prepares students for broad technical and economic roles. But the universal higher education is concerned with the adaption of whole population to rapid social and technological changes (Brenan 2004). The ANI is still languishing somewhere between first and second stage due to the lack of adequate colleges. Almost all the HEIs except one are concentrated in the capital city of Port Blair which also makes their distribution uneven besides their limited number. Many aspiring students due the limited capacity of HEIs have to forego their dream of studying in college. This effectively means that for the want of higher education they have to go unemployed or end up doing menial jobs. This is also the primary reason why the literacy rate of ANI is significantly higher than the national average but its GER is pathetically lower.

Quality

The quality of higher education determines the quality of the human resource in a considerable way. The National Knowledge Commission (hereafter NKC)which was constituted in 2005 has said that India having large population of 25 years of age has the potential

of constituting one-fourth of the total global workforce (NKC 2007:48). But the same NKC also said in its 'Report to the Nation' in 2006 that there is a quiet crisis in the higher education in India that runs deep and that has lot to do with the quality and quantity of the higher education The ANI is included in the great knowledge revolution that India is undergoing. The level of higher educationin these islands simply does not match the global standards. Most of the graduates and post graduates are not directly employable due insufficient skills, particularly the soft skills.The higher education itself cannot create jobs. It is the quality and the skills thereof which ensures employability. There are several factors behind this malady. The first and foremost is the poor quality of education delivered in the government schools. The bad quality of primary and secondary level students ensures that the quality remains bad in the colleges also. The school education is poor because of the factors like lack of awareness about the utility of education among the students and their parents, absenteeism of the teachers in remote area schools, shortage of qualified teachers, high drop outs as well as the students out of the classrooms, economic constraints and some other area specific bottlenecks. The second reason is lack of seriousness and enthusiasm among the college students particularly among those who are studying conventional Arts courses. Thirdly, the indigenous learning like Sanskrit, Vedic sciences, Vedic mathematics, Yoga, Philosophy as well as fine arts like painting, music, dance, theatre etc are simply unheard of in these Islands. These subjects form an unalienable part of any liberal curriculum and without them any higher education institute particularly of a conventional type boasting of a history and legacy would simply be incomplete. Fourthly, like the level of ad-hocism in recruiting teachers is high in these Islands. The ad hoc faculty more often than not lacks even the compulsory minimum qualifications to teach. This has serious ramifications on

teaching quality. Moreover, the quality has also suffered because of the increased teacher- pupil ratio in the recent years. There are several other factors which are inter connected and affect the quality. They are discussed under other heads in the succeeding paragraphs.

Regulation and Control

The erosion of autonomy and excessive administrative control over the academics and the academic institutions is malaise which is ubiquitous. But this phenomenon more pronounced and more stifling in these Islands. The NKC has observed that the existing regulatory framework constrains the supply of good institutions, excessively regulates the existing institutions at wrong places and is not conducive to innovation or creativity in higher education (NKC:54). It further pointed out that the system is over- regulated and under- governed. In the ANI the control over the higher education is three layered. The first one emanates from affiliating universities, the second from the overarching bureaucracy and the department of higher education and thirdly from the public opinion. The stake of teachers is grossly overlooked in the broad picture of the higher education. They are gradually becoming the hand maiden of the bureaucracy and a cog in the overall machinery. Due its remoteness from the mainland India and more powers in the hand of the administrative officials with relatively less overseeing, the situation tends to become precarious at times. It is seen that the academics are made to toe the lines drawn up by the bureaucratic high ups even in the routine functioning of the intuitions. The activities which are purely academic and do not pose any administrative challenge hardly miss the bureaucratic gaze. Honest and forthright academicians who refuse to succumb to the administrative pressures were tightly scrutinized. The loss of democracy and bureaucratic over indulgence is resulting in the loss of academic fervour particularly among the young teacher-researchers. This in way promotes sycophancy and

academic dishonesty ultimately harming the cause of excellence higher education.

Privatisation

These are the times when the private institutes of higher education and research are becoming a driving force in the cause of universalization of the higher education in India and all over the world. In mainland India the privatisation of the higher education in a massive way has been going on from the past two decades. Due to the burgeoning demand from the people and inability of the government to cope with that demand has made the private players a formidable force. However, in the ANI the picture is almost opposite to the trend. As mentioned earlier the public sector is the sole provider of higher education here and the private sector is conspicuously absent. There is general reluctance on the part of the private sector to enter the arena of higher education even though its presence in the school education is appreciable.

The problem of the near absence of the privatisation in the higher education sector is largely endemic to the ANI. In the wake of absence of the private sector lot of students who could not make it to the government institutions ultimately have to go without higher education. In the mainland India the private sector is offering a great service in the field of professional education though at a cost. In these Islands besides the conventional education, the professional education is also suffering. Some students can afford to flytomain land for professional courses but vast majority languishes behind due to economic constraints. Not even the totally private ones, but the institutions based on public-private partnership model in which the UGC gave the grants in aid, too are not present. One of the reasons may be the financial non viability of the private higher education institutions in place where the government pays the students to study even in the conventional courses. This in a sense

gives disincentive to the private entrepreneurs who nowadays are less motivated towards less profitable propositions. So ultimately the cause of higher education is suffering.

Geographical Hardships

The ANI is geographically the most secluded place of India. Situated at the ariel distance of around 1200 kilometres from the mainland's coast amply explains its remoteness. The geographic profiles of these Islands have made them perennially dependent upon the Indian mainland for its survival. Even within these Islands there are further smaller distant Islands where connectivity remains a problem issue. The peculiar geographical terrain has also made these extremely prone to the natural disasters like earthquakes and Tsunami. Having no permanent source of fresh water even though surrounded by the sea from all sides, water scarcity poses a major problem. At times there are shortages of essential commodities. Except the capital town of Port Blair,living in all other inhabited areas of these Islands presents a challenging task. When the sheer survival in the places like ANI poses several daunting problems, the fate of higher education can easily be gauged.

Due to the geography, it becomes economically unviable to open the HEIs in the far fledged corners of the ANI. This is the primary reason why most of the colleges and University centres are housed in Port Blair. However commuting to capital city from distant places like Campbell Bay in the south or Diglipur in the north is a challenge in itself. Moreover, those who are supposedly well off; many a times find it difficult to commute to mainland India for further studies. The costs involved are simply excruciating on ones financial health. The distance from the universities which are the affiliating bodies of the colleges here is a big roadblock in the smooth and error free functioning of the HEIs. All the affiliating universities are situated in mainland India and proper coordination

with them at times becomes a daunting task. Also at times the perception over certain issues between the college authorities, the university and the local administration differ so much that they starts working at cross purposes.

The continuous looming threat of natural disasters has made the inhabitants sceptical of future. The tsunami of 2004 that had wreck a havoc on the Nicobar group of Islands and the recent cyclones like Phailin and Leher that affected the Andaman group is a case in point. The infrastructure in areas where these disasters struck was severely crippled. Under such circumstances the people residing in the far off places often neglect the higher education and therefore the dropout rate is higher in these remote places particularly the tribal Nicobarese.

Infrastructural Bottlenecks

The higher education is highly infrastructure sensitive. A lack of it ensures that its quantity will become the main causality and the quality will be highly compromised. On the national level the expenditure on the higher education is around 1 percent of the GDP whereas in countries like USA and emerging China it is much higher. For a remote place like ANI which is totally dependent upon the central government for the funds as well as developmental needs a good connectivity is of paramount importance. The good connectivity, to be precise, here means good air connectivity and internet connectivity. Even though, there are number of flights coming and leaving ANI but the airfare is back breaking and grossly on the higher side. This may perhaps be due to the cartelisation on the part of airlines and partially may due to the government apathy. The Islanders as well the people from mainland who are working here and fly frequently have to bear heavy financial burden. Even the inter island connectivity is poor.

The commutation even within these islands pose a serious challenge with the public transport system almost disappears outside the municipal limits of the Port Blair town. For the sparsely located hamlets having couple families the connecting infrastructure is only in the form of pontoon bridges or boats. Many of the youngsters who otherwise could have studied in colleges simply miss the opportunity. The communication infrastructure too suffers from several bottlenecks. Due to the absence of deep sea cable the internet and mobile connectivity based on satellite links, is unsatisfactory. In the ICT age the progress of higher education cannot be visualised for the want of it. The research and development activities in some of the higher professional institutions like the Department of Marine Biology and Ocean Studies, CARI, ASI, BSI, ZSI, ICMR and DBRAIT as well in the liberal education institutions like JNRM suffers due to the lack of proper infrastructure. Although some are still doing good job in wake of these lacunas but the situation could have been much better if the basic where withal could have been in sound standing.

There is also a serious dearth of sensitivity regarding the infrastructure supporting the specially able students who want do pursue the higher studies. The administration, college management as well as the civil society is totally unaware of their social as well as moral responsibility towards such people. The colleges do not have ramps for the physically handicapped, Braille system for blind or partially blind or visual aids for the hearing impaired. Neither have they specialised staff for such needs. Curiously, in this regard the school authorities are more conscious and sensitive. The higher education institutions, it is felt, are not even aware of such unintended discrimination.

Social Mooring

The sound social structure and composition of a region

profoundly underpins the growth and success of higher education system. However the same social setup, if it is ghettoised, could remarkably undo the gains accruing from the higher education. The society in the ANI is highly cosmopolitan but without the corresponding benefits that such a society extracts from such a character. There are two major groups in these Islands if we talk in a general sense. One is the indigenous tribal of these Islands and theothers are the settlers whose unabated migration from the mainland India since the British times had changed the composition of the society heavily in their favour. The superficial calm that exists between the tribal and the non tribal sometimes understates the tensions. The practical non existence of higher education institutions in the Nicobar group is one such result of these relations besides some other administrative factors.

The social structure is highly decentralised and a reliable social mechanism that could be employed to demand for rights is missing or at best remains ineffective. The society virtually here is trapped in a time warp and is uncomfortable in moving out of Islands i.e. their comfort zone. The lackadaisical attitude of the youth, their aversion to mobility and love for living practically an uncompetitive life has taken a toll on the growth of quality higher education. Moreover the dependence of the society on the government dole, in terms of necessities of life, school education, college education and even in employment has made its people so insular to changes happening in the outside world. A highly uncompetitive society indifferent to urgencies of liberalisation and globalisation is bound to suffer on long term basis. The competitive spaces are shrinking day by day and the writing on the wall is clear, perform or perish.

Employment Opportunities

The higher education has wider social, ethical and moral role to

play and it is a truism. It should not be construed that it is meant only for ensuring economic well being. But it is also a discernible fact that there exists a strong co-relation between the higher education and the employment opportunities. The proof of a gainful use of higher education is in getting a gainful employment. The vice versa may also be true. The economy that is driven by knowledge cannot afford to underestimate the gains arising out of quality higher education. However, in the case of ANI, the same can be said albeit with a great degree of scepticism.

As mentioned elsewhere, the government is the largest employer of the people in these Islands. But its capacity to absorb the human resource has practical limitations. The locals are mostly absorbed in Class B and C jobs. Even for that they have to compete with the mainlanders who have a competitive edge over them. The private sector, as it is conspicuously absent in the higher education field, is marginally present in the manufacturing and service sector. The private enterprises if they exist at all are in field of semi developed tourism and hospitality industry and small time retail businesses. Again, their employment providing capacity ends at a certain limit. So no more government jobs at disposal and limited and less paying private jobs virtually takes away the initiative and enthusiasm for pursuing higher education. The resultant effect is high dropout rate from schools and no post secondary college education. The culmination of the above scenario is coming out in the form of frustration among the youth. In the recent times the agitation approach adopted by the unemployed and under employed youth is gaining acceptance, a phenomenon which hitherto was alien to the region.

The Prospective Way Out

In spite of so many challenges to meet and problems to overcome, the paradise is still not lost. There are several concerted efforts that are now being madeby the government who has woken up from the slumber. Even the private sector is slowly and cautiously moving in to bridge the gap between the demand and supply of the higher education. In the knowledge society and economy the focus should be on empowerment in a holistic manner. The systemic deficiencies needs to be removed by the administration, the academic loopholes needs to be plugged by the people in academia and the society as a whole needs to more aware and competitive.

The first and foremost panacea for the challenges to be met is to recognise those. The population is increasing and so is the demand for the higher education therefore more colleges have to be established. Recently, a new college called Andaman College (ANCOL) and to some extent has shared the burden of JNRM, the oldest and the biggest college of these Islands. The need for a university is greatly felt as it would ease the trouble for going to mainland for post-college education. On this issue also administration seems to be committed but the actual outcome is yet to be seen. Apart from Port Blair, there is a pressing need to open a college in the Nicobar group of Islands. It will go a long way in empowering the tribal and will act as a unifying force. The distance and correspondence education has been bridging the gap between the education and the consumerof that education on these Islands in a rather efficient way. The IGNOU is pioneer in his respect and has reached to some of the most inhospitable terrains. It has 11 learner support centres catering to needs of most backward regions. However, the same cannot be said about the other providers through the distance mode whose growth has been uneven and quality unsatisfactory. That needs to be strengthened and diversified.

The quality of the higher education can be improved through modernization and restructuring of the degree programmes. It may be improved through team teaching, group teaching etc. In the ANI thereseems a negligible collaboration between the HEIs. There is very less faculty-faculty and student-student contact from the different colleges though almost all are situated within the radius of 5 kilometres from each other. This imposed and artificial separation deserved to be done away with. The faculty collaboration and idea exchange is particularly important in pure and applied sciences. Even science-arts interaction should be promoted. The academic reciprocation is a global phenomenon and there is no reason why these Islands should remain aloof of it.

The infrastructure both within and outside the HEIs has to improve if the Islands want to compete with the best in India. The air connectivity needs to be strengthened with more flights at reasonable fares. The government has to pitch in this respect more aggressively. Not only from the education point of view but also in wider humanitarian perspective this reform demands utmost urgency. The inter island connectivity also needs to be revamped with more ships and periodic flights with subsidised fares particularly for the students. In the institutions even after the fresh recruitments there is paucity of teachers. The ad hocism is bane for our educational system required to done away with, without compromising the quality aspect. The institutional infrastructure mainly in the conventional college science departments elicits attention. More funds should be allocated for the laboratories which suffer from the scarcity of equipments which jeopardises research as well day to day practical teaching. The teaching faculty in the HEIs of ANI is predominantly recruited from the mainland India. To keep them motivated here in remoteness requires taking care of their problems and needs. Proper housing, travelling, leave and research facilities would suffice to keep

them in good stead. A result oriented incentive may also be pondered upon. A certain level of autonomy particularly in the academics must be given to them. The over dominating administration must understand that academicians know the needs of academics better than any of a bureaucrat. They should be made equal stakeholders in the working of the HEIs. This may be effective in bringing the best out of them which in return may augur well for the cause of higher education.

Giving a qualified autonomy to the colleges and regional centres in these Islands could be positive step towards improving the functioning of these institutions. The 12th Five Year Plan (2012-2017) has mandated the UGC to recognise the colleges having potential for excellence and to upgrade them to the status of universities. For this purpose the UGC has allocated a corpus fund. The main reason behind this action is to ease the already over burdened universities in terms of finances, administration and teaching. Also the ensuing greater autonomy that these colleges will enjoy may pave the way for more efficiency and excellence. The effort was also to increase the GER.The grants by the UGC will be made available to more than 20000 government and government aided colleges (12th Five Year Plan).

The current system of affiliation which is believed to be a colonial hangover has outlived its utility. It need to mended or ended. The burden that a college carries due affiliation adversely affects its autonomy and smooth functioning.If the administration and academics of ANI work in tandem the name of one or two colleges of this place may be recommended for such a facility.It would be good for a big college like JNRM. It may be educational, administrative or financial or all of them put together. The leverage may be given in framing the syllabi, conducting exams, evaluation as well as in deciding the schedule of the institution. The NAAC has

an affirmative a role to play. However before doing so several factors like professional competence, administrative acumen, financial viability as well as infrastructure issues should be fully addressed.

The emergenceof the private higher education sector is a worldwide trend and there is no reason why it should be lacking in the ANI. In order to put these Islands on the knowledge map of India the role of the private sector will remain crucial. In the mainland India the private sector commands 64% share in the higher education sector in 2012 (12th Five Year Plan- Social Sectors). There are many moneybags here who can pitch in for this enterprise. The initial support may be provided by the government on the terms of public- private partnership model. This partnership could happen in the areas of creating infrastructure, faculty sharing or may be direct support with the funds. Further, the local industry-academia linkage could be set up especially in the fishery and tourism and hospitality sector which may result in the form of establishment of the state of art research and training centres. This could help in imparting the necessary employment skills to skill starved youth of these Islands. In addition to that the private entrepreneurs and philanthropists from the mainland may also be pursued to work for the cause of higher education in area which is strategically so crucial to the nation. The people of this place must not pay the price for their association with India.

The employment crunch in these Islands is severely felt and has encumbrances on the higher education. If the scenario in the higher education is improved it would have a positive impact over the employment generation and vice versa. There is a need to develop the private sector so that the employment constraints could be overcome and the people could get incentive for pursuing higher studies. However, whatever the minimal job opportunities are available here, the locals many a times lose them to the mainlanders. This is because

of the latter's better skills and competitive capabilities. This skill deficiency could be overcome by adopting the cafeteria approach. The introduction of need based courses will accrue benefits for both society as well as industry. The development of innovative and socio-economically relevant programmes having inter-disciplinary, multi-disciplinary, trans-disciplinary and multi-skilled connotations would have fair chances of success. These again could be based on PPP model as well as education-industry linkage. The National Skill Development Council (NSDC) based on PPP mode and aimed primarily at the promotion of skills through vocational education has a more proactive role play. The capacity creation through this way has chances to transform the higher education scene in these Islands. Complementing the economic gains, the desire of access and equity could also be fulfilled because this will bring the marginalised sections of the society particularly the tribal amidst the great knowledge revolution that is currently swaying the world.

To make the college level graduates skilful and employable, it is therefore imperative to teach them the vocational courses at the degree level along with the traditional arts, science and commerce courses. These skill developing courses will hardly require big, heavy and costly infrastructure and could be managed well inside the limited college space. Such courses may include woodwork and furniture making course, food processing particularly the seafood processing course, coir and coconut processing courses, shell work courses, hospitality and tourism courses, air ticketing, travel guide courses, event management courses, cosmetology, fashion designing, etc. That is the courses having strong local linkages. The affiliating universities should be told and assured about the importance of these skill intensive courses and persuaded to grant them recognition. If need be with the help of private donations these may be made short term self-financing courses. A separate board of skills may be

constituted if need be. The empowerment and transformation that these professional skills, along with the proficiency in soft skills, bring among the recipients of the traditional college education would be immense and extremely fulfilling.

A society that is stagnant and oblivious of the changes happening around the world is bound to suffer in the long run. The youth of this place must appreciate the urgency of reforming the fatalistic and careless attitude when it comes to career making. There is pressing need to adopt a competitive approach in the wake of globalisation and liberalisation. They should not look up to the government for every provision of life. Even though India tends to be a welfare state but gradually the government is withdrawing itself from that position. It may be sooner in mainland India and later in the ANI. The people must venture to the uncharted territory outside their comfort zones so that they may understand that what it takes to survive and possibly, thrive. For a closed society wary of going outside it may be a tough ask, but nevertheless supremely important. The people should understand that the primary motive of higher education is not limited in acquiring the earning skills but more importantly the life skills.

Conclusion

The ANI is one of the most beautiful and scenic places on earth. These Isles have enormous potential of becoming the higher education hub of India if little ingenuity, foresight and vision is shown by the stakeholders. The higher education is the fastest growing sector in India and invariably, can act as an engine of India's economic growth. The idyllic place like this with no disturbance, distraction or interference from the outside world; a pollution free clean, green and salubrious environment; peaceful social relations; insignificant student politics and no political hubbub could be an ideal place for the academics as well as research and development

activities to flourish. The potential is so great that this place can cater the quality higher education needs not only of itself butforthe whole country.

The UNESCO has prepared a working document in October 1998 for deciding the preamble, perspectives and programmes of higher education in the 21st century.Ithas explicitly said that there should be interdependence between the world of work and higher education. The international cooperation has given rise to 'glocalization' in which one can think globally and act locally. The ANI can take a cue from this trend and should start working towards this goal in right earnest.There are several policies and programmes both at national and international level which potentially can empower the youth of this place through knowledge and skill driven initiatives. The central government's Rashtriya Uchchatar Shiksha Abhiyan (RUSA 2013), opening of Foreign Education Institutions (FEIs), Corporate Social Responsibility (CSR) etcmay benefit immensely. On the similar lines international collaborations in the higher education facilitated by the International Cooperation Cell of MHRD which included some noteworthy initiatives like India – US Higher Education Summit,India – UK Education and Research Initiative, United States – India Educational Foundation, Singh - Obama Knowledge Initiative and some others with UNESCO's aid could open a sea of opportunities in an otherwise unassuming and neglected place.

To sum up the argument,it may be concluded that the ANI is sensitive as well as an opportune place from every perception. The stakes are high and the stakeholders need to work in tandem lest they miss the target.The administration has to develop a senseof urgency lest it becomes an emergency, in deciding, framing and implementing the policies.They must indulge academicians as well as the natives in chalking out the future course of action regarding

the issues of higher education. An attitudinal shift among all the concerned parties is most desirable change that is required on the sociological plane. The dictatorial or mai - baapand one size fits allattitudesof the bureaucrats won't do. Only the policies which are pragmatic and practical to these Islands need to be considered.The locals both, students and their parents, are required to develop an outward looking and progressive mindset devoid of insulation to the outside world. They should see the world a sea full of opportunities where they could be the equal beneficiaries of prosperity guided by knowledge and skills. The Islander's mentality will only drag them backward. The mainlanders who are here to teach must not adopt a colonisers' mindset by taking their job as a civilizing mission. A high degree of professional competence and commitment is expected from them. This should not become a wasted opportunity. By putting all the things in order and thinking about the larger interest of the nation and its UT, there are all the possibilities that the ANI could become the gurukula of higher education in modern India.

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E-GOVERNANCE AND THE EFFICIENCY OF SERVICE DELIVERY AT LSGs IN KERALA

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Abstract

The enactment of 73rd and 74th Amendment of Kerala Panchayat Raj Act has widened the range of services to be performed by the local self-government institutions in Kerala. The range of activities spans from statutory permissions/approvals, to maintaining sanitation and cleanliness to social welfare-oriented activities. In order to perform the huge responsibilities endowed to Panchayat as a result of decentralization, rapid mechanization especially to service delivery became an imperative. In the process of attaining these critical objectives of decentralised planning, E-governance mechanism helps a lot. In the ensuing analysis, an attempt is made onanalysing the impact of E-governance initiative in achieving the efficacy of service delivery at LSG level in Kerala.

Key words: E- governance, service delivery, efficiency, LSGIs, PRIs

E-governance is the application of information and communication technology to transform the efficiency, effectiveness, transparency, and accountability, of informational and transactional exchanges within government, between government,national, state, municipal and local level governments, citizens and businesses and empower business through access and use of information.The concept involves delivering of a variety of services via internet, telephone, community centers or government departments with a view to transforming the government from being a 'procedure and power

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centered' mechanism to a 'citizen and service- centered platform'. This is the reason why E-governance has an immense potentiality for the development of Panchayti Raj Institutions (PRIs) especially in India. Theoretical frame work of the decentralized governance in primarily rest on four major pillars, viz, efficiency, transparency, participation and accountability (Isaac, Thomas; Richard Franke-2000), (Raphel, Jose C- 2000). Thus the development of Local Self Government Institutions (LSGIs) depends on the progress of the above mentioned factors which otherwise is influenced by the progress of E-governance.

The second generation problem of decentralized planning process in Kerala is the effectiveness of service delivery at LSG level. Effectiveness of service delivery mainly depends onhow to enhance efficiency in service delivery and project implementation to improve the well-being of people (Oommen M.A, 2008). An empirical evaluation has been done on how effectively LSGs provide these services. Major efficiency variables identified are: quickness in service delivery, accuracy, reliability, promptness, cost, easiness, monitoring flexibility of time, direct contact and timely reporting (Bhatnagar, Subhash C, 2010, ShirinMadon, 2004). Quickness in service delivery refers the speed by which a customer obtains a service from the Panchayat. Improvement in accuracy implies the reduction of corrections in the certificate issued by the Panchayat. The extent of accomplishment of these tasks is the main issue to be addressed. Promptness of service delivery implies the delivery of the services at the stipulated time. The adequate data backup with paperless accounting through E-governance helps to enhance the promptness of service delivery. Easiness of service refers to a situation in which a customer avails services without much difficulty. The difficulties arise mainly in the form of difficulties in filling up application forms, delayed services due to employees' absence etc. The absence

of a proper monitoring mechanism adversely affects the whole development mechanism. For instance, the successful completion of a particular project depends on continuous monitoring and if the computer can assist this monitoring, the project would complete within the stipulated time period(Gupta, M P,Prabhat Kumar and Jaijit Bhattacharya (2004).

Front office management, a major part of E-governance service delivery system enables the Panchayats to make a direct contact with its customers. Some studies have proved that the front office management is one among the major contributions of E-governance(Santhakumar,2010). It also enables the provision of services by meeting the convenience of the customers. The flexibility of time for receiving the service is a necessary condition to achieve this. In addition, the implementation of E-governance enhances the accountability of Panchayats towards local residents. The timely updating of local level information and maintaining a system for timely reporting of various activities to citizens by the Panchayat enhance the above mentioned accountability. The installation of various E-governance projects at local level enhances the timely updating and dissemination of information.

Objectives

Based on the above mentioned problem, following are the major objectives of the study

a. To identify various efficiency variables associated with service delivery of LSGs in Kerala

b. To assess the impact of E-governance on service delivery based on customer perceptions.

c. To suggest some remedial measures to improve service delivery at LSG level in Kerala.

Method

The empirical impact assessment of E-governance on service delivery is based on a detailed data collected from customers of LSGs through extensive field survey and personal discussions related to various aspects of service delivery. Considering the proximity and uniformity in E-governance programmes implemented at state level, the samples institutions were selected from Thiruvananthapuram district. Based on the existing progress, Thiruvananthapuram Corporation, Attingal Municipality and Karakulam Panchayat were selected for a detailed impact assessment of E-governance initiative in the process of service delivery.

The empirical estimating on the impact of E-governance on service delivery of LSGs is based on a detailed structured schedule targeting clients of various services provided by each institution. Total number of samples customers collected was 150 and from each institution, 50 samples were collected randomly. Adequate representation was given to women and SC/STs from each institution. The changes in satisfaction level of customers on the above mentioned dimensions due to the E-governance initiatives are assessed based on five point Likert scale. The scaled value obtained for various individuals are used for estimating a satisfaction index. The first step for the procedure is sum up the scaled values for every individual. The following formula is used for deriving the index.

Opinions on the change in efficiency level are classified into five scales such as highly reduced, reduced, no change, improved, highly improved. A value of 1, 2, 3, 4 and 5 are given to worsened, not changed, moderately improved, improved and highly improved scales respectively. The scaled values obtained for various individuals are used for estimating an index for efficiency. Following formula is used for deriving the index.

$I_{i} = [X_i - Min (X_i)] / [Max (X_i) - Min (X_i)]$

Here, I_i is the index value of the efficiency for Ist individual.

X_i = the actual score obtained to Ist person.

Min (X_i) = the minimum score with in the entire sample population for the specific dimension.

Max (X_i) = the maximum score with in the entire sample population for the specific dimension.

The standardized value of the perceived efficiency index lies between one and zero. The value 'one' indicates the respondent who had experienced maximum improvement in satisfaction among the sample population. The value 'zero' indicates the person whose satisfaction is the lowest among others in the group.

The variability of scaled opinions on various aspects of E-governed efficiency among various socio-economic groups is assessed based on Chi-square statistics. The estimated mean value of various indices reflecting the impact of E-governance on customers and their variability among various socio-economic groups is assessed based on F-ratio statistics from Analysis of Variance (ANOVA) Technique. The variance ratio represents the ratio between estimated variance from 'between' the means variation and estimated variance from 'within' the sample variation.

Impact Assessment of Efficiency of Service Delivery

The impact of E-governance initiatives at the LSGs on the efficiency of service delivery with respect to efficacy parameters are given in the Table:-1

Table: -1 Efficiency Parameters and their Levels

Efficiency Variables	Opinion scales in per cent				
	worsened	Not Changed	Moderately Improved	Improved	Highly improved
Quickness	3.56%	13.78%	48.45%	30.65%	3.56%

Accuracy	2.22%	13.78%	34.22%	43.11%	6.67%
Reliability	3.56%	19.33%	41.33%	30.67%	5.11%
Cost Reduction	7.10%	22.67%	41.78%	23.56%	4.89%
Promptness	4.45%	21.33%	37.78%	24.89%	11.56%
Easiness	5.33%	19.11%	44.00%	25.78%	5.78%
Monitoring	12.44%	26.67%	40.89%	15.56%	4.44%
Direct Contact	12.89%	20.44%	41.78%	19.11%	5.78%
Flexibility of time	05.22%	20.00%	42.67%	29.00%	3.11%
Timely Reporting	05.67%	12.44%	4 3.56%	31.67%	6.66%
Average	**7.24%**	**18.76%**	**42.91%**	**25.12%**	**5.97%**
Average percentage of Scaled response at Different PRIs					
Corporation	3.27%	14.40%	39.87%	35.20%	7.83%
Municipality	6.10%	20.03%	46.20%	21.47%	6.20%
Panchayat	11.30%	19.30%	41.33%	21.63%	6.44%

Source: Tabulated from the survey result, 2015

A sizable percentage of the people opined that the satisfaction from the various aspects of efficiency have improved due to the implementation of E-governance. Among the various efficiency parameters, the quickness, reliability, promptness, accuracy, timely reporting and easiness have improved at a higher level as compared to other variables. At the same time, the direct contact of persons with service delivery officials have not been improved. Also, the reduction in the cost of service delivery is not very significant. Perception of the people based on urban and semi-urban is higher than rural (Gram Panchayat). It indicates rural areas are not yet adopted full-fledged E-governance system in Kerala. The Table:-2 show the level of efficiency parameters among various socio-economic groups.

Table: 2 Levels of Efficiency Parameters among Various Socio-Economic Groups

Variable	Classi-fication	Wors-ened	Not Chan ged	Impr oved	Moder-ately Improved	Highly Impr-oved
Sex	Male	6.40%	17.30%	40.80%	28.13%	7.40%
	Female	8.07%	16.83%	45.40%	25.40%	4.33%
Caste	Forward	6.83%	16.10%	39.77%	27.77%	9.57%
	Backward	6.17%	17.17%	42.73%	28.10%	5.87%
	SC/ST	8.43%	17.40%	43.27%	28.43%	2.47%
Education	Primary	6.97%	18.77%	41.43%	28.00%	4.83%
	Secondary	8.20%	16.27%	43.20%	26.53%	5.80%
	Degree/ diploma holder	7.97%	16.73%	35.90%	31.30%	8.07%
	PG and above	5.40%	12.63%	39.47%	26.77%	15.73%
Age	Up to 35	6.57%	12.60%	44.63%	28.57%	7.67%
	36-45	7.53%	20.87%	41.87%	27.30%	2.43%
	46-50	5.63%	16.03%	40.20%	27.43%	10.70%
	Above 50	7.07%	17.40%	38.87%	29.30%	7.37%
Income	Up to RS1500	8.10%	18.67%	40.00%	24.30%	8.93%
	1501-3000	7.73%	23.47%	40.57%	25.53%	2.73%
	3001-6000	6.80%	14.03%	43.50%	31.47%	4.23%
	Above 6000	5.60%	14.57%	37.80%	29.77%	12.27%
Merchants	Small	10.63%	16.90%	40.13%	28.37%	4.03%
	Medium	6.83%	18.73%	43.27%	27.70%	3.50%
	Large	5.40%	17.60%	44.47%	27.80%	4.73%
	Temporary	4.83%	15.97%	39.00%	23.77%	16.40%

Source: Tabulated from the survey result, 2015

The Table: 2 summarizes the all scaled opinions in percentage received for the efficiency parameters among various socio-economic groups. Between sexes, an improvement in service delivery was felt more by males as compared to females. Within the various caste groups, high improvement in satisfaction is perceived more by forward and backward communities as compared to SC ST communities. Within various education groups, high level of improvement of the efficiency due to E-governance is noticed by both highly educated and less educated groups. Among the various age groups, the middle age group has less percentage of people with very high level of satisfaction in efficiency. In the case of income, in general, the trend indicates that as income level improves, the satisfaction in efficient service delivery also increases. Within the low income group, a high percentage of people perceived a reduction in satisfaction due to lower efficiency. In the case of merchants, opinion is highly negative, for, PRIs are not yet integrate with its functionary departments. So merchants still has to spend a lot of time in availing license and permissions from these institutions. As noted earlier, the efficiency in service delivery are greatly influenced by the infrastructure facilities available for E-governance initiatives as well as the level of implementation of the various decentralised programmes through the E-governance mechanism at the Panchayat level.

There exists a difference in infrastructure facilities as well as the implementation status of E-governance initiatives at different layers of PRIs. Within the selectedLSGs, the percentage of people having higher level of satisfaction is more in Corporation followed by Municipalities and Panchayats. As Corporation of Thiruvananthapuram has a good track record of accomplishing the E-governance initiatives. The inference obtained here indicates the positive externalities of E-governance in promoting customers' satisfaction from the services provided by LSGs.

The Chi-square statistics shown in the Table:3 is used for evaluating the variation in the level of opinions on efficiency parameters among different socio-economic groups.

Table: 3 Chi- Squire Test Result of Variation in Efficiency Parameters Among Socio-Economic Groups

Panchayat	Factors	Chi- Square Value	Degree of Freedom	Level of Significance
Corporation	Sex	45.987	04	0.000
	Caste	03.573	08	0.734
	Education	70.295	16	0.000
	Age	85.929	12	0.000
	Income	104.843	12	0.000
	Merchants	64.506	12	0.238
Municipality	Sex	19.840	04	0.001
	Caste	08.748	08	0.364
	Education	81.758	16	0.000
	Age	15.061	12	0.238
	Income	84.876	12	0.473
	Merchants	87.588	12	0.000
Panchayat	Sex	12.454	04	0.014
	Caste	07.154	08	0.520
	Education	33.485	15	0.001
	Age	29.319	12	0.004
	Income	37.002	12	0.000
	Merchants	24.024	12	0.814

Source: Computed from the field survey 2015

The result indicates that there exists a significant variation in the opinion scales on the given efficiency parameters within various socio-economic groups in selected LSGs. The variation in opinion scales on efficiency variables is very significant between sexes, income groups, age groups, educationand income groups. However, there is no significant variation in the opinion levels of people belonging in various caste as well as merchants groups.

The Table 4 show the average value of the index of efficiency among various socio-economic groups. The Table:-5 summarises the F-Ratio and its statistical significance reflecting the variation of efficiency index among various groups.

Table: 4 Mean Index Value of Efficiency among Various Socio-Economic Groups

Factors	Classification	Name of the PRIs		
		Corporation	Municipality	Panchayat
Sex	Male	0.6095	0.5909	0.4223
	Female	0.5972	0.5362	0.4959
	Total	0.5811	0.4719	0.4537
Caste	Forward	0.6261	0.5895	0.4410
	Backward	0.5704	0.5474	0.4846
	SC/ST	0.5620	0.5757	0.4064
	Total	0.5811	0.4719	0.4537
Education	Primary	0.5774	0.4523	0.4133
	Secondary	0.4838	0.4588	0.4307
	Degree/Diploma	0.6371	0.4925	0.5221
	PG	0.6316	0.6513	0.4079
	Total	0.5811	0.4719	0.4537
Age	Up to 35	0.5898	0.4900	0.4847
	36-45	0.5458	0.4485	0.3971
	46-50	0.6509	0.4737	0.4662
	Above 50	0.5719	0.4810	0.4667
	Total	0.5811	0.4719	0.4537
Income (RS)	Up to 1500	0.5746	0.4436	0.4605
	1501-3000	0.5478	0.3927	0.4183
	3001-6000	0.5749	0.4524	0.4912
	More than 6000	0.6509	0.5598	0.4367
	Total	0.5811	0.4719	0.4537

Mer-chants	Small	0.4307	0.4276	0.4485
	Medium	0.4347	0.4398	0.4461
	Large	0.6217	0.4221	0.4474
	Temporary	0.6026	0.5658	0.4965
	Total	0.5811	0.4719	0.4537

Source: Field Survey, 2015

Table: 5 F-ratio of Efficiency Index among Various Socio-Economic Groups

Factors	Corporation			Municipality			Panchayat		
	F-ratio	DF	Sig.	F-ratio	DF	Sig.	F-ratio	DF	Sig.
Sex	8.070	1,73	.006	2.235	1,73	.139	4.145	1,73	.045
Caste	1.824	2,72	.169	0.584	2,72	.560	1.077	2,72	.346
Education	2.209	4,70	.047	1.733	4,70	.049	2.544	4,70	.063
Age	1.519	3,70	.217	0.303	3,70	.823	1.407	3,70	.248
Income	1.364	3,70	.000	4.498	3,70	.006	0.850	3,70	.471
Traders	1.346	3,71	.000	7.242	3,71	.000	0.386	3,71	.763

Source: Field Survey, 2015

The mean value of efficiency index is relatively high in Thiruvananthapuram Corporation followed by Attingal Municipality and Karakulam Panchayat. The efficiency index also varies across various socio economic groups. Compared to females, the male customers get a higher level of satisfaction in efficiency. Among the various caste groups, the efficiency level is high among forward and backward categories as compared to SC/ST populations.

As education level increases, the satisfaction in efficiency of services also increases. People holding technical, degree and post-graduation qualifications are having a higher level of efficiency as

compared to other groups. With respect to age, there is no clear cut trend is visible between the efficiency level and the age status. With regard to income, the satisfaction in efficiency increases as income increases. But majority of the merchants felt difficulty in getting licenses and other certificates from LSGs.

The F-Ratio for the evaluation of the significance of the differences in efficiency levels among the various socio-economic groups in the selected Panchayats as given in the Table-5 shows that except between sexes, the variation in efficiency index is not statistically significant in Panchayat. But in Corporation andMunicipality, there exists statistically significant variation in efficiency index among the various education, income and merchant groups.

Conclusion

The foregoing evaluation on the changes in efficiency from the various services provided by the Panchayats after the initiation of E-governance reveals that there is a significant improvement in the efficiency from the service delivery to the people. The efficiency in formulating of plan projects through E-governance is multiple times higher than that of manual system. Time needed for service delivery as well as the occurrence of correction needed for the certificates issued by the Panchayats have reduced greatly. Though the cost of service delivery has not declined much, there is a possibility for reduction in cost in future when adequate data backup would be completed. Within the efficiency parameters, the reliability, promptness and timely reporting of information have received higher positive changes as compared to other aspects. The revealed opinion scales of efficiency parameters are not uniform across various socio-economic groups and Panchayats. The receptivity and the ability to realize the benefits from the improvements of the efficiency of

service delivery due to the implementation of E-governance are determined greatly by the variation in gender status, education level and economic status; and the progress in implementation of E-governance initiatives at the Panchayat level.

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WORLD WOMEN: FACTS ON INEQUALITY AND SUBJUGATION

Nithya N.R.*

Abstract

When women are healthy and educated and can participate fully in society, they trigger progress in their families, communities and nations. Yet women continue to face widespread discrimination and violence. They lag behind men in access to land, credit and decent jobs, and hold far fewer policy-making roles. Their social roles are often justified by culture or religion, but not biologically determined. These are societal arrangements which vary widely by locality and change constantly. This paper provides an overview of the status of women in the world and explores the factors behind the under- representation of women in all fields of life. The study is based largely on primary data gathered from UN and other international organizations. Available secondary sources were also consulted.

Key words: Education, Health, Male domination, Political Participation, Patriarchy, Violence, Women

Population dynamics affect the lives of women and men everywhere. The world's population in 2015 is estimated at B7.3 billion people-1.6 billion more than two decades ago. Currently, 83 per cent of the global population (6 billion people) lives in developing regions and that share is increasing. In 2015, population projections estimate that there are 3.6 billion women and 3.7 billion men worldwide. In other words, women constitute slightly less than half of the global population (49.6 per cent). The ratio of males to females (sex ratio) indicates that there are 102 men for

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every 100 women. Men outnumbered women by approximately 44 million in 1995 and by 62 million in 2015.

The share of the world's population living in developing regions is as follows: an estimated 45 per cent are concentrated in Eastern and Southern Asia; 14 per cent in Sub-Saharan Africa; and almost 9 per cent each in South-Eastern Asia and Latin America and the Caribbean. Taken together, the remaining developing regions (the Caucasus and Central Asia, Northern Africa, Oceania and Western Asia) represent less than 7 per cent of the global population (UN, 2015)

Increasing imbalances in sex ratios at birth are found in a number of countries. Over the past few decades, a number of countries and areas have displayed growing imbalances in sex ratios at birth, indicating that more parents are selecting the sex of their offspring in order to have at least one son. Currently, the highest sex ratio at birth is observed in China, where 116 boys are born for every 100 girls. While higher than expected sex ratios at birth were initially found mostly in Asia, they have also been observed in Southern Europe in recent years, as well as among the South Asian diaspora living in developed countries (UNFPA, 2012). The lower proportion of women across all age groups in Eastern and Southern Asia relate to other regions may be a measure of the inequalities faced by women at all stages of the life cycle. The term "missing women," coined by Amartya Sen and used extensively in the literature since then, refers to the high sex ratios observed in some Asian countries, such as China and India, compared to those found in developed countries (and in many countries in developing regions). Among the other developing regions, Western Asia has the most distinct demographic profile, characterized by a much higher number of men than women at adult working ages, peaking in the 35 to 39 age group.

Changes in marriage patterns and fertility suggest that, overall, women are becoming more independent, empowered and in control

of their own fertility and lives. The age at marriage has increased, while fertility has declined in countries with high and medium fertility levels. Yet in many countries, child marriage and adolescent fertility persist and a large share of the demand for family planning goes unmet. The prevalence of child marriage is high in many countries, particularly in Southern Asia and sub-Saharan Africa. At the same time, families are becoming more diverse (UNFPA, 2012). Polygamy is still prevalent in some sub-Saharan African countries. Around 2014, more than a third of women aged 15 to 49 in that region were married to men who had more than one wife. In Guinea, for instance, almost half of the women aged 15 to 49 were in polygynous unions. In most countries with available data, the proportion of women aged 45 to 49 who are divorced or separated is at least 25 per cent higher than the proportion of men who are divorced or separated. In the developed regions, over 17 per cent of women aged 45 to 49 on average are divorced or separated, while in Latin America and the Caribbean, the prevalence is about 16 per cent. Widowhood among women of this age group is most prevalent in developing countries, particularly in some parts of Asia and sub-Saharan Africa, where mortality levels are higher, women often marry older men, and remarriage after the death of a male spouse is less common than in other regions. The highest levels of widowhood (above 40 per cent among women aged 60 to 64) are found in some sub-Saharan African countries, especially in those countries that experienced political events such as conflicts (for example, in Burundi, Rwanda and Sierra Leone), as well as those with high HIV prevalence (such as Lesotho, Malawi and Zimbabwe). The countries and areas with the highest prevalence of extra-marital fertility in 2000–2014 are in Latin America and the Caribbean: French Guiana (87 per cent), Jamaica (85 per cent), Panama (83 per cent), Venezuela (83 per cent) and Colombia (80 per cent (UN, 2013).

Women and Poverty

Universal Declaration of Human Rights, adopted by the United Nations General Assembly in 1948, everyone has the right to a standard of living adequate for health and well-being, including food, clothing, housing and medical care and necessary social services. However, the eradication of poverty - an essential requirement for sustainable development1 and the central focus of the 2030 Agenda for Sustainable Development – remains one of the greatest challenges facing the world today. Globally, the number of people in extreme poverty living on less than $1.25 a day2 fell from 1.9 billion in 1990 to 1 billion in 2013. The proportion of the global population living in extreme poverty (which is referred to as the rate of extreme poverty) fell during the same period from 36 to 15 per cent at the global level and from 47 to 18 per cent in developing regions. Poverty rates among older persons (age 65+) are higher for women than for men in most European countries. In summary, women are more likely to be poor than men during the working age when they have dependent children and no partners to contribute to the household income or when their own income is non-existent or too low to support the entire family (Vlachantoni, 2014).

Women's access to cash labour income is systematically low in developing regions. In developing countries, having a job and cash income does not necessarily translate into control over the economic resources acquired. A significant proportion of married women in developing regions have no say in how their cash earnings are spent Furthermore, although women do contribute to the welfare of their household, either through paid or unpaid work, they often lack decision making power over the economic resources of the household. Women are disadvantaged with respect to inheritance and property rights Discriminatory informal laws, customs and

practices also restrict women's access to land and other property in a large proportion of developing countries, including in more than three quarters with regard to land and nearly two thirds with regard to other property. In summary, women have considerably lower access than men to cash labour income, and persistent discriminatory statutory and customary laws restrict women's access to land and other assets in many countries. Many women do not have decision-power over their own cash labour income and household resources, particularly in the poorest households. This lower access to economic resources increases women's economic dependency on men and, in certain types of family arrangements, results in higher poverty rates for women. Gender disparities in poverty are becoming more visible with the diversification of family arrangements, including an increase in one-person households and one-parent families. Working-age women in developed and developing countries are more likely to be poor than men when they have dependent children and no partners to contribute to the household income or when their own income is non-existent or too low to support the entire family (CEDLAS and the World Bank, 2014).

Health Status

Good health is a fundamental human right and a necessary precondition for individual and societal development. The differences in the health of women and men everywhere are determined by three interrelated factors: development, biology and gender. Each of these factors contributes to distinct health trajectories for individuals throughout the life cycle Women outnumber men in developed regions and in three out of nine developing regions: the Caucasus and Central Asia, Latin America and the Caribbean, and South-Eastern Asia. Gender inequality and gender norms and expectations continue to exert a strong influence on the health conditions affecting women and men. Practices such as early and forced marriage,

together with poor access to information and education, lack of decision-making power within the couple, and violence against women increase the exposure of adolescent girls and adult women to sexually transmitted infections, including HIV. They also play a role in early pregnancies and the risk of unsafe abortions, increasing the likelihood of maternal death and morbidity. At the global level, women's life expectancy rose from 67.1 to 72.3 years, and from 62.5 to 67.8 years for men. Women tend to live longer than men and, in 2010–2015, women's life expectancy was higher than men's by 4.5 years, on average. However, large regional disparities are found. Women live 6 to 8 years longer than men in Latin America and the Caribbean, the developed regions, and the Caucasus and Central Asia, but only 2 to 3 years longer in sub-Saharan Africa and Eastern and Southern Asia. Countries in developed regions have some of the highest rates of life expectancy in the world. Women in Japan, for example, can expect to live 86.9 years on average, longer than women in any other country (UN, 2013).

Men are more likely than women to engage in drinking and heavy episodic drinking. Globally, an estimated 29 per cent of women and 48 per cent of men aged 15 and over are current drinkers. Obesity has become a serious health problem for women in the Pacific Islands. In Western Asia and Northern Africa, Egypt, Jordan, Kuwait, Libya, Saudi Arabia and the United Arab Emirates, also show very high rates of obesity among women—ranging from 41 to 52 per cent compared to 22 to 37 per cent for men. Globally, it is estimated that almost half of all diabetes cases go undiagnosed, which has serious health consequences. In general, diabetes prevalence is highest in Western Asia (15 per cent for both women and men) and Northern Africa. Life expectancy over the past 20 years has risen for both sexes—reaching 72 years for women and 68 years for men in 2010–2015. Health conditions related to pregnancy and childbirth,

combined with HIV/AIDS, are the leading cause of death among young women aged 15 to 29 in developing regions, mainly due to the heavy toll of these deaths in sub-Saharan Africa. Breast and cervical cancers are the most common cancers affecting women. Men are at a higher risk than women of the same age of dying from cardiovascular disease, but more women than men die from the disease since they tend to live longer (WHO and World Bank, 2014). The number of new HIV infections is higher for young women than young men in sub-Saharan Africa. Women have a higher risk of contracting sexually transmitted infections, including HIV, than men, due to their greater physiological vulnerability. Other factors contributing to higher infection rates among women are: gender inequality, including violence against women and girls; unequal access to information, education and economic opportunities; the practice of early marriage, including to older partners; and a lack of negotiating power. While abortion rates have declined since 1995, the shares of unsafe abortions among all abortions have increased. Countries with restrictive laws against abortion have more than four times as many unsafe abortions as countries with liberal abortion policies (27 versus 6 unsafe abortions per 1,000 women aged 15 to 44 years, respectively, in 2008) (UNICEF, 2014).

Educational Status

Education is a core human right and an essential tool for achieving sustainable development (United Nations General Assembly, UDHR, 1948). Early childhood education plays an important role in building a strong foundation for lifelong human development. Despite progress, only one in two children in developing regions receive pre-primary education compared to nine in 10 in developed regions. An estimated 58 million children of primary school age—31 million of whom are girls—are out of school. Poverty and other barriers further reinforce gender disparities in learning opportunities.

Globally, the secondary GER improved by 26 percentage points for girls and 20 percentage points for boys over the period 1995–2014. The problem of secondary school is most widespread in sub-Saharan Africa and Southern Asia, which together account for more than three quarters (77 per cent) of all out-of-school adolescents in this age group. Many out-of-school adolescents are likely to face the prospect of social and economic marginalization. Out-of-school adolescent girls face additional challenges, including early marriage and pregnancy and the burden of domestic responsibilities. Enrolment in tertiary education is increasing faster for women and exceeding that of men in most regions, but in sub-Saharan Africa and Southern Asia women remain at a serious disadvantage. In most regions of the world, women outnumber men in tertiary education (UNESCO, 2014).

The proportion of women graduating in the fields of science and engineering remains low in poor and rich countries alike. Nearly two thirds of the world's 781 million illiterate adults are women, and almost all of them live in developing regions. The vast majority of the world's youth are literate: 87 per cent of young women and 92 per cent of young men having basic reading and writing skills. Since research and development is one of the key components of innovation, it is important to assess the gender-balance in the research workforce. Despite improved access to tertiary education, women still face considerable barriers under go as they transition from higher education to careers in research. As a result, women continue to be under represented in research and development. In 2014, women constituted 30 per cent of all researchers Worldwide. Men dominate in all fields of research globally. In two fields—medical sciences and humanities— the global share of women is relatively higher (42 per cent and 44 per cent, respectively). Globally, women's participation is the lowest in engineering and technology (17 per

cent). Only South-Eastern Asia achieved parity (45 per cent) in this field, while in the remaining regions, the overwhelming majority of researchers in this field are men (UNESCO, 2014).

Work Participation

Women constitute roughly half of the global population and thus, potentially, half of its work force. As a group, women do as much work as men, if not more. Their work is concentrated in sectors and occupations that tend to have low pay and that is subject to long hours and carries no social protections. Women are less likely to hold managerial positions and they earn less than men everywhere. Globally, the gender gap in labour force participation remains very large. In 2015, 77 per cent of men and 50 per cent of women of working age were in the labour force. In 2015, women's labour force participation rates were 30per cent in Northern Africa, Western Asia and Southern Asia and below 50 per cent in Southern Europe. In the other regions of the world, women's participation rates were between 50 and 70 percent. In contrast, men's labour force participation rates ranged less widely, from 62 per cent in Southern Europe to 82 per cent in South-Eastern Asia (ILO, 2015). Women's unemployment rates remain higher than that of man in most countries. In particular, women in Northern Africa and Western Asia experienced much higher unemployment rates than men. Out of 11 countries where women's unemployment rates were at least 10 percentage points higher than men's, 7 were from Northern Africa and Western Asia. In all regions, unemployment is more prevalent among young persons aged 15 to 24 than among adults aged 25 and older. The higher unemployment rate among young people, especially women, can be attributed to several factors, including the lack of needed work skills due to limited job experience and a mismatch between young women and men's skill supply and labour market demand (ILO, 2015).

In 2015, unemployment rates for young women and young men were twice or even three times higher than for adults in the majority of the regions analyzed. The Caribbean, Northern Africa, Southern Europe, and Western Asia have the highest unemployment rates among young people and it remains as one of the largest disparities between the young and other adult workers. Globally, the services sector is currently the largest source of employment for both women and men. In 2015, 52 per cent of employed women and 43 per cent of employed men were engaged in this sector. Women work predominantly in the services sector, while men tend to be more spread out across the three economic sectors. Women dominate in three services sub sectors: such as education, health and social work, and private household as employers. In 40 developing countries for which data were available for the period 2008–2012, the average share of women was the highest among clerks (50 per cent), followed closely by professionals (44 per cent), service workers and shop and market sales workers (43 per cent), and technicians and associated professionals (42 per cent). Although women did not outnumber men in the same occupation, their representation in all of the above occupational groups exceeded their share in total employment, which was, on average, 37 per cent among the 40 developing countries with data.

In both developing and developed countries, women were significantly under represented among the following occupations: plant and machine operators and assemblers; craft and related trade workers; legislators, senior officials and managers; and skilled agricultural and fishery workers. Women's under representation as legislators, senior officials and managers, demonstrates the inequality in participation of women and men in decision-making processes and access to power (United Kingdom, Office for National Statistics, 2014). There is no gender difference in the share of wage and salaried employment in total employment in the Caucasus and

Central Asia, with around 60 per cent of both women and men are engaged in this type of employment. In the other developing regions, men are more likely than women to be engaged in wage and salaried employment, although some variations are found among regions. In 2015, the share of women among all employers was the smallest in Northern Africa and Western Asia (around 5 per cent), followed by Oceania and Southern Asia at between 10 and 20 per cent (ILO, 2015). Informal employment is an important source of employment for both women and men in developing countries. The proportion of informal non-agricultural employment is higher for women than for men in many countries in Latin America and the Caribbean and sub-Saharan Africa. Globally in 2014, 83 per cent of domestic workers were women. Women are more likely than men to be engaged in part-time employment (OECD, 2014) Differences in pay between men and women may be due to a multitude of factors. Gender inequalities in all these areas are associated with traditions and stereotypes (influencing the choice of education, professions and career paths of women and men) and the difficulties in balancing work and family life that often lead to part-time work and career breaks, mainly for women (European Commission, 2014; Gold in, 2014). More than 10 per cent of employed women doing part-time jobs indicated that they would like to work additional hours. Women in Southern Asia recorded the highest rate of time-related underemployment (21 per cent), followed by women in Northern Africa (17 per cent), sub-Saharan Africa (16 per cent), and Latin America and the Caribbean (10 per cent). Among employed men working part-time, more than 10 per cent in sub- Saharan Africa and Southern Asia indicated that they would like to work more hours. Education increases earnings for both women and men, but the level of benefits varies. Women work longer hours each day than men when unpaid work is factored in. Balancing work and family life is particularly challenging for employed women.

Women in Decision Making

Equal participation of women and men in politics is central to more inclusive and democratic governance. As stated in the Universal Declaration of Human Rights, "everyone has the right to take part in the government of his country, directly or through freely chosen representatives. Women's political involvement, participation and access to formal political power structures are linked to many different structural and functional constraints which differ across countries. Several authors claim that women's absence in the political arena derives from the hindrances related to political, socio-economic, ideological and psychological barriers (Dahlerup: 1978). Therefore, in all countries, whether developed or underdeveloped, Asian, African or Anglo—Saxon, Communist, Capitalist or Fascist, small or big, Christian, Islamic, Hindu or Buddhist, tribal or non-tribal, till time 19th century society followed an ideology of two separate spheres for men and women which deprived women of their ability to participate in public or political life (Scott: 1988). Only by the 19th century did the idea that women should have equal rights with men obtain any serious consideration, even in western countries.

In societies around the world, men typically hold most positions of power and decision-making, an area in which gender inequality is often severe and highly visible. Around the world, women's lack of representation in government, especially in high-level executive and legislative bodies, limits their influence over governance and public policies. Women's representation in legislative bodies has increased in most parts of the world, but it is still at a low level. According to UN, only 22% of all national parliamentarians were female as of January 2015, a slow increase from 11.3% in 1995. As of January 2015, 10 women served as head of state and 14 served as head of government. Rwanda had the highest number of women parliamentarians worldwide. Women there have won

63.8% seat in the Lower House. Wide variations remains in the average percentage of women parliamentarians in each region, across all chambers: Nordic Countries, 41.5%, America, 26.3%, Europe excluding Nordic Countries 23.81%, Asia 18.5%, Middle East and North Africa 16.1% and the Pacific 13.7%.28 The low proportion of women in political decision making positions reflects men's historical advantages in electoral systems and long-standing inequalities between men and women in society (IPU, 2015).

Gender equality in politics requires that women participate as equal members with men in political parties. Yet political parties are still male-dominated at the highest levels. Generally, the low proportion of seats held by women in lower or single houses of parliament is a reflection of the low share of female candidates in elections Globally, the share of women among cabinet ministers was 18 per cent in 2015 Women also tend to be under represented among senior-level civil servants, including government administrators, administrators at intergovernmental organizations, ambassadors and consul-generals. Women are particularly under represented among the highest-ranking civil servants, including chief statisticians, governors and board members of central banks, ambassadors and permanent representatives to the United Nations Women and men do not equally represent their governments at the international level women were under represented in key institutions of global economic governance. Women are under represented among senior professionals and managers within UN Women, 2015 the United Nations system women's representation declines at higher levels up the judicial hierarchy. The situation is less positive for women judges in the Supreme Court, the apex of judicial power within the national judiciary. Women's representation in international courts remains limited. For instance, women are under represented among members of European courts and tribunals European Commission,

2015 a fewer women than men hold elected positions in local government in all countries with available data. Elected positions in local government include mainly mayors and councillors of municipalities or their equivalent, although in some cases all tiers of government at the sub national level are taken into account In Asia and Oceania,68 women's representation in local government is below 40 per cent in all countries and areas with available (UNDP, 2014). A similar pattern was observed in the United States, where, as 2015, only 245 (or 18 per cent) of the 1,392 mayors of cities with populations over 30 thousands were women. In European countries, women have a higher representation among municipal councillors than mayors. Women are also outnumbered by men in local governments in Latin America and the Caribbean, despite significant progress in many countries. In Asia and Oceania, women's representation in local government is below 40 per cent in all countries and areas with available data. India, Niue and Nauru have the highest share of women among elected local government members (37 per cent), followed by China (32 per cent) and Australia (30 per cent). The lowest shares of women (less than 5 per cent) are observed in Kiribati, Sri Lanka, the Solomon Islands, Tonga and Tuvalu (UNDP, 2014).

Women in Media

The media play a key role in shaping public opinions and attitudes. The Beijing Platform for Action recognizes the importance of women's expression and decision-making in and through the media, and of balancing clichéd portrayals of women in the media with non-stereotypical roles. Still, 20 years after the Platform for Action was endorsed by governments, the media remain a male-dominated industry that reinforces gender stereotypes (UNESCWA, 2015). Gender stereotypes of women continue to be reinforced by the media. The news media in general is dominated by men at all

occupational levels. Overall, women represented an estimated 35 per cent of the news workforce in 2010– 2013, as shown by a study of women and men in the news media covering 522 organizations (including newspapers, radio and television stations) in 59 countries. Women's under representation in top positions in the private sector is increasingly perceived not only as a fairness and equality issue but also as a performance issue, since some studies show that gender diversity within corporate management is associated with improved performance. Yet, women remain a minority among senior managers in the private sector (AG Research Institute, 2012).

Violence against Women

Gender based violence is a common reality in the lives of women and girls in many parts of the world, developing and industrialised countries alike. It has been recognised as a violation of basic human rights of women and of their exercise of fundamental freedom. In all societies, to a greater or lesser degree, women and girls are subjected to physical, sexual and psychological abuse that cuts across lines of income, class and culture. The low social and economic status of women can be both a cause and a consequence of this violence. The most widely used definition of violence against women (VAW) is: The Declaration on Elimination of Violence Against Women adopted by the UN General Assembly in 1993, defines Violence Against Women as "any act of gender based violence against women that results in or is likely to result in physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivations of liberty, whether occurring in public or private spaces". Article 2 of the UN Draft Declaration on Violence against women identifies three areas in which violence commonly takes place (Megargee, 1982). These include: 1, *Violence occurring within the family:* The UN special Rapporteur on Violence against women defines domestic violence as "violence that occurs within

the private sphere, generally between individuals who are related through intimacy, blood or law". Domestic violence occurring within the private sphere of the woman's life is believed to be the most common form of gender-based violence against women. Domestic violence transcends the boundaries of countries, caste, class, age, education, income, ethnicity and culture. In most of the cases, domestic assault is committed against women by their husbands, boyfriends or partners. These violations include female genital mutilation or cutting (FGM), dowry murder, so-called "honour killings," and early marriage. 2 *Violence occurring in the general community*: Other forms of violence against women include sexual violence including lurid comments, staring, stalking and rape at the level of the community, sexual harassment at the workplaces, forced prostitution and trafficking of women, violence against women migrant workers. 3. Violence against women also includes *violence perpetrated by the State* such as sexual or physical torture, verbal or physical abuses in custody, or in forms of violence such as rape in situations such as armed conflict or against vulnerable, marginalized, refugees or internally displaced women (Heise, 1998).

According to UN, prevalence of physical violence was highest in Africa, with almost half of countries reporting lifetime prevalence of over 40 per cent. Violence against Children Surveys (VACS) have been conducted in Kenya, Swaziland, the United Republic of Tanzania and Zimbabwe. Based on these surveys, it was found that 66 per cent of women aged 18 to 24 in Kenya (and 73 per cent of men), and 64 per cent of women in Zimbabwe (and 76 per cent of men) reported incidents of physical violence prior to age 18. In the United Republic of Tanzania, 74 per cent of females aged 13 to 24 (and 72 per cent of males) said they experienced physical violence before age 18, perpetrated by a relative, authority figure or intimate partner (UNICEF, 2014). Violence against older women may take

the form of physical, sexual or psychological abuse, as well as financial exploitation or neglect perpetrated by intimate partners, family members, or caregivers. In many instances, the issue of violence against older women is not given the attention it deserves. Research has shown that indigenous girls, adolescents and young women face a higher prevalence of violence, harmful practices, and labour exploitation and harassment than other girls and women. In India, the proportion of the population belonging to 'Scheduled Tribes' (an official term used in that country to refer to specific indigenous peoples) is high in all north eastern states except Assam and Tripura. The 2008–2013 DHS in India found that nearly half (47 per cent) of ever-married girls and women aged 15 to 49 belonging to 'Scheduled Tribes' reported experiences of emotional, physical or sexual violence committed by their husbands, compared to 40 per cent of the total population. Lifetime experience of psychological violence was highest in Africa and Latin America and the Caribbean In some countries and cultures, wife-beating is seen as justifiable in a wide range of contexts. Acceptance of wife-beating was generally higher in Africa, Asia and Oceana and lower in Latin America and the Caribbean and developed countries. Female genital mutilation is less prevalent among younger women In the 29 countries in Africa and the Middle East where the practice is concentrated, more than 125 million girls and women alive today have been subjected to the practice (UNICEF, 2014).

Sexual violence perpetrated by militia, military personnel or the police during conflict is an important aspect of non-partner sexual violence. In Somalia, for example, high numbers of incidents of sexual violence continue to be reported. According to a 2014 report on trafficking in persons,[64] published by the United Nations Office on Drugs and Crime (UNODC), adult women accounted for almost half (49 per cent) of all human trafficking victims

detected globally. Women and girls together accounted for about 70 per cent, with girls representing two out of every three child trafficking victims (UNODC, 2014). In most countries less than 40 per cent of women who experienced violence sought help of any sort. Even when domestic violence laws exist, this does not always mean they are implemented, or implemented in ways that actually help women. In many cases, victims of domestic violence are economically dependent on their intimate partner and so conviction and imprisonment of the perpetrator, for example, leave the woman bereft of her only source of economic support. Domestic violence laws need to be implemented in tandem with measures for the economic empowerment of women and appropriate social support mechanisms for victims who take the difficult step of seeking legal recourse (UN Women, 2013). To tackle the problem of violence against women, legislation needs to be enforced and implemented in ways that support victims and not discriminate against them.

The Impact of Environment on women

Women and the environment is one of the 12 critical areas of concern for achieving gender equality identified in the Beijing Platform for Action. The lack of adequate drinking water, sanitation and hygiene are important environmental health risk factors with a tremendous impact on morbidity and mortality for both women and men. Disasters caused by weather-, climate- and water- related hazards are on the rise worldwide. Both developed and developing countries are bearing the burden of repeated floods, droughts, temperature extremes and storms, but developing countries and the poor remain most vulnerable. It is predicted that climate change will further impact human lives and well-being as these extreme weather events grow in frequency and intensity. Natural disasters have different effects on women, men, girls and boys (UNEP, 2014). Gender roles and norms also play an important role in the

aftermath of disasters, including in terms of access to livelihoods and participation in reconstruction efforts. For example, gender roles and norms may limit the capacities and resources of women and girls to respond with resilience and to be in charge of their own futures, with consequential effects throughout entire families and communities. In addition, the likelihood of violence against women, an expression of the unequal power relationships between women and men, can increase as property and livelihoods are lost and as services and formal and informal protection mechanisms are disrupted (UESC, 2014). Relative to men, women's capacity to recover after natural disasters in some countries may be more limited due to their lower education levels. Women may also have specific skills that confine them to certain occupations that may put them at greater risk of unemployment during natural disasters or that are less in demand during post-disaster reconstruction efforts. For example, a study of urban flooding in 2011 in Lagos, Nigeria, showed that women with low social and economic status, but not women in general, were most vulnerable. Another study, in Sumatra, Indonesia, showed that after the 2004 tsunami, better educated women and men were able to adjust to changes much faster than those with little education, perhaps reflecting not only differences in skills, but also a greater accumulation of economic and social resources. In some instances, gender stereotypes were perpetuated in post-disaster temporary employment programmes. Women's and men's involvement in environmental protection varies widely across countries and by type of activity Women are often excluded from local decision making with regard to natural resources. Low participation rates among women in the management of local natural resources may be linked to gender inequality in roles, responsibilities and power, including women's time constraints, unequal domestic work burdens, lack of information, lack of support from men, and threats of hostility or

punishment (Kanamori and Pullum, 2013). In some cases, women in local management of natural resources are able to bring positive changes; in others, however, they continue to face challenges.

Globalization and Women

At the beginning of the 21ˢᵗ century, we are living in an era of globalization and IT. Globalizations refers to the accelerated international flows of goods, capital, labour, services and information which have occurred in response to improved transport, the seemingly limitless revolution in communication technologies, and the deregulatory policies adopted in many countries during the past two decades. Globalization is a process, which has affected many areas of human life. The current wave of globalization has greatly improved the lives of women worldwide, particularly the lives of those women in the developing world. Woman is the mother of race and liaison between generations. Traditionally, a woman has four fold status role sequences, her role as daughter, wife, house wife and mother. The present study shows that important changes have occurred in these areas. Nevertheless, women remain disadvantaged in many areas of life, including education, employment, health, and rights. Indian marriage systems are going through a major transition due to the impact of globalization on basic social values and institutions. Globalization has contradictory effects on women. On the one side women's representation and empowerment (a Positive transformation has achieved through Kudumbasree, Janakiyasuthranam and other Self -Help Groups) helps confidence among women and they enter into mainstream society, but on the other side we can see increasing violence and commodification.

Conclusion

Women constitute half the world's population, and gender disparity exists in every nation on the earth. Denying women and

girls equality and fairness not only hurts them, but also hinders the rest of society. The 20th century saw women gain access to political, economic and social rights. All these achievements are leading to important changes in women's lives; but, while women have partly succeeded in combating discrimination based on gender, disparities still remain in many fields. The present paper shows that gender inequality is more visible in developing countries than in developed countries. The key barriers that restrict women's proactive participation in the decision making process, that needs to be addressed on a priority basis. Pigeon holing of gender roles and gender based discrimination begins in childhood, so efforts to support gender equality must start from there, by treating the roles of girls and boys and men and women in the household. Only when the family and the society are democratized, the status of the women is strengthened. Therefore, "The achievement of democracy presupposes a genuine partnership between men and women in the conduct of the affairs of society in which they work in equality and complementarily, drawing mutual enrichment from their differences" (Inter- Parliamentary Union's Universal Declaration on Democracy).

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Book Review

RELIGION, COMMUNITY, IDENTITY: REFORM AND CHANGE IN KERALA (MUNDON, ASOKAN*)

Sajan Thomas**

Kerala is posited as an 'exceptional' society that has evolved as the result of prudent development interventions and social reform processes dating back to the previous centuries. Keralites usually take pride in calling their state "*prabuddha Keralam*" or enlightened Kerala and ask an exclamatory question –"How can this happen in our enlightened state?"– when they come across scandalous examples of the so-called social evils like casteism and sexual assaults. There is a similar undertone of self-pride while reading daily newspapers, watching television channels, and listening to political speeches. Such a notion of an enlightened populace articulates a common language that traces the historical background of Kerala's high achievements with regard to the quality of life indicators. It has been popularized by left wing parties since the 1970s and is now an integral part of government's reports, the popular imagination, and academic literature on Kerala. This discourse can be treated as – in Foucauldian terms – a 'discursive formation', that is, a form of knowledge created within a social-cultural field, which determines what can and should be said about the transformation of Kerala society. There is a celebration of modernity as embodying the growth and diffusion of reason, and this in turn has created a linear, evolutionist historical vision. For instance, Amartya Sen,

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the Nobel Prize winning economist who has done much to promote this development experience, describes Kerala as the "most socially advanced state in India". As a result most discussions on reform and change were largely defined in 'development' terms and dominated by the social reformation processes that facilitate the growth of health and education sectors, particularly during the nineteenth and twentieth centuries.

What is noteworthy about the book *Religion, Community, Identity: Reform and Change in Kerala* is that it is apparently immune from the development thinking and its all-pervasive terminologies. Twelve chapters of the book edited by Ashokan Mundan (2016) provide multifaceted aspects of reform and change in Kerala during different historical periods. Its time span is enormous – something that ranges between the Vishnu Bhakti cult during Chera period and the Marad riots during the early years of the twenty-first century. Because of this long time span, it would be possible to explore the multiple historical dimensions and socio-cultural contexts attached to religion, community, and identity in India. Such an exploration is important as "religious syncretism and plurality was an essential feature of Indian social reality, and is bounded by a set of binaries, both as means of cohesion and conflict, as the domain of the rational and the spiritual, the divine and the profane", to quote from the introductory chapter.

This edited book presents a broad historical canvass of reform and change in Kerala by putting together a couple of well-researched essays pertaining to the social processes and cultural fabric of the state. The selection of the articles has been fully justified in relation to the thematic focus of the book. What seems most noteworthy is the inclusion of six articles on the historical forces that shape identity among Muslim and Dalit communities, which has not always been religious in nature. Religion often plays a complex

role in shaping the relationship between communities and their identities, regardless of the position within the caste hierarchy. As K.N Ganesh correctly notes in his paper,"malayalis have been torn between entrenched elite 'Savarna' mentality and equally hard, lower caste bargaining, eradication, and reassertation of caste distanciation, struggles for labour emancipation, and reinforcement of labour practice of families that ensure caste descent and an assertion of new forms of masculinity, countered by substantial presence of women in all public activities, and political and cultural spaces that assert the secular, and always define secular as the consensus between communities."Without doubt, this edited volume has had fruitful new perspectives to the historical understanding on Kerala.

The book, however, has some inherent flaws. There are no fresh insights into the conceptual underpinnings of religion, community, and identity, as well as theoretical sidelights on their interrelationships. Part of the problem is that the book seriously misses a well-thought-out, seriously written introductory chapter. The introduction does not boldly establish the main themes, arguments and relevance of the book. It should have been more detailed and confident, in terms of signaling the significance of the historical themes presented by the contributors. Also it seems some contributors lacked professional rigor, despite having good historical evidence to work with. Therefore, liberating the understanding of 'reform and change' in Kerala from the developmental paradigm and enriching its conceptual base remains an uncompleted mission, though Professor Mundon's attempt is an important, in many ways a pioneering, contribution.

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ECONOMIC IMPACT OF FEMALE EMIGRATION: THE CASE OF FEMALE NURSES FROM KERALA

Sanaz Sadeghibaghdadabadi* & M.S Jayakumar**

Abstract

The Impacts of migration on individuals, households and regions add up to a serious impact on the national economy and society. The number of international migrants each year continues to rise. Female migrants are becoming agents of economic variation as they enter the international labour market. Professionally active nurses are important players in an increasingly competitive, global labour market. In this paper an attempt has made to find out Economic Impact of Emigration on Female nurses in Kerala and also to look at Massive Migration Trend of Nurses from Kerala to Arab States from a historical perspective and through qualitative study of six Female Nurses who returned from Arab countries of Persian Gulf. The findings show that the most important pushes of origin among return migrant female nurses was low salary in origin and the most important pulls of destination was high salary and saving more money.

Keywords: Economic Impact, Emigration, Female Nurses.

Human mobility (migration) has been a natural phenomenon from the very beginning of human history and the basic need behind it is still the same: improved life conditions and increase in individual's utility (Borjas, 1999). Times have changed and the migration process developed from necessity for survival to necessity for better life. Nowadays people migrate for different reasons than our ancestors and the analysis of the factors and effects of human

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migration has become a research topic from the beginning of the 20th century)Borjas, 1999). India is of course no exception with well over 20 million of its population living abroad and more in its stock packing up to take their chance. Kerala, the southern state, with enviable distinctions in human development indices, which are on par with that of many of the most developed nations, is in the leading position in migration. There is visible dynamics in the constitution of this flow from that of the indentured manual laborers to the erstwhile colonies mainly in the east to the mostly unskilled labourers to the GCC countries and to the technically and professionally qualified ones to the west and to some extent to the east at present. A major aspect of this flow is the change in female emigration from that of unskilled housemaids to the Arab countries o Persian Gulf to the qualified health professionals to the Arab countries of Persian Gulf and to the western and eastern countries. Many factors contribute to the emigration of increasing number of female nurses from the state. Women's decisions to migrate depend on many factors: labour market conditions, discrimination and exclusion, unfavorable legislation, risks, the impact on people etc. As well as problems and risks, women migration also brings new opportunities. The migration of skilled and educated women, like men, represents a loss in terms of investments in their education and training at home as well as their potential contribution to the wellbeing of their communities of origin. It is usually called as a brain drain phenomenon (Mohan, 1990).

Statement of the Problem

The nursing profession has a long tradition of migration. However nurse mobility is becoming increasingly relevant to a world faced with a critical nursing shortage (Freeman, 2012). It has grown significantly in recent decades in response to globalization and supply-demand dynamics. It has been facilitated by enhanced

connectivity including better flow of information, communication and reduced costs of travel (Gottschlich, 2012). Migration of women for work and economic motives has attracted serious research attention only recently. The percentage of women in the migrant population (both permanent immigrants and temporary migrants) has been increasing in the postwar period, and now women comprise the majority of international migrants (Kumari, 2004). Currently the major destinations of Indian nurses are the Gulf countries (Walton Roberts, 2010: 9). An estimated 60,000 Indian nurses, predominantly from Kerala, are in the Arab countries of Persian Gulf countries (Percot, 2005), where programmes of nationalization of the workforces pursued since the 1980s have not Stemmed the flow in any serious way. The phenomenon of unmanaged nurse migration is of growing concern. Promoting unmanaged nurse migration to solve a nursing shortage masks serious workforce issues in source and recipient countries and perpetuates inequity in global health care. Even if the effects of nurse migration are beneficial for recipient countries, given the global shortage of nurses, the effects are detrimental to source countries because they destabilize health systems. The source countries that have invested in educating health care professionals do not receive a return on their investment when excessive nurse migration occurs. For example, approximately 50% of students graduating from two excellent nursing colleges in India migrate out of the country (Solheim & Marks, 2005).

Significance, objectives and method

Thousands of nurses migrate each year in search of better pay and working conditions, career mobility, professional development, a better quality of life, personal safety, or sometimes just novelty and adventure. Human capital, by way of what is called 'demographic dividend' is the greatest advantage India has among nations. Though there are millions of migrants living in the Arab countries of Persian

Gulf, studies are just starting to be conducted on the different communities of people working there, from an anthropological point of view at least. It is nevertheless well known that South Asians, and Indians in particular, represent a large part of these migrants; their number is even proportionally higher since the Iran-Iraq war and the first Gulf war which were followed in the different Arab countries of Persian Gulf countries by the throwing out of thousands of Arab migrants (Palestinians, Yemenites, Egyptians...). The number of Indian migrants is today estimated to be around four millions and, according to South Indian scholars who have conducted a large-scale statistical study (Zachariah et al, 2002), nearly half of them come from Kerala, a small South Indian State. And a large number of them are working in the Arab countries of Persian Gulf as nurses. Here, Kerala is in a vantage position thanks to its relatively higher achievements in education and professional skills. Hitherto, emigration flow of the professionally and technically qualified has been male dominated. But with the advent of increased supply of qualified and trained nurses in the state coupled with the increasing demand from new destinations, the scenario is changing with female domination.

The main objectives of this paper are to present the economic impact of emigration on female nurses from Kerala and also to look at Massive Migration Trend of Nurses from Kerala to Arab States from historical perspective.

Present paper is based on qualitative study of six female nurses from Kerala. Primary data were collected through unstructured interview by female nurses in Kerala who worked in Arab States of the Gulf (Bahrain, Kuwait, Oman, Qatar, Saudi Arabia, and the United Arab Emirates). Secondary data for the study has been compiled from the various journals, reports, publications, books published on or related to the topic.

Massive Migration Trend of Nurses from Kerala to Arab States

The trend of migration of Indian nurses abroad began primarily with the migration of nurses from Kerala to Arab countries of Persian Gulf in the post-Independence period. Although there are no authentic figures on the number of Indian nurses in the Gulf region, unofficial estimates are that over 60,000 registered Indian nurses work in the Arab countries of Persian Gulf then the trend has moved towards western countries (Society for Labour and Development, 2013). Nurses from Kerala were pioneers in opening up a new avenue of employment for migrants in Europe, the US and the Arab countries of Persian Gulf and in taking up the position of the main breadwinners of their families. As their husbands and family began to follow them overseas, they reversed the gender pattern of migration. In the early phase, Bombay was the launching pad for nurses seeking to go to the Gulf countries, the US and East Africa. Movement to the Arab countries of Persian Gulf since the 1950s was linked to the relative ease in getting jobs "because the process did not include sponsorships and tests. Typically recruiters from countries like Kuwait or Saudi Arabia would hold interviews in India and pay all travel expenses for those selected to work" (George, 2005).

The Arab countries of Persian Gulf do not offer permanent residence but remunerative salaries made them appealing. The US has been open to foreign nurses since it relaxed its immigration laws in 1965. US hospitals conducted recruitment campaigns for nurses in the Philippines and in India because of critical shortages of nurses in the 1960s and 1970s, arising from the expansion of medical coverage and the decline in women attending American nursing schools (Williams, 1996). Nevertheless, India was among the smaller source countries during the period. Of the foreign nurses newly registered in the US in 1972, 14 percent were from India,

Korea, Thailand and the Caribbean put together (Mejia, 1978). Nurses from Kerala have been working in the European countries since the 1960s, yet, with the exception of the UK and Ireland, there is scant literature on this migration stream. About 6000 Indian nurses, mostly Catholics from Kerala, went to work in Germany in the 1960s to help meet shortages of health staff there (Gottschlich, 2012). These nurses went to work mostly in Catholic hospitals and homes for the elderly. Hospitals in Vienna recruited nurses from Kerala in the early 1970s through a Catholic order 'the Queen of the Apostles' founded in Vienna in 1923 for mission sing in India (Hintermann and Reegar, 2005). Christian nurses from Kerala have been working in Italy since at least the late 1960s (Gallo, 2005). Their presence has also been noted in Switzerland. The network of the Catholic Church as well as personal and social networks was critical in initiating and sustaining this migration. Recently too in the context of the slowing down of migration because of the economic crisis, the Catholic Church set up a help desk to help trained nurses looking to migrate to the European countries (UCA News, January 11, 2013). Individual initiative too was important in opening up channels of migration a typical instance being that of a Malayalee student in Vienna, Mr. Kizhakkekara, who got a 'letter of goodwill' signed by the former Vienna town Councilor for Public Health declaring that the city of Vienna 'will employ Indian nurses as far as possible' (Hintermann and Reegar ,2005). Networks of family, community and nursing schools channeled information and provided a sense of security to potential migrants. The development of social networks enabled Malayalee nurses to respond to recruiting drives with alacrity, where women from other states may have been more circumspect. The existing opportunities in the global health service market have encouraged several private recruitment agencies as well as Indian hospitals to capitalize on the potential. It has been

reported that since 2001 several recruitment and placement agencies have opened a base in India, several in partnerships with recruiters abroad.

Delhi, Kochi and Bangalore have emerged as the main recruitment hubs. These agencies provide services that include training or coaching for foreign licensing examinations, placements, language learning (English and other European languages) and other services required for the migration of skilled workers such as the nurses and teachers. Some State governments have also established organs like 'State Manpower Export Corporation' to safeguards prospective migrants from unscrupulous recruiters (Society for Labour and Development, 2013). The number of Indian migrants is today estimated to be around four millions and, according to South Indian scholars who have conducted a large-scale statistical study (Zachariah et al, 2002), nearly half of them come from Kerala, a small South Indian State. 10% only of these Keralite migrants, i.e. 150.000, would be female migrants: some of them are housewives who followed their husband in migration, some others are employed as secretary or other office jobs, some others are servants, but a large number of them, since they are estimated to be between 40 to 60.0001, are working in the Arab countries of Persian Gulf as nurses. In fact, in Kerala today, to become a nurse turns out to be an objective strategy of emigration.

Economic Effects of Migration

The economic effects of migration vary widely. Sending countries may experience both gains and losses in the short term but may stand to gain over the longer term. For receiving countries temporary worker programs help to address skills shortages but may decrease domestic wages and add to public welfare burden. The economic effects of migration for both sending and receiving

countries may also vary depending on who is moving, specifically with respect to migrant workers' skill levels. A Swedish Professor notes, "the problem is not immigration; it is integration, especially in the labour market. If there are no jobs, the consequences are segregation, housing problems and divided cities" (Traynor, 2010). For sending countries, the short-term economic benefit of emigration is found in remittances. Remittances are funds that emigrants earn abroad and send back to their home countries, mainly in order to support families left behind. According to the World Bank, remittances totaled $529 billion worldwide in 2012, with $401 billion of that money flowing into developing nations (2013). Significantly, these figures only account for funds sent through formal channels, so the amount of remittances is likely much larger than these numbers suggest.

The World Bank notes that remittances sent through informal channels could add at least 50 percent to the globally recorded flows (UNCTAD, 2011).A Recent UNCTAD Report Notes: Remittances are more stable and predictable as compared to other financial flows and, more importantly, they are counter-cyclical providing buffer against economic shocks. In conflict or post–conflict situations, remittances can be crucial to survival, sustenance, rehabilitation, and reconstruction. In providing primarily for household livelihoods, remittances are spent on general consumption items in local communities that contribute to local economies by supporting small businesses. A fair share of these expenditures is directed to the construction of homes, health care and education, alongside savings in financial institutions, thereby generating employment in these critical services sectors. Moreover, in contributing to foreign exchange earnings, remittances can spur economic growth by improving sending countries' creditworthiness and expanding their access to international capital markets (UNCTAD, 2011).

Top 10 countries from where NRI remittances arrive to India

Countries	remittances inflow ($ Million)
UAE	12/845
USA	11/193
SAUDI ARABIA	10/737
PAKISTAN	4/794
KUWAIT	4/665
QATAR	4/072
U.K.	3/693
OMAN	3/101
NEPAL	2/783
CANADA	2/765

Source: (The Hindu, 2015)

Remittances flows to India are likely to increase by 2.5 per cent in 2015, Kerala is expected to contribute the biggest chunk — in the range of 25 to 30 per cent — of these fund flows. This means that the fund flow from migrant workers from Kerala is likely to bring in an additional Rs.3,400 crore in the current calendar year, economists say. However, the craving for gold and hunger for real estate is likely to keep these funds from entering any productive channels in Kerala, they added. India is likely to get an incremental flow of fresh remittances of Rs.11,612.8 crore in 2015. Last year, in 2014, the country received $70.4 billion. (The Hindu, 2015). The recent report of the World Bank says that stronger remittance growth in India reflects improving economic prospects in the United States and continued fiscally supported economic resilience in the Arab states of Persian Gulf. According to the Reserve Bank of India, about 35 per cent of remittances to India originate in North America and another 35 per cent in the Arab states of Persian Gulf. The recent depreciation of the Indian rupee may have boosted investment-oriented remittances to India says the World Bank report. But the

story of Kerala is different. It is still a remittance economy. The impact of remittances in Kerala is reflected in household consumer expenditure, NRI deposits and realty activities. Eminent economist M.A. Oommen says successive governments failed to tap this money for productive purposes. According to him, the distorted investment pattern continuing in the State is doing more harm to Kerala. "There is an urgent to need to develop a vibrant commodity sector." Successive governments in Kerala have failed to make productive use of the massive inflow of foreign remittance from mid 1970s'. From 1991, the inflows accelerated, thanks to the dismantling of controls, liberalising the foreign exchange market. (The Hindu, 2015) The proportion of non-food items, especially durable consumer goods is substantially high in Kerala. As per the 2011 Census, Kerala accounts for 2.76 per cent of India's population. But the State logs 14.79 per cent of durable consumer goods consumed in the whole country. The exponential rate at which vehicle population is increasing in Kerala is a direct impact of remittances. What remains after consumption is saved. NRI deposits are an indicator of this savings. As per the Economic Review of the Kerala State Planning Board for 2014, in 2012-13 the NRI deposits in the banking sector of Kerala was Rs.66,190 crore. It registered 41.84 per cent increase in 2013-14 to reach Rs.93,883 crore. Assuming that the same percentage increase continues, the NRI deposits in 2014-15 will be Rs.1,33,163.65 crore. While some funds find way as investments of remittances in mutual funds, a large chunk reaches in the hands of private moneylenders and informal credit markets.

(The Hindu, 2015). Airing a contrarian view, Jose Sebastian, Associate Professor of the Gulati institute of Finance and Taxation, says that it will be wishful thinking to expect all NRI deposits to be invested in Kerala. "The State has inherent limitations from the point of view of industrial investment like paucity of land which

makes land very costly for manufacturing activities." According to him, there is no point in encouraging manufacturing activity which will cause environmental pollution like air, groundwater and earth. Kerala is an environmentally fragile place. "We, therefore, have to attract investment in tourism, information technology, biotechnology and education," he said. (The Hindu, 2015)

Impact of emigration on economic status of female nurses through some exemplary cases of female return migrant nurses from Kerala:

The case study of female return migrant nurses show economic status of nurses were changed positively after migration also economic status of their family in Kerala changed significantly because of remittances they received . When I asked why did you decide to migrate? Nila who is 28years old answered: I was working as a nurse in Trivandrum (capital city of Kerala state in india) for over 3 years, when I realised that I needed to save a lot more money for myself also my family, so I applied to the Saudi Arabian for a job as a nurse, and was accepted after an interview. My family was satisfied and helped me to migrate. I decided to migrate because saving money, traveling, learning new things and and send remittances to Trivandrum Roshini with 30 years old answered I decide to migrate because I did not have opportunities for professional growth in my country, my salary was low. Nincy and Roshini are not an exception: all the six female nurses I spoke had the very same ideas. For the young female migrant nurses, saving money is not the only desire which propels them to migrate: in fact their migration plans have also a lot to do with social status and wedding prospects. Four nurses out of six nurses who I spoke mentioned that at least one of their relatives / family or friends who had work in destination country. So support of family and economic reasons, the lack of opportunities for professional growth and skill development at home also migratory

networks and easier employment criteria in Saudi Arabia and UAE compared to developed countries like ensured them to migrate to Arab Countries of Persian Gulf.

For working in the Arab Countries of Persian Gulf, a nurse needs a minimum experience of two years. There are no qualifying tests required for working in these countries. They have only to appear for an interview which can even be telephonic.

Conclusion

The number of international migrants on the move each year continues to rise. Female migrants are becoming agents of economic variation as they enter the international labour market and contribution in a new distribution of global wealth. Professionally active nurses are important players in an increasingly competitive, global labour market. When in the middle of the seventies, Indian nurses started to be hired for newly built hospitals in the Arab countries of Persian Gulf; it was an unexpected opportunity for the most adventurous of them to ensure unexpected good wages. One generation later, thousands of young girls, predominantly Christians from Kerala, fill up the nursing schools all over India with the intention of migrating after graduation. Hence the nursing diploma is obviously considered as a passport opening the world not only to the nurses. Although, nurses' migration is mainly an economical scheme and a will of social mobility, also it is a way to get more autonomy or agency, as woman, than they can get in their own country.

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TREND AND PATTERNS OF URBANISATION IN KERALA: AN OVERVIEW

Smitha Pavianose* & Christabell P. J.**

Abstract

Urbanisation is one of the important demographic incidents of the twentieth century. It is an index of modernization and largely associated with economic growth and development. Urbanization happens because of the increase in the extent and density of urban areas. India as a developing country is urbanizing at a rapid pace. According to the 2011 Census, urbanisation has increased faster than expected. In India, a substantial increase in the urban population is due to a net rural-urban classification and rural-to-urban migration. Kerala significantly differs from the rest of the states in the process of urbanisation and associated problems. The urbanization in Kerala is not limited to the designated cities and towns. However the entire state depicts the picture of an urban rural continuum. In the present paper an attempt is made to analyse the trend and pattern of urbanisation in Kerala and its impact on economic development of the state. It also covers the district level trends and disparities in urban growth.

Urbanization is perpetually taking place in countries all over the world. One important dimension of urbanisation is economic development through industrialization. Another is that of migration of people from rural to urban areas in search of employment opportunities. All these factors lead to a spatial and socio-economic transformation in the urban areas. Kerala, is one of the most urbanized Indian states in the last two decades. A fairly

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high density of population, close settlements in the low lands and coastal plains and the increasing movement towards service sector employment has stimulated Kerala's rapid urbanization. The trend and pattern of urbanisation in Kerala shows some peculiarities. Generally, increase in the rate of urban population is the result of over-concentration of population in the existing cities especially in metropolitan cities. But in Kerala, the main reason for the growth of urban population is the increase in the number of urban areas and also urbanisation of the peripheral areas of the existing major urban centres (GoK, 2015). In the light of the above, this paper tries to analyze the general characteristics of urbanization in Kerala, its incidence, extent and patterns. It also focuses on the structural transformation characterized by steadily decreasing share of agriculture sector and increasing share of non-agricultural sector particularly tertiary sector.

Although there have been numerous descriptive and analytical studies on the process and pattern of urbanisation in India as in developed countries in the west, as far as Kerala is concerned urbanisation has remained a least researched area till date. Kerala is characterised by a very low degree of urbanisation with relatively high town density in its earlier era (Sreekumar, 1988; Retnaraj, 1999). A historical narration about the origin and cause of urbanisation in Kerala found out that increase in urban population is due to the emergence of new towns and decrease in urban population was due to the declassification of existing towns in to villages. The various historical processes have resulted in the emergence of a spatial form in Kerala which is neither rural nor urban. The changing pattern of urbanisation in India and Kerala through different decades (Bala, 1986; Krishnakumari, 1991; Mitra, 1992; Sahay and Patra, 2007) shows that India is gradually climbing up the development ladders. Most of them opined that people are moving away from the

traditional source of livelihood like agriculture to service sector or industrial sector.

The growth of urban agglomerations is the major cause of urbanisation in Kerala (Retnaraj, 1999). The heavy pressure of population in urban centres has resulted in urban poverty and most of the urban population in Kerala is concentrated in Class I cities. Kerala registered a massive increase in urbanisation from 25 per cent in 2001 to 47 per cent in 2011. This was due to increase in number of census towns. The growth of census towns can be attributed to improvement of transport facilities, massive decline of the male workforce in agriculture and related activities along with shift to agriculture sector (Kuruvilla, 2014). Another reason for urban population growth is the increase in the number of urban areas and also urbanisation of the peripheral areas of the existing major urban centres. The shift in the consumption pattern and the lifestyle of Kerala are important consequences of urbanisation and modernisation (Hari, 2015).

Method and Data Sources

Various types of secondary data including studies, reports and data collected from different governmental organisations have been used for this study. Census is the main source of data on urban population not only for India but also for most of the countries of the world. The data published by Central Statistical Organisation will be used for empirical investigation at district level. The secondary data were collected from other sources such as Decennial Censuses, National Sample Survey Organisation, and Economic Review published by Kerala State Planning Board.

Kerala Economy: A Profile

Kerala, situated on the southwestern tip of India, is bordered on the north by Karnataka state, on the east by Tamil Nadu state, and

on the south and west by the Arabian Sea. The state of Kerala came in to existence as a result of the states' Re-organisation Act, 1956 and it has a coastline of about 580 kms. The total geographical area of the state is 38,864 sq. km, which accounts for 1.1 percent of the total area of the country. Kerala was known for long as a case of high human development at low incomes. But recent years have seen a great change in the status of Kerala.

The density of population of the state is about 859 people per square kilometers, which accounted for three times the national average. The urban monthly per capita consumer expenditure at Rs. 3408 in Kerala is 30% higher than the national average. Along with higher levels of asset holding and per capita expenditure level of inequality has also risen in the State. Currently, inequality in per capita consumer expenditure in Kerala is one of the highest among the Indian states. (GoK, 2015)

Kerala economy has been traditionally different from the rest of the country in several respects. Even while the state's economy was predominantly agricultural, its structure differed significantly from other states. Today a salient feature of the Kerala economy is the overwhelming dominance of tertiary sector in terms of both contributes to employment as well as to States Domestic Product.

Table 1 Sector-wise Distribution of State Domestic Product

	Primary	Secondary	Tertiary
1960-61 (1960-61 prices)	56.0	15.20	28.80
1970-71 (1970-71 prices)	49.40	16.30	34.20
1980-81 (1980-81 prices)	39.20	24.30	36.50
1994-95 (New series)	30.75	21.10	48.17
1997-98 (New series)	27.00	21.83	51.15
2000-01 (New series)	21.43	21.00	57.55
2014-15 (2011-12 prices)	12.15	25.11	62.74

Source: Various issues of the Economic Review of the Government of Kerala

Table 1 explains the trends in the growth of Kerala's SDP (State Domestic Product) from 1960-61s. In 1960-61, the major share (56 per cent) of Kerala's SDP came from the primary sector, but it gradually came down in the subsequent decades and reached a mere 12.15 per cent in 2014-15. Similar trends are noticed in the contribution of the secondary and tertiary sectors as well. Compared to the primary and secondary sectors, the change is more visible and significant in the case of the tertiary sector. Over a period of 50 years, the share of this segment has increased from28.8 per cent to 62.74 per cent. The driving factor for the growth of the tertiary sector is mainly the growth in storage, trade, hotels and restaurant which is showing an increase of 14.72 per cent in 2014-15.

Demographic features

The present day Kerala had a total population of 63.96 lakhs in 1901 which has grown to 3.34 million in 2011 thus pertaining to a five-fold increase during the last 110 years. An analysis of the decadal growth rate of all India population shows that it increased from the year 1921 to 1981 and since then it started declining. In Kerala the decadal growth rate increased from the year 1941 to 1971 and from 1971 onwards it started declining. The trend in population growth over the years is shown in Table 2.

Table 2 Population Figures for India and Kerala (1901-2011)

Year	Population		Percent-Decadal Change	
	Kerala	India	Kerala	India
1901	6396	238396	-	-
1911	7147	252093	11.74	5.75
1921	7802	251321	9.16	-0.31
1931	9507	278977	21.85	11.00
1941	11031	318661	16.03	14.22
1951	13549	361088	22.82	13.31

1961	16903	439235	24.75	21.64
1971	21347	548160	26.69	24.80
1981	25453	683329	19.23	24.66
1991	29098	846303	14.32	23.85
2001	31838	1028610	9.41	21.54
2011	33388	1210200	4.9	17.6

Source: Census of India 1951 to 2011 Population in thousands

The slowing down of the overall growth rate of population in India is due to the sharp decline in the growth rate in rural areas, while the growth rate in urban areas remains almost the same. In Kerala, the decadal growth rate had been at higher rate from 1951 to 1971 and since then growth rate has been declining. The growth rate of Kerala's population during 2001-2011 was 4.9 percent, the lowest rate among Indian states. This is almost half of the decennial growth-rate witnessed during 1991-2001. The national rate of growth of population during the period 2001-2011 is 17.64 per cent. The population growth trend shows that Kerala is moving towards zero population growth or towards negative growth. Next section deals with growth of urbanisation in Kerala and its different indicators.

Growth of Urbanisation

In Kerala, the process of urbanisation has been a steady process for a long time. In this section an attempt has been made to explore the trends in urbanisation in Kerala during the present century and compare it with those at the all India level. The trend in urban population growth and other indicators over the years is shown in Table 3 and level of urbanisation over the years is shown in Figure 1.

In 1901, the urban population in Kerala was 4.5 lakhs which has increased to 159.3 lakhs by 2011. Urbanisation in Kerala shows a

remarkable improvement in 2011 census. Urbanisation as measured by the share of urban population has shown a sharp increase from 25.96% in 2001 to 47.72% in 2011 in Kerala. Corresponding levels for India were 27.78% in 2001 and 31.16% in 2011. The main reason behind this demographic phenomenon is that the growth of census towns and urban outgrowths.

In Kerala, the degree of urbanization was low in the pre-independence period. It was only 7.11% in 1901 and it has increased to 13.48% in 1951. From 1961 to 1991 the growth of urban population was increased from 15.11 per cent to 26.39 per cent. According to 2001 Census growth of urban population of the state reduced slightly to 25.96 per cent. The reason for the decline in percentage of urban population in 2001 have been due to the reduction in number of census towns and the change in jurisdiction in statutory urban area in the state. 0.43 percent decline is due to the a few census towns in 2001 census is considered as rural and declassification of municipalities like Pandalam, Piravom, Koothattukulam and Mannarkad. Still more than one-half of the population in the state lives in urban areas.

Table 3 Trend of Urban Population of Kerala and India (1901-2011)

Year	Level of Urbanisation		Urban Population in India & Kerala		Decadal Growth of Urban Population		Number of Towns	
	Kerala	India	Kerala	India	Kerala	India	Kerala	India
1901	7.11	10.8	4.5	258.5	-	-	21	1827
1911	7.34	10.3	5.3	259.4	15.44	0.35	27	1815
1921	8.73	11.2	6.8	280.9	29.78	8.27	44	1949
1931	9.64	12.0	9.2	334.6	34.58	19.12	53	2072
1941	10.84	13.9	12.0	441.5	30.47	31.97	62	2250

1951	13.48	17.3	18.3	624.4	52.72	41.42	94	2843
1961	15.11	18.0	25.5	789.4	39.89	26.41	92	2365
1971	16.24	19.91	34.7	1091.1	35.72	38.24	88	2590
1981	18.74	23.34	47.7	1594.6	37.64	46.15	106	4029
1991	26.39	25.71	76.8	2176.1	60.97	36.47	197	4689
2001	25.96	27.78	82.7	2853.6	7.6	31.5	159	5161
2011	47.72	31.16	159.3	3771.0	92.72	31.18	520	7935

Source: Various Census Reports   *Population in lakhs*

Kerala experienced lowest decadal urban growth rate of 7.6% in comparison to the decennial growth of 60.89% between 1981 to 1991. With the declassification of forty two towns, the rate of growth of urban population had come down to a very lower level of 7.64 per cent in 2001. Reversing this trend, the growth rate of urban population has crossed 90 per cent in 2011, an ever high growth rate achieved during the last 110 years. In relation to this, the present increase in the urban growth rate is about twelve times These growth rates of the state demonstrate that whilst net migration has been a contributing factor to urban population growth, while natural increase has been the dominant explanatory factor in 1991 - 2001.

Figure 1 Level of Urbanisation of Kerala and India (1901-2011)

Smitha Pavianose & Christabell
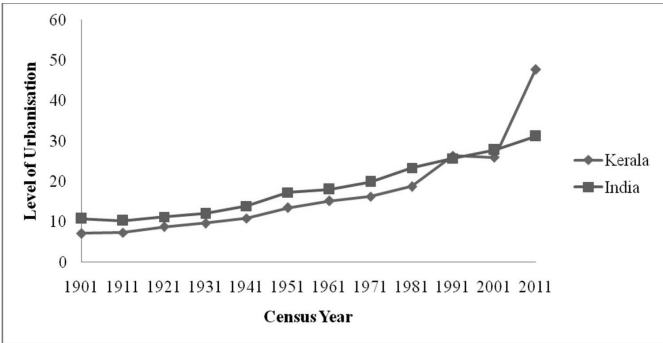
Changes in Size Class Composition of Urban Places and Population in Kerala

Most of the disparities in the urban settlements are closely linked to their population size and growth. It is therefore pertinent to study the distribution of urban places according to certain ranges of population size. Table 4 gives the number of towns in each size class for the years 1961 to 2011.

In every decade, a major chunk of the urban population growth has been contributed by Class I and Class III cities. Class I cities numbered 4 in 1961 but now they are 9 in number. These accounted for 44.6 percent of the total urban population in 2001. The share decreased to 20.47 percent in 2011. The share of Class II towns in state's urban population decreased from 19.2 percent in 2001 to 11.85 percent in 2011. The largest share of population goes to Class III towns, which account for 27.8 percent in 2001 and increased to 49.7 percent in 2011. These three class put together contribute 91.7 percent of total urban population in 2001 and it was decreased to 82.33 percent in2011. Barely 8.3 percent of urban population in shared together by Class IV (37), Class V (15) and Class VI (1) towns in 2001 and it was 17.91 percent in 2011. The total urban population living in Class II and Class III towns was 47 percent in the year 2001 and it was increased to 61.59 percent in2011. The analysis thus makes it clear that the crowd of medium towns in Kerala accounts for its higher town density. Subsequent section deals with the spatial disparities or degree of urbanisation among the districts within the state. These differences are analysed in the next section.

Table 4 Number of Towns and Town Density across Size Class 1961-2001

Size Class	Number of Towns					
	1961	1971	1981	1991	2001	2011
I 100,000 or more	4	5	6	7	10	9
II 50,000 - 99,999	5	7	8	20	24	29
III 20,000 - 49,999	31	40	64	100	72	254
IV 10,000 - 19,999	33	25	21	53	37	159
V 5,000 - 9,999	15	9	6	16	15	61
VI 5,000 or less	7	2	1	1	1	8

Note (1) Total number of towns include both statutory and census town.
Source: Various Census Reports

The Degree of Disparity in the Level of Urbanisation

The degree of urbanisation for Kerala is 47.72 percent in 2011. But a disaggregated analysis at the district level reveals that there is marked variation from this mean. The degree of disparity in the level of urbanisation among districts during the period 1961-2011 has been depicted in Table 5.

Table 5 Degree of Urbanisation by Districts: 1961-2011

District	1961	1971	1981	1991	2001	2011	Rank in 2011
Thiruvananthapuram	25.7	26.0	25.3	33.9	33.8	53.80	6
Kollam	8.0	7.9	13.2	18.6	18.0	45.11	7
Pathanamthitta	-	-	5.5	13.1	10.0	11.00	12
Alappuzha	15.9	16.9	15.9	30.5	29.4	54.06	5
Kottayam	12.6	13.6	9.5	17.6	15.4	28.58	10

Idukki	-	3.3	4.6	4.7	5.1	4.70	13
Ernakulam	23.3	29.4	39.6	48.8	47.7	68.1	1
Thrissur	11.0	11.7	21.1	26.3	28.2	67.19	2
Palakkad	10.9	12.7	10.1	15.8	13.6	24.09	11
Malappuram	5.5	6.7	7.4	9.1	9.8	44.19	8
Kozhikode	27.0	30.8	27.2	38.3	38.3	67.15	3
Wayanad	-	-	-	3.4	3.8	3.9	14
Kannur	17.8	14.5	23.4	50.9	50.5	65.05	4
Kasaragod	-	-	4.9	16.5	19.4	38.78	9
Kerala	15.1	16.2	18.7	26.4	25.9	47.72	

Notes: Idukki district was formed during 1971 census. Kasaragod and Pattanamthitta districts were formed during 1981 census and Wayanad district was formed during 1991 census.
Sources: Various Census Reports

Distribution of Urban Population by Districts (Percent) 1961-2011

A cursory exploration in to the district-wise distribution of urban population would reveal that a major proportion of urban population is concentrated in coastal districts like Kannur, Kozhikode, Ernakulam, Alappuzha, Kollam and Thiruvananthapuram as shown in Table 6. Ernakulam stands out as having the largest proportion of urban population in 2011 (14.0%). At the other extreme is Wayanad with 0.2 percent. It can be observed that the significance of Thiruvananthapuram, Alappuzha, Kottayam, and Kozhikode have been declining overtime. Ernakulam, Thrissur and Malappuram show an increase in their urban population. It seems that less developed districts like Idukki and Kasaragode are slowly picking up. Next section deals with the structural transformation in Kerala and how to affect the process of urbanisation in the state.

Table 6 Distribution of Urban Population by Districts (in Percent) 1961-2011

District	Year					
	1961	1971	1981	1991	2001	2011
Thiruvananthapuram	17.6	16.5	13.7	13.0	13.2	11.2
Kollam	5.7	5.5	7.8	5.8	5.6	7.4
Pathanamthitta	-	-	-	2.0	1.5	0.8
Alappuzha	12.2	10.4	7.8	8.0	7.5	7.2
Kottayam	6.5	6.0	3.3	4.2	3.6	3.6
Idukki	-	0.7	0.9	0.7	0.7	0.3
Ernakulam	15.5	18.4	21.0	17.9	17.9	14.0
Thrissur	7.3	7.2	10.8	9.4	10.2	13.1
Palakkad	6.7	6.2	4.3	4.9	4.3	4.3
Malappuram	-	3.0	3.7	3.7	4.3	11.4
Kozhikode	16.9	16.2	12.8	13.1	13.3	13.0
Wayanad	-	-	-	0.3	0.4	0.2
Kannur	11.6	9.4	13.7	14.9	14.7	10.3
Kasaragod	-	-	-	2.3	2.8	3.2
All	100	100	100	100	100	100

Source: Calculated by author based on various census reports

Economic Structure and Urbanisation

Kerala economy has been undergoing a phenomenal transformation characterized by steadily decreasing share of agriculture sector and increasing share of non-agricultural sector. Generally urbanisation is the result of economic development through industrialization. But in Kerala, the contribution from secondary sector to the GSDP (2013-14) was only 19.9 percent at 2004-05 constant prices. The sectoral distribution from secondary sector is decreasing and showed a growth rate of 1.34 percent only. This figures proved that industrialization

has no specific role for urbanisation in Kerala. Therefore in Kerala, urbanisation is the result of growth of territory sector. The driving factor for the growth of the territory sector is mainly the growth in transport, storage and communication sectors which is showing an increase of 12.69 percent in 2012-13 to 16.78 percent in 2013-14. It is significant to examine whether such changes are likely to affect the process of urbanisation in the state. In this connection, we hypothesize that the level of urbanisation is positively related to the percentage of Gross District Domestic Product (GDDP) income from secondary and tertiary sectors. In this connection, we hypothesize that the level of urbanisation is positively related to the percentage of Gross District Domestic Product (GDDP) income from secondary and tertiary sectors.

The hypothesis was tested by the following procedure. District wise data relating to Gross District Domestic Product income generated from various sectors for the year 2010-11 derived from the Economic Review. District wise figures of urbanisation are worked out from 2011 Census reports. Correlation coefficients were worked out between these two variables. The results are shown in the Table 7.

Table 7 Relationship between GDDP Income and Level of Urbanisation

Industrial Classification	Coefficient of Correlation
Primary Sector	0.362
Secondary Sector	0.645**
Tertiary Sector	0.810*

Source: Computed　　　　　*Significant at 1% level
　　　　　　　　　　　** Significant at 5% level

The degree of urbanisation was found positively to the percentage of state domestic product income from primary, secondary and tertiary sectors and secondary and tertiary sectors are statistically

significant. Thus the hypothesis framed in this regard was validated. The growth of service sector or territory sector gave more employment opportunities and recorded the highest rate of growth. Therefore in Kerala, urbanisation is the result of growth of territory sector. The driving factor for the growth of the territory sector is mainly the growth in transport, storage and communication sectors.

Urban Poverty and Urbanisation

Urban poverty is one of the major issues of urbanisation. It is a multidimensional phenomenon. The urban poverty was not only nutritional deficiency but deficiencies in the basic needs of housing, water, sanitation, medical care, education and opportunities for income generation also. In Kerala, even if urbanisation is placed at the centre of its development path, poverty is continuing among urban people. The available data shows that poverty reduction in rural areas, which declined from 13.20 percent in 2004-05 to 7.3 percent in 2011-12. However the reduction in urban poverty was just marginal, from 20.20 percent in 2004-05 to 15.3 percent in 2011-12. Thus far, urban poverty in Kerala is more than double compared to the rural poverty level, and may further increase if not immediately addressed due to unemployment and lack of economic opportunities in urban areas.

Conclusion

The forgoing discussion shows that Kerala society by and largely urbanised. In Kerala there is no such rural-urban difference therefore it is termed as rural-urban continuum. The study clearly proved that growth of urbanisation in Kerala has shown a remarkable improvement. The main reason behind this is that the enormous growth of census towns. Correlation coefficient was worked out and is showed that the level of urbanisation is positively related to the percentage of Gross District Domestic Product (GDDP) income

from secondary and tertiary sectors. The growth of service sector or territory sector gave more employment opportunities and recorded the highest rate of growth. Therefore in Kerala, urbanisation is also the result of growth of territory sector.

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AN EXPLORATION IN TO THE MODES OF BEING: TOWARDS A HUMAN ONTOLOGY OF EXISTENCE

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Abstract

Man and his existence in this world is a never ending topic of pursuit for all disciplines. The realm of philosophical enquiry dealt with his existence in a dehumanised manner since the rise of existentialism. In existentialism the concept of being of man and the ontological status of modes of his existent being are treated with a more practical, applicable and convincible manner. This article is an attempt to analyse the ontological status of human being and the modes which creates it. Human ontology, the humanised version of being explores into the practical aspects of the existent being. The horizon of being, potentiality of being, being and society and being-towards-a-goal etc. are the important pillars which constitute it. By understanding these modes man can go beyond his limitations to the transcendent level of existence. He is nothing but a being with immense potentialities. The realisation of the potentialities and being in 'Being' is the core of individual existence.

Key Words : Being, Ontology, Existence, Potentiality, Transcendence

According to Oxford Companion to Philosophy: "Ontology, understood as a branch of metaphysics, is the science of being in general, embracing such issues as the nature of existence and the categorical structure of reality" (Lowe, 2005, p. 670). The term 'being' is one of the fascinating words in Philosophy. It literally means 'what there is'. Therefore the concept of being is the subject matter of ontology. It is the quest of man for attaining knowledge which ultimately has become a driving force to discover all the

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exclusive and inclusive entities of this world. He seeks constantly and relentlessly about the ultimate reality of the Universe. He confronts everyday life situations and having constant struggle with the problems he face in this world. While he is a human being, he is also in search of the being and therefore it is a question of relevance.

Early Greek thinker Parmenides says that whatever is 'known' to us is known as being. This notion is related with our cognitive faculty. But the notion of being also implies as one, unchanging, and eternal. Our thought process is about a being and it is reproduced in terms of being. According to Plato and Aristotle it is the main object of enquiry, of scientific investigation, and the basis of the notion of truth. This is the central concept of debate from Parmenides to Heidegger. Plato's notion of the universal is a being which is self-sufficient, perfect, unchanging, and eternal, identified with the good or omnipotent. The abstract part of the study of being concerns the kinds of things whose existence we have to acknowledge: abstract entities, possibilities, numbers, and so on, and disputes over their reality form the subject of ontology.

According to Aristotle the characteristics of being or an entity in order to count as being are: everything must be either an individual thing, or a property, or a relation, or an event or a state of affairs, or a set. The existence, or being, of a thing is what makes it an entity. Whatever has identity and is distinct from everything else is an entity. The nature of the connection between an entity and its properties and relations is what makes it an entity. Every entity must have properties and perhaps must enter into relations with at least some other entities. Every entity must be logically self-consistent. In this sense human being is an entity, and every human being is different from one another. So ontology of human existence and his being is taking to consideration.

Existence and Being

The philosophers were dealing with the concept of being as an abstract entity during the last centuries. So Leibnitz, the rationalist thinker tried to point out that we could not possibly have the idea of being if we were not beings ourselves and thus there is a reason for our existence. According to the existentialist thinker, Karl Jaspers our reason comes to rest when being is disclosed. The characteristics of reason are, it is dissatisfied, it always doubts and it always questions. Reason is the faculty which make the consciousness non-mechanical. Reason gives meaning to existence. Otherwise it will become empty, arid and violent one. Reason and existence are mutually dependent. They are inseparable. Without existence reason shall become a cognitive faculty only. Since Plato and Aristotle reason is of prime importance. According to Plato it leads to the idea of good. Whereas for Aristotle life of reason is the life of God.

The culmination of dehumanization of being happened in Hegel, the German idealist. He declared pure being as pure nothing, as complete emptiness, without determination or content. This indifferent attitudes paved the way for an anti-idealistic revolution. The forerunner of this movement was Kierkegaard, a Danish protestant thinker. In contrast to impersonal, objective, timeless schemes and eternal truths he defended subjectivity and subjective truth. As a result of vehement critical approach to Hegel he stood for individual existence and the 'either- or' situations human being confronts. According to him "by dint of knowledge, we have forgotten what it is to exist. The existent individual is impassioned, impassioned with a passionate thought; he is inspired; he is a fond of incarnation of the infinite in the finite" (Singh, 2009, p. 2). He rejected Hegelian notion of automatic dialectical process which deals with timeless ideas and hollow generalities.

Existentialism holds that more than the generality the individual

exists. But traditional philosophy treated being in a general sense and not bothered about whether such type of a being exists or not. They are not concerned about whether there is anything in this world according to their idealistic constructions. The existentialist philosophers gave us an ontology of human existence. They searched and formulated the modes of being of man. According to long tradition, there are kinds of being and modes of being. The kinds of being may be subdivided in various ways: for instance, into universals and particulars and into concrete beings and abstract beings. Another term for 'being' in this sense is 'entity' or 'thing'. In a second sense, being is what all real entities possess—in other words, existence. Being in this second sense has various modes. Thus the being of concrete physical objects is spatio-temporal while that of abstract mathematical entities like numbers is eternal and non-spatial (Lowe, 2005).

Again, the being of some entities for instance, qualities is logically dependent upon that of others, whereas the being of substances is logically independent. According to Heidegger and Sartre human existence can be understood in terms of four basic modes; Being-in-the-world, Being-with-others, Being-for-oneself, Being-towards-a-goal. These are the major pillars in the human ontology. We cannot find these modes in a structured way but as only lived moments and as relations with the world.

Horizon of Being

Man's existence begins with his position in the world. As Heidegger upholds that *Dasein* or Being-in-the-world or Being-there is human existence. "Heidegger's transcendental approach to the question of being, which finds its articulation in the notions of 'transcendence,' 'horizon,' and 'condition of the possibility'"(Vallega-Neu, 2003, p.8). He exist in his horizon spatially and temporally with other objects. So there is an expansion and horizon of being that is a heightened awareness of the immensity of the whole. The horizon of his being forms the limit beyond which thought cannot go. The Being beyond the universe, limitless, though unseen is the field of ontological awareness. We can think of ontology as initially and basically an obscure but over-powering awareness of the untold immensity and portentousness of that which encompasses all that is present to us. Human ontology does not give us any new object. "It transforms the meaning of the world of objects, by awakening in us a faculty of sensing what authentically is in the phenomena" (Wallraff, 1960, P.191). It alters our entire consciousness of being.

Man and material objects are different and have different modes of existence. Material objects possess inert existence but man is actually involving and participating in his existence. Sartre argues that "the universe is made up of two fundamentally different kinds of things. The 'in-itself' corresponds roughly to Descartes' extended substance: it refers to all the material entities in the universe. For Sartre, whatever is in-itself simply is. A 'for-itself', as by now is obvious, is the kind of being that we all are. Thus it corresponds roughly to Descartes' thinking substance" (Levy, 2002, p.29). Man is related to his environment deeper than a material body because of this element of participation. He creates the environment as well as live in it. To give a sense to his life he acts and reacts in the environment, constantly participating in it and build up a world of his own. He felts about his existence and when he felts about it, it gives an authentic nature to his existence.

Human ontology of existence gives meaning to this world and exists in it. At the felt level of existence he sometimes not clear about the difference of him and his world. This feeling is the driving force of the mode of human being as being-in-the- world. Through this mode of being he wants to realize his goals through involvement and participation. Man is born into this world, to certain environmental

setting which may or may not be liked by him. He sometimes finds the things around him as hostile and want to escape from all this. This sense of liberation is another factor in man's existential situation. So existentialists says man is thrown into this world. At the first stage he is incapable to use his choices in this world. Before his birth itself human beings live here so it is not a non-human world. But from the time of birth itself he starts his struggle to exist. But this world is not fully hostile to him. He have favouring factors of existence and hindrances also there. He gradually understands that he can participate in this world and live in it. The question of power arises next. He wants to exercise it and change his environment. But when he exercises it there will be reaction from the environment. So the relation of man and his environment is not one-sided one but it includes actions and counteractions.

The ontological situation of existence sometimes reduces himself into an object. To overcome this objectification man has to aware of his own existence. He has to be aware of his sense of subjectivity. This objectification of man and the struggle to overcome this gives him a duality as subject and object. Man want his subjective existence in this world, which is the horizon of the being in the world. For this he confronts with the projects of this world. The peculiarity of human being is that he knows his past as history and knows that he has a future. But future is like an uncertain entity so it creates an anxiety or anguish in man. This indefinite future and man's anxiety creates the potential character of existence in this world. Even though he wants to create his own world and overcome his limitations and want to confront with his horizon of being and thus give significance to his life.

Being and Society

The next point in the deliberation of existential modes of being is being-with-others. Man is not a single being in this world. He cannot lead an isolated life. He is social being and his socio cultural identities make him what he is. But he is not aware of these identities always. But he takes part in it to build up his identity. Man establish his relation with this world through being-with-others. Man is a conscious being and aware of the existence of other conscious being like him. Every time he come in face to face with these social settings. He starts his life with a definitive social background, as he lives the successive phases of his life through family, religious institutions, class relations, etc. To Sartre man's approach to other human being is a hostile one. But as a fact he is born into a society and has to grow up in a model set by others. He uses the amenities of others like language, culture, manners, instruments etc. He creates his own ideas on this foundation laid by others.

When he is aware of the freedom he can use he become conscious about the responsibility he has to bear. The famous dictum of Sartre 'man is condemned to be free' is relevant in this context. Man as an individual confronts with the life situations. He can choose in this situations but when he choose the rules and customs laid by others influences him. Even though, he is responsible for his choices. He has to choose in the world he is in and the society he lives. The action he chooses is influenced by the external factors set by others. To decide what to do his starting point is the rules laid by other people. He has to work on this ground to establish his own ideals. When he wants to change the situation he is in the situation also changes him. Thus the question of absolute freedom is nothing but an ideal only. It is meaningless in these social circumstances. Human beings set out from what they are to what they want to be.

As man is not solitary he considers other human beings also. "Other people cannot directly bear witness to my being-for-myself. Yet, as we all well know, this does not imply that they can regard me as simply a thing, a mere in-itself. It is normally impossible to take

towards a living human being the kind of attitudes we take toward inanimate objects. Thus, when another person looks at me, a third kind of being arises in the world. This third kind of being is 'being-for-others'" (Levy, 2002, p.37).When he take a decision he knows others also have the right to take the same one. This sense of choice makes him responsible for his actions. When we take the instance of a society where people are aware of their deprivations, the general consensus shall create among them for the common good.

Potentiality of Being

At first moments of life human beings are not aware about their potentialities of self. But to be aware of other things and other human beings is at the same time to be aware of oneself, though such potentialities may not be as clear as the consciousness of things other than oneself. We cannot understand the awareness of other objects without relating them to some sort of self-awareness. Thus, we can describe another mode of existence and it can be called Being-for-oneself. It is directed towards the realization of the potentialities of the self.Existentialism is a philosophy which gives prime importance to individual existence. The awareness of this individual existence is got through consciousness of human beings. To be conscious means to be conscious of something, that is a potential factor towards an object or a thing or an idea. A man is aware of existence through his consciousness. But according to existentialist, existence precedes essence is the key point to them. Sartre points that being are of two types, being-in-itself and being-for-itself. The first being-in-itself is the fundamental thing to our actual potentialities of the self. The second one denotes human being as he is conscious of his own existence. The 'for' in being-for-itself stands for consciousness. Thus by this dictum human beings potentiality related to his consciousness which gives meaning to this world.

Human actions create one's potentialities to his own existence. But these actions has two aims one towards the society and other for one's own self motives. In the context of action man raises a question: what good will the action yield to himself and society? He wants to do actions for himself for expressing his potentiality. But the moment of creativity he shares an affinity with other individual also. The whole world becomes identified with himself and his potential self is an extension of his own existence into others. The idea of potential being refers to an inter-subjective relation.

The idea of potential behaviour springs from a desire. This desire is something he wants which he do not aware. It is not just a relation of having but just a state of being. Man by nature wants to satisfy his needs and the desires. Also for man at the time of individual crisis he is completely alone. But he is confronting the situations in a world which is actually being- with- others. Man's action may be for him only but the end result will be directed towards being- with-others. Self-knowledge of man is impossible in case of the absence of others. Because, if we want to know the intensity of the potential nature of ourselves, we have to compare it with other's experience of the same thing. Man's true being consists in his awareness as being-oneself and he wants to realize the being- for-oneself, but such being comes to established through being- with- others.

Being-towards-a-goal

Human being is always strive for satisfy his needs and desires. Man is a purpose oriented being and even in the moments of lived existence, his primary objective is to satisfy his basic urges. In the development stage of human consciousness, the urges take a definite shape and are regarded as goals. In this way, we can think of another important mode of human existence and it can be called Being-towards-a-goal.

The existence of human being is for nothing but fulfilling his

desires. These desires constitute goals to live in this world. Actually every moment he is striving towards a goal. In other words the lived experience reveals certain characteristics which point out that man is within the environment trying to satisfy his wishes and desires. Which constitute the mode of existence, being-towards-a-goal. In the lived existence man is directed to something which can satisfy his desires. But this mode has only relevance when the above three are fully realised. Man's authentic being thus consists in realising his existence directed towards a goal, which will give his life fullness.

Some existentialists are of the opinion that man's existence has also some transcendent aim to be achieved. This transcendence of man in this world itself is a part of authentic existence. The individual who realises the possibilities of authentic existence move towards transcendence which makes the ultimate goal of human being. But this ultimate is achieved through existing with simple goals that to be realised. Person to person this goals may be different. It is the action towards that goal which give meaning for a life.

The different ideals of existence which the man wants to accomplish help him to realise the true nature of his being. He starts to reflect about aspects which give him authenticity. This reflection helps him to understand he is all alone in this world and compelled to choose his own alternatives or can choose not to choose. But this option 'to not to choose' give him a status of passive existence. He has to actively participate in this world to attain his goals which gives him authenticity. Human beings want to transcend his own limited narrow trajectory of existence. As he realises the possibilities of authenticity he make every effort towards this transcendence.

Ontological Wholeness of Being

The realm of ontology lies above human thought. It is experienced directly with discussing reason or the thinking process. Thus we human beings grasped our existential situation and directly aware of the wholeness of being. Therefore wholeness of being becomes lucid and transparent for us and it is unconditional, infinite, all transcending the primal source. Being is called absolute which must contain within itself, the criterion of truth. Being is not produced by us and it is not dependent upon our interpretation. Being is the ground of all that is and is the presupposition of all knowledge and hence cannot itself be comprehended as a 'whole' of human thought.

Heidegger is the existentialist philosopher who talked about the authenticity or the wholeness of concept of *dasein*. According to him we speak of various entities and in different senses. Everything is an entity, what we speak of, what we mean, what we adopt an attitude to; an entity is also what we are and how we are ourselves. Ontology of Being lies in 'that it is' and in 'what it is', in reality, availability, consistence, validity, in the human (*Dasein*), in 'there is'. Heidegger treats the human being as the discoverer, the beholder, the opener of the truth of the being. This is the position of ontological awareness of the wholeness of being.

According Jaspers "by becoming aware of transcendence, the infinite which contrasts his own finiteness, man is said to transcend his finiteness and to be directed to an origin other than that which science makes intelligible to him in his finite existence"(Laing, 1960 ,p.23). Transcendence cannot be thought or made the object of thought. Because it belongs to the realm of the encompassing, that which comes before subject and object. Transcendence is indeed the encompassing of all encompassing. This can be neither visualised or grasp in thought.

The sense of transcendence and directedness towards something other than himself give him a sense of perfection. This goal of transcendental existence is something that can be called as spiritual existence. This creates the ultimate goal of human life. This search for communion with the ultimate, which is other than himself

gives the ultimate quest in human life. Thus he enters into a more meaningful relation with others and this world.

Heidegger is of the opinion that Being is broader than all beings- and yet nearer to man than all beings, whether they be rocks, animals, works of art, machines, angels or God. Being is what nearest to man. Yet this nearness remains farthest removed from him. Being is not a being, because it is that which makes beings present to man, and men to each other. It is nearest to man, because it makes man what he is. Being encompasses all beings, just as a domain of openness encompasses everything found in it. It is the dimension out of which pace and time come to presence. It is the domain of openness, as it is the lighting process, by which beings are lit up. If beings are 'subjects' or 'objects', then the light itself is neither one nor the other, but it is between them. It makes possible the encounter between them. It is from Being Heidegger thinks, that metaphysics takes it vigour. Being and the structure of Being are beyond every entity and every possible character which an entity may possess. Being is pure and simple transcendence.

The ontology of human existence is built upon the exploration of the modes of being. If we reflect more deeply then we can understands that actually these modes of being are nothing but one. These modes are dependent on one another and overlaps with one another. We can't make a separate heads without mentioning the others. Nowadays traditional metaphysics actually needs a revamp and reconstruction because of the scientific and rational progress of man. Human ideologies creates the ontological view of his existence to identify the status of his life. So the transcendental level of our being is important for the exploration of the ontological aspects of existence.

Conclusion

The thorough understanding of the existence of the mode of being will give man his exact position in the world. Man wants understand the distinctive nature of each element of the ontological nature of the whole. It is on the basis of the definite distinctiveness of the patterns found in man's basic wholeness of existence that the sciences and the other disciplines develop. It may be said that man's basic nature is an expressive one in which he develops his being and tries to understand everything exist in the world. So these modes build up the foundation of existence and a profound deliberation about these modes helps to create a human ontology which is far humanised one. Thus we can fill up the voids of being that created by traditional philosophical notions.

The existential modes of being characterised as live-in-being, move-in-being, and being-in-Being. This can be restated as living-in this world, moving through being and being in transcendental Being. As stipulated earlier, the ontological existence of being is a wholeness of Being that is the transcendental aspect in this world. But the concept of this wholeness of Being which is somewhat impossible entity to understand. It is the human ontological nature of our being which conceives about the transcendence of Being. The discussion about Being is a never ending process in the East as well as West. It is Heidegger, the philosopher of Being who tried to formulate it as a phenomenological ontology. To start deliberate about the Being, one has to understand the modes of being and the ontological awareness of our existence. The Being as a whole which can understand the oneness of existence with Being. This mode of Being exceeds the limit of any philosophy, culture and socio-political backgrounds. In this context man needs a philosophy of understanding the being with the Being which is of contemporary relevance. His transcendental level of existence leads to the notion of superman. It points towards the ability of human being to achieve higher goals than his restricted realms due to any ideologies

or beliefs. His existence is the beginning of all enquiries. And the products of these enquiries must lead man to a peaceful harmonious co-existence by understanding himself better.

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IDENTIFYING THE PARADOX OF NATURE AND MYTH IN ONAM CELEBRATION

Vandana M.V *

Abstract

The Indian subcontinent is a land of diversity of festivals but there are some common features in celebrating agrarian festivals. In the Kerala society, the celebration of Onam festival is knitting the local folk tradition, local myths through their celebrations. Tales of Onam focus on the myth of bad over good. The Onam festival is very much related to nature, it is believed to be a harvest festival and is very clear from the practices of the celebrations like making flower carpet in the courtyards, the feast, and the games which indirectly shows the relation and dependence of man with nature. Present study intended to understand about the symbolic representation of the Onam festival through the tales and oral folk songs and practices and its relation with the nature. It tries to enquire how the myth and nature are intertwined to maintain Onam festival in contemporary Kerala society.

Keywords: Kerala, Tradition, Culture, Nature, Onam festival.

The human civilization took place through the process of evolution of decades. When man started to live, they started to worship the nature as God, which made them to survive against their physical hazards. To establish the belief in natural powers, they intertwined the belief with the local tales. which resulted in the emergence of the new myths, and the mythologies were oral in nature. Myths have been studied as fractured sources of the oral history as a clue to the society's dominant values and also as a social charter and for their universal structures. Festivals are being

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celebrated in every society, in every culture; it remained as a melting pot[1]. History of civilization started with the quest for survival where humans have to fight with every situations as a hazard for their existence. The man started to depend nature for food, shelter and for everything. Their question on existence made them to believe in the nature, which made them to belief and customize the water, sky, rain, earth, fire as gods[2]. This strengthen man and has conquered the obstacles. Thus the dependency towards his beliefs and to protect these same beliefs, man had intertwined the local myths with historical beliefs. In this way the myth, nature and the man, the trio have anunex plainable connection with each other. The shades of this can be seen in every society and in every civilization. The 19th century social scientists had enquired about the relationship between man and nature, in which the works of Emile Durkheim points to the development of religion attributes to the primitive man is associated with such emotional feelings not only with the members but also with the environment and ecology which he lives which lead to the Totemism (Jones, 1986).

In Indian society, primarily known as the "land of diversities" where the nature, myth plays an important role in the everyday life of its people. The reflection of being and togetherness of a society is visible only through its celebrations. In Indian subcontinent the festivals and celebrations act as a catalyst to the society and its life. All the year, 365 days Indians are having some or other festivals, some may be the agriculture related festivals, the season festivals, religious and community festivals, etc. were people do celebrate it with great ecstasy and abundance. The collectivity and community feeling are transferred to the younger generations through these celebrations. In India, where most of the people were depending up on agriculture and allied occupations. So the importance of agricultural related festivals comes in list with high priority. In most of the celebrations

where it is Onam, Pongal, Baisaki, Bihu, etc, when it is fragmented, which is having an unexplainable relationship between myth and nature.

Many social scientists have defined culture and its structures, with in culture is having a subculture which is in most case dominating the particular area. Like that from the Indian context of festival celebration on agricultural festivals, Kerala's Onam is having another phase in the Kerala society, where apart from the other festivals, Onam festival celebration is having significant role in the Kerala's culture as well as Kerala's tradition along with history. It is an agricultural turned[3] to be religious festival. The agriculture harvest and sowing festivals are very common among the all the Indian societies. The sharing among the members of the society, community celebrations, ritual practices, along with the background or the support of the local myth or the local history is the common characteristic of every festival which is common in the Onam festival celebration, which is celebrated in Kerala and all over the Malayali people around the world[4] as part of identity establishment in the migrated places. The agriculture have a major role in the Indian culture as the majority of the present day festivals are having the very close link or base with the agriculture related harvest and sowing. Like any other festival in Indian society in Kerala, the Malayali have a festival called Onam that explains the relation between man, culture and nature. Onam is having a great relationship to the land, climate or seasons and the agriculture of Kerala. Onam is considered to be natural and nature's festival by the ancestors[5].

Onam festival is considered to be nostalgic of the celebration for the people of Kerala, which had been enjoyed in the past. Through the myth points it as remembering the good olden days of King Mahabali and his generous rule to his people. The studies on Onam myth is very interesting, there is no unanimity in interpreting the

myth of Onam festival as it is intertwined with local culture and local myths in the background of local history. Understanding the Myth of Mahabali through the Indian epic Bhagavathapurana[6] as it explains the king Mahabali myth in connection to the Vamana Avatar (fifth incarnation of the Lord Vishnu), as to protect the peace and truth in the earth, King Mahabali was sent to the Pathala (the other world). According to the above myth explains Onam is celebrated in remembrance to the reign of Mahabali, the mythological king who is said to have ruled once Kerala. He is reported to have been humbled by Lord Vishnu who appeared as a fair weeping young boy. Hindu legends put this appearance down as the 'Vamannavathara', or dwarf incarnation. Upon his arrival, the Vamana asks for three feet of land from Mahabali and the King agrees this and the Vamana then grows up and measures the whole three worlds[7] in the first two steps and asks for a place for his third step. Honoring his commitment, Mahabali shows his head and was sent to Pathala, the underground world. Lord Vishnu grants a wish to the king that he can come and meet his people once in a year and it is believed that Mahabali will come to visit his people on this particular day, and this is the story behind the celebration of Onam[8] (Shastri, 2008).

The characters of Mahabali is identified differently in literatures, Bali as a myth and Bali as a practice, as per the (Bowker, 1997:123) Bali myth is stated Bali as the one of the leader of the daityas (demons) and grandson of the Prahaladha, who had acquired the sovereignty over the Triloka who was tricked and cheated by the Lord Vishnu in the form of the Vamana (dwarf incarnation) to regain the power to the Gods from the Bali. And as a practice of Bali is an offering which is in Hinduism and Buddhism, of grains or rice to the gods or spirits so that the deceased will attain 'Brahman' (favorite to god). (Bowker,1997:123). The Bali is use in two contexts, one as a tax, and other as the name of the King. With Kautilya, it came to be known as religious tax (Kautilya, Artha. pg.58. The second reference of the Bali name is of the daityas King who was the grandson of Prahaladha (the believer of Lord Vishnu).

It is strange that the Onam mythologies are different in different parts of Kerala. The mythical stories regarding Onam, Mahabali, Vamana, even the way of celebration is different from one place to another. Instead of the Mahabali tradition, in southern regions of Kerala, which celebrates Onam as a commemoration of Thrikkakkarayappan, the deity in the national temple at Thrikkakara, which was once the Chera capital (Puthenkalam, 1977). Regarding the worship of Trikkarakarayappan, the myth of the incarnation of Vishnu as Vamana is the Thrikkakkarayappan. During the Onam season, the effigy of Vamana is made of sand and is worshipped. In the present day the pyramid shaped Thrikkakkarayappan idol[9] will be made and worshiped along with the Pookalam (flower carpet which is made of fresh flowers).

Method

This paper intend to apply the structural approach proposed by Levi Strauss and the Marxian approach is used to interpret and connect the myths regarding Onam and show how the evolution and changes to the myth symbolizes the course of socio-structural changes that the indigenous people of this region went through from the indigenous to the present day Malayali society. Where the study is fragment in to two structured groups and the study triggers to the question of how Onam festival have originated as a simple harvest festival of the native agricultural community of Kerala, but after the Aryan invasion and the heirachisation of the Aryan civilizations with the Dravidians at the bottom layer leading to their subjugation and exploitation lead to the creation of folklores about an ideal king and his ideal state which existed before the Aryans came. But the Aryan folk used their power as a process of introducing a new socio-

religious system into the community and had monopolized control over that. They made sacred texts and scriptures which segmented the society into castes which made themselves at the top. The notion of the ideal king became an Asura and the one who vanquished him became the avatar of the god- liberating him into immortality and subsequent association of several religious practices to the festival- the myth again undergoes critical changes and yet in course of time almost as a revenge against this cultural hegemony of total strangers, Onam has evolved into a highly secular festival with equal participation from all sections of people in the Kerala region and has even become a cultural icon of Malayali people around the world integrating them, becoming the epitome of their cultural glory.

Discussions

The paper triggers to the question of how the nature and myth contributes for the celebration of Onam festival in the Kerala Society. The question will be discussed in two sections
1. The identifying significance of Nature in the Onam celebration
2. Understanding the importance of myth in Onam celebration.

As discussed in the introduction the nature and myth is interconnected. Every festival is celebrated for joy and happiness and also maintain the togetherness, The Onam festival practice is very much related to the nature and life of the Keralities. The Onam festival has great connection with the nature of Kerala. Ecologically, the festivals may be classified generally into those of sowing and reaping and in its origin Onam belonged to that of reaping or harvesting category. Understanding the history of Kerala in genesis before the advent of the Aryans into southern India existed as a harvest festival and celebrated so by the agricultural community in the primitive Kerala region. My inference is that the myth of 'king Mahabali' was a later development as character's in the myth

along with 'Vamanan' who is an avatar of Lord Vishnu, a Hindu God became a part of the Kerala community only after the Aryan invasion, but at the same time when we look at the tribes especially the of Kerala who celebrate Onam as a homage to the changing seasons and the God's they worship are the Sun, Rain gods etc. as very similar to the aborigines. Putting aside the myth of King Mahabali we can analyses the topographic and climatic conditions of Kerala.[10]

Unlike many other parts of India, Kerala has two rainy and spring seasons. Summer in Kerala is from 'Meenam' to 'Medam' (Malayalam Calendar) and during this period there are no rains and fields remain uncultivated and the commons have to rely on their last food stock for survival and at the end of this season the seeds are sown putting the peasants into further financial burden and constraints. The major monsoon season follows during 'Edavam', 'Mithunam' and 'Karkkidakam' (Malayalam Calendar) in the months of June to August. Now the food-stock is almost over, the roofs are leaking, diseases all around and subsistence is on a bare minimum and the severest of hardships. The transition from the black 'Karkkidakam' month to the golden 'Chingam' (the shining paddy fields) marks the beginning of the new year and suggests a 'Passover' or 'Samkramam'—from the paucity and poverty of the rainy season to the beauty and sumptuousness of threshing and garnering filling joy in the hearts of the peasants. This year by year cycle transpired into a celebration of the agricultural community was the first form of Onam and its first story.

In the ways of Onam festival celebration the usage of Nature is clearly visible with the rites and performances. Onam festival is an agrarian festival were sowing and reaping of the rice was very important, and it is highly use in the various ritual11 in the celebrations. The reference of Punnellu (the garden-fresh rice) festival (Bhaskarannunni, 2000), its remembrance is now seen in the

Thiruvanthapuram as the celebration of 12It is said to be the spring season of the Kerala. The celebration will be extended to ten days. The making of flower carpet in front of the courtyards (Pookalam) is very important in Onam, the fresh flowers of the nearby locality were used for it. The drawing were made in the special platform were made by bricks or wet mud, which later washed or spread and dried with the cow dung13. In the middle of the flower carpet there puts three Pyramid shaped Thrikkakkarayappan14.The food on the tenth day, Thiruonam day was a vegetarian feast which was served in the banana leaf along with delicious items which were prepared by the home itself, but in the northern part of Kerala the non-vegetarian food is served along with the vegetarian meals on the same way15. The games after the feast was also very important and related to nature very much , as if it is of swinging or the local games like Onathallu, Thumbithullaal, were the ingredients used to play will be of things made from the nature only, the coconut flower is used in the Thumbithullaal, etc.

Conclusion

The concept of myth is defined as "a traditional story, especially one concerning the early history of a people or explaining a natural or social phenomenon, and typically involving supernatural being or events" ("Myth," n.d.). Malinowski explains as the continuation and normal social processes myth is essential in a society where as Durkheim points16to the source of symbolic instruction, to shape the individual to his group. Even though the statements underlines the fact that myth acts as a channel which connect the society and culture in the larger canvas. The base of the myth might be a fear of some mortal or unexplainable situations to the common people but gradually the society accommodates the myth as what people perceives (Gotesky, 1952). Thus looking from this perspective the Onam festival is a very popular festival of Malayalis. The myth of Mahabali and Vamana portrays a base structure to the belief and hope

of home coming of their beloved king to the people of Kerala but at the same time the Kerala history underlines the importance of Onam festival in the social and cultural life of the people. Onam festival remains a connecting point between Nature and culture of Kerala's society.

Notes

1   The Melting pot is a metaphor used to describe the process of becoming heterogeneous society in homogenous, i.e. the different elements melting together in to a harmonious whole with in the culture.

2   The primitive man started to believe in the nature as gods, he had customized each and every objects which are beyond to his power references to the concept of Animism (E.B. Taylor) and EFRL (Emile Durkheim).

3   In Older days Onam was celebrated as agricultural festival but later the introduction of the Mahabali, and Vamana Myth, based on the Vishnupurana tradition, the festival reframed in to Hindu festival which have a status of national festival celebrated by the Kerala People.

4   The migrated people celebrates Onam as a part of the identity formation or making a homogenous group in the their migrated places, the emergences of the new Malayali Samajam (societies) gave leadership to these celebrations, through this they are re- creating a new form of Onam festival practices.

5   The folktales and proverbs in the Malayalam language stress the argument as they are creates the oral history of the Onam celebration in the past.

6   The epic Bhagavatha Purana is the chronology of Vishnu's ten major incarnations (there are in total twenty six incarnations): Mathsya (fish), Kurma (turtle), Varaha (boar), Narasimha (lion-faced human), Vamana (an ascetic in the form of a midget), Parasurama-(a militant Brahmin), Sree Rama ,Balrama , Sri Krishna, Kalki-(a predicted warrior on a white horse who would come in this yuga)-whose appearance also signals the beginning of the end of the epoch.

7   Concept three world i.e. the earth, Heaven, and hell which is said to be in Puranas.

8   Natesa Sastri,' Hindu feast, fast and ceremonies' (pg.no.118,)

9   The triangular pyramids shaped the Thrikkakkarayappan deity have direct resemblances with the Egyptian assries empire and assries rulers. (Chon, 2010) and also the local myth prevails in the Thrikkakara temple and nearby places as the annual festival of Thrikkakara temple and Attachamayam was celebrated in grand way where the devotees comes from the different areas in and out to be part of festival, the ruler of the Cochin kingdom had later announced to avoid the difficulties in coming from the far place instead of that they can prepare the pyramid shaped (for easy in preparation) in the courtyards itself. (Source: Personal interview in the Thrikkakara temple and near by the author herself).

10 The story of the "mavothi" (the story among the Kurichiyar's regarding the Mahabali as their ruler)

11 Para naraykuka (filling the pot) is considered to be an auspicious rituals in the Onam celebrations among the upper castes even in the lower castes also the rice plays a dominant role as in the olden days rice occupied more importance than money or currency.

12 The reference of celebration of sowing was very important in the olden days, the various rituals and steps were conducted both in the land and the temple before and the process of sowing the rice seeds for better harvest.

13 This process is considered to be auspicious because by washing the platform with cow dung it was considered to be pious , and when it gets dries the flower carpet of different shapes (Rangoli) were made on that.

14 The symbolic making of the deity in the shape of pyramid made of sand, which is common in the southern, central part of kerala. And the ten days it was worshiped with great sacredness.

15 The vegetarianism and non- vegetarianism of the keralities on the Onam festival was said to be the influence or overpowering of the Aryanianisation over Dravidianisation.

16 http://xroads.virginia.edu/~ug03/radio/myth.html

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