

NAAC ACCREDITED



तेजस्वि नावधीतमस्तु
ISO 9001:2008 & 14001:2004

NAAC ACCREDITED

FAIRFIELD

Institute of Management & Technology

'A' Grade Institute by DHE, Govt. of NCT Delhi and Approved by the Bar Council of India and NCTE

Reference Material for Three Years

Bachelor of Arts Journalism & Mass Comm.

Code : 024

Semester – I

तेजस्वि नावधीतमस्तु

FIMT Campus, Kapashera, New Delhi-110037, Phones : 011-25063208/09/10/11, 25066256/ 57/58/59/60
Fax : 011-250 63212 Mob. : 09312352942, 09811568155 E-mail : fimtoffice@gmail.com Website : www.fimt-ggsipu.org

DISCLAIMER : FIMT, ND has exercised due care and caution in collecting the data before publishing this Reference Material. In spite of this ,if any omission ,inaccuracy or any other error occurs with regards to the data contained in this reference material, FIMT, ND will not be held responsible or liable. FIMT , ND will be grateful if you could point out any such error or your suggestions which will be of great help for other readers.

INDEX
Three Years
Bachelor of Arts Journalism & Mass Comm.
Code: 024
Semester – I

S.NO.	SUBJECTS	CODE	PG.NO.
1	<i>COMMUNICATION: CONCEPT & PROCESS</i>	BA(JMC) 101	<i>03-49</i>
2	<i>CONTEMPORARY INDIA: AN OVERVIEW</i>	BA(JMC) 103	<i>50-182</i>
3	<i>BASICS OF DESIGN & GRAPHICS</i>	BA(JMC) 105	<i>183-202</i>
4	<i>PERSONALITY DEVELOPMENT</i>	BA(JMC) 107	<i>203-221</i>
5	<i>WRITING SKILLS</i>	BA(JMC) 109	

तेजस्वि नावधीतमस्तु
ISO 9001:2015 & 14001:2015

COMMUNICATION: CONCEPT & PROCESS (101)

UNIT-I

Understanding Human Communication

Humans need to communicate by nature and they communicate by choice. There are physical needs, identity needs, social needs, and practical goals; and all of these are ways humans use to communicate. When it comes to physical needs communication is so important that its presence or absence affects physical health. It is almost like a survival tool if they find themselves in danger they need to find help or vice versa. Beyond that there come identity needs where communication does more than enable humans to survive. It is the way – indeed, only way – humans learn who we are. Humans must communicate in order to ascertain whether or not they are smart or stupid, attractive or ugly, skillful or inept. The answers don't come from looking in the mirror. Humans decide who they are based on how other life forms see them. Besides helping to define who and what humans are, communication provides a vital link with another. That's why they have social needs. Researchers and theorists have identified a whole range of social needs that humans satisfy by communicating. These include pleasure, affection, companionship, escape, relaxation, and control. All of these are done with their interpersonal relations. The author adds, "Two are better than one, because they have a good reward for their labor. For if they fall, one will lift up his companion. But woe to him who is alone when he falls, for he has no one to help him up. It follows that humans have practical goals besides satisfying social needs and shaping their identities. Strictly in relation to the acceptance of another sentient being, communication is the most widely used approach to satisfying what communication scholars call instrumental goals: getting humans to behave in ways others want. Some instrumental goals are quite basic: Communication is the tool that lets a human tell the human hair stylist to take just a little off the sides, lets humans negotiate household duties, and lets humans convince the human plumber that the broken pipe needs attention now! These are main ways humans communicate that include talking, looking, nonverbal communication, listening. Also showing how by the nature of choice we react and communicate differently.

Brief History, evolution and the development of communication in the world with special reference to India *The* history of communication dates back to prehistory, with significant changes in communication technologies (media and appropriate inscription tools) evolving in tandem with shifts in political and economic systems, and by extension, systems of power.

Communication can range from very subtle processes of exchange, to full conversations and mass communication. Human communication was revolutionized with speech approximately 100,000 years ago. Symbols were developed about 30,000 years ago, and writing in the past few centuries.

Symbols: The imperfection of speech, which nonetheless allowed easier dissemination of ideas and stimulated inventions, eventually resulted in the creation of new forms of communications, improving both the range at which people could communicate and the longevity of the information. All of those inventions were based on the key concept of the symbol: a conventional representation of a concept.

Cave paintings- The oldest known symbols created with the purpose of communication through time are the cave paintings, a form of rock art, dating to the Upper Paleolithic. Just as the small child first learns to draw before it masters more complex forms of communication, so Homo sapiens' first attempts at passing information through time took the form of paintings. The oldest known cave painting is that of the Chauvet Cave, dating to around 30,000 BC though not well standardized, those paintings contained increasing amounts of information: Cro-Magnon people may have created the first calendar as far back as 15,000 years ago. The connection between drawing and writing is further shown by linguistics: in the Ancient Egypt and Ancient Greece the concepts and words of drawing and writing were one and the same (Egyptian: 's-sh', Greek: 'graphein'). Petro glyphs The next step in the history of communications is petroglyphs, carvings into a rock surface. It took about 20,000 years for Homo sapiens to move from the first cave paintings to the first petroglyphs, which are dated to around 10,000BC. It is possible that the humans of that time used some other forms of communication, often for mnemonic purposes - specially arranged stones, symbols carved in wood or earth, quipu-like ropes, tattoos, but little other than the most durable carved stones has survived to modern times and we can only speculate about their existence based on our observation of still existing 'huntergatherer' cultures such as those of Africa or Oceania.

Pictograms- A pictogram (pictograph) is a symbol representing a concept, object, activity, place or event by illustration. Pictography is a form of proto-writing whereby ideas are transmitted through drawing. Pictographs were the next step in the evolution of communication: the most important difference between petroglyphs and pictograms is that

petroglyphs are simply showing an event, but pictograms are telling a story about the event, thus they can for example be ordered in chronological order. Pictograms were used by various ancient cultures all over the world since around 9000 BC, when tokens marked with simple pictures began to be used to label basic farm produce, and become increasingly popular around 6000-5000 BC. They were the basis of cuneiform and hieroglyphs, and began to develop into logographic writing systems around 5000 BC. Ideograms Pictograms, in turn, evolved into ideograms, graphical symbols that represent an idea. Their ancestors, the pictograms, could represent only something resembling their form: therefore a pictogram of a circle could represent a sun, but not concepts like 'heat', 'light', 'day' or 'Great God of the Sun'. Ideograms, on the other hand, could convey more abstract concepts, so that for example an ideogram of two sticks can mean not only 'legs' but also a verb 'to walk'. Because some ideas are universal, many different cultures developed similar ideograms. For example an eye with a tear means 'sadness' in Native American ideograms in California, as it does for the Aztecs, the early Chinese and the Egyptians. Ideograms were precursors of logographic writing systems such as Egyptian hieroglyphs and Chinese characters. Examples of ideographical proto-writing systems, thought not to contain language-specific information, include the Vinca script and the early Indus script In both cases there are claims of decipherment of linguistic content, without wide acceptance. Writing The oldest-known forms of writing were primarily logographic in nature, based on pictographic and ideographic elements. Most writing systems can be broadly divided into three categories: logographic, syllabic and alphabetic (or segmental); however, all three may be found in any given writing system in varying proportions, often making it difficult to categorise a system uniquely. The invention of the first writing systems is roughly contemporary in with the beginning of the Bronze Age in the late Neolithic of the late 4th millennium BC. The first writing system is generally believed to have been invented in pre-historic Sumer and developed by the late 3rd millennium BC into cuneiform.

Egyptian hieroglyphs, and the undeciphered Proto-Elamite writing system and Indus Valley script also date to this era, though a few scholars have questioned the Indus Valley script's status as a writing system. The original Sumerian writing system was derived from a system of clay tokens used to represent commodities. By the end of the 4th millennium BC, this had evolved into a method of keeping accounts, using a round-shaped stylus impressed into soft clay at different angles for recording numbers. This was gradually augmented with pictographic writing using a sharp stylus to indicate what was being counted. Round-stylus and

sharp- tylus writing was gradually replaced about 2700-2000 BC by writing using a wedge-shaped stylus (hence the term cuneiform), at first only for logograms, but developed to include phonetic elements by the 2800 BC. About 2600 BC cuneiform began to represent syllables of spoken Sumerian language. Finally, cuneiform writing became a general purpose writing system for logograms, syllables, and numbers. By the 26th century BC, this script had been adapted to another Mesopotamian language, Akkadian, and from there to others such as Hurrian, and Hittite. Scripts similar in appearance to this writing system include those for Ugaritic and Old Persian. The Chinese script may have originated independently of the Middle Eastern scripts, around the 16th century BC (early Shang Dynasty), out of a late neolithic Chinese system of proto-writing dating back to c. 6000 BC. The pre-Columbian writing systems of the Americas (including among others Olmec and Mayan) are also generally believed to have had independent origins.

Alphabet The first pure alphabets (properly, "abjads", mapping single symbols to single phonemes, but not necessarily each phoneme to a symbol) emerged around 2000 BC in Ancient Egypt, but by then alphabetic principles had already been incorporated into Egyptian hieroglyphs for a millennium (see Middle Bronze Age alphabets). By 2700 BC Egyptian writing had a set of some 22 hieroglyphs to represent syllables that begin with a single consonant of their language, plus a vowel (or no vowel) to be supplied by the native speaker. These glyphs were used as pronunciation guides for logograms, to write grammatical inflections, and, later, to transcribe loan words and foreign names. However, although seemingly alphabetic in nature, the original Egyptian unilaterals were not a system and were never used by themselves to encode Egyptian speech. In the Middle Bronze Age an apparently "alphabetic" system is thought by some to have been developed in central Egypt around 1700 BC for or by Semitic workers, but we cannot read these early writings and their exact nature remain open to interpretation. Over the next five centuries this Semitic "alphabet" (really a syllabary like Phoenician writing) seems to have spread north.

All subsequent alphabets around the world with the sole exception of Korean Hangeul have either descended from it, or been inspired by one of its descendants. Your birth was a matter of great joy to your parents. With your first cry you told everyone that you had arrived in this world. When you were hungry you cried and your mother understood that and gave you milk. As a baby your face told your mother that you were not well, or were uncomfortable. Months later when you uttered the first words your parents were thrilled. You also started waving

your hands or nodding your head to say 'bye' or 'yes' or 'no'. Then slowly you started speaking. You asked questions because; you wanted to know about things around you. Later when you went to school you learned the alphabets. Today you can gesture, speak and write to express yourself or, for the purpose of this study, shall we say, 'communicate' with others. But what is communication? In this lesson, you will learn what it is, how and why we communicate and different types of communication. However, early human beings expressed their feelings and experiences without using any words. Their face, expressions and use of head and other organs (body parts) like the hands, could tell others many things. Later language developed and people used words to speak to others or convey feelings. With alphabets, writing gave yet another powerful tool to convey thoughts, ideas and feelings.

WHAT IS COMMUNICATION?

So far we have seen how we use communication. Now let's try and define communication. But defining communication is not very easy. It means many things to many people. Unlike definitions of a theory or some scientific term 'communication' has no definition accepted by all experts. We know that when we convey something by words, we may call it a message. If you are used to a mobile phone you would know the term 'SMS'. This SMS is the short form for 'Short Message Service'. Here the messages are short sentences or just a word or a phrase or a sentence like "I am in a meeting". "Please call me at 4:00 p.m" or "congratulations" or "see you at home". These are all messages. They are short and when someone receives them they 'understand' it. For example, take the message "I am in a meeting". Please call "Communication is a message understood". Unless a message is understood we cannot say that communication has taken place. Let's send a message to someone else's phone, "where came first". The person who gets this message would wonder what it means. It does not make any sense. The receiver of the message just does not understand it. So for communication to take place, there are two conditions.

First, there should be a clear message. Secondly, that message must be understood by the receiver, for whom it is meant. In society, we all interact with messages.. Without interactions, a society cannot survive. Social interaction is always through messages. So we can also define communication in the following words. "Communication is social interaction through messages." Think of telling someone, "It is very warm today" or "I am bored with the history classes." In both these cases, we are communicating what 'we experience'. The weather being warm is what you feel or experience physically. Getting bored with a subject is

a different feeling which needs some amount of education or experience in a class room. In both cases we are sharing our feeling or experience with someone else.

So we may say that communication is sharing of experience.” Can you think of a situation where you cannot communicate with others? In society, we need each other for various things. Unless you communicate with a doctor how will the doctor know what your health problem is. If you want to buy something you have to tell the seller of the goods what you are looking for and you may also ask for the price. Think of a home where parents and children do not communicate with each other. Think of a classroom where the teacher cannot or do not communicate. Communication therefore is essential for our survival. For the person who touched the sharp tusk of the elephant it was a spear and for the person who touched its trunk it was like a snake. Like this, all others touched other parts of the elephant’s body and decided what an elephant looked like. Ear as fan, tail as rope and legs like trees! The visually challenged have to depend on their sense of touch to find out things. Of course, touch is one of the five senses with which all of us communicate.

WHY DO WE COMMUNICATE?

We live in a society. Besides ourselves, there are others who may be rich or poor, living in big houses or in huts, literate or illiterate. They may also belong to different religions and communities, often speaking different languages. But still all of them can speak or interact with one another. Such interaction is essential for societies to survive. We ask questions and get answers, seek information and get it. We discuss problems and come to conclusions. We exchange our ideas and interact with others. For doing all these we use communication. Imagine a situation where we are not able to speak and interact with others or think of a family living in the same house without speaking to each other? Such situations can create plenty of problems. When we get angry don’t we stop talking to our friends or family members at least for some time? Soon we talk it over or discuss matters and begin normal conversation. If we do not speak to each other we cannot understand each other. So communication can help us to understand each other and solve problems.

HOW DO WE COMMUNICATE?

Along with five senses of communication, there are many mediums to communicate through. Some are as follows-Oral communication—language—allowed people to overcome the

initial barriers of time and space imposed by a nonverbal world. When the earliest humans developed speech, they were able to communicate about things that they had seen and heard elsewhere. They were also able to develop a sense of history, passing information from generation to generation through stories and metaphors. Even if we exclude extra organizational communication (such as, “How was your weekend?”), the bulk of communication activity in organizations is still oral and takes place between two people or in small groups. Most people working in organizations spend approximately 75 percent of their work day speaking and listening. Much of this oral communication is “preliminary” and concerns decision making. The results of this sort of oral communication usually end up in writing. Other oral communication helps build organizational morale. The work-related conversations people have with each other help satisfy social needs. Talking with others about how to solve common problems is important to most people.

The advantages of oral communication are based on its immediacy. In face-to-face situations (dyads and small groups), people have the opportunity to discuss an issue, receive immediate feedback on their comments, and change their views or messages accordingly. They also have a good opportunity to evaluate the nonverbal message that accompanies the verbal and to use that information to judge the credibility of the verbal message. The disadvantages of oral communication are that it is relatively inefficient and that oral messages are more difficult to store and retrieve than those in writing. Compared with writing, oral communication typically takes more time to communicate an idea, as speakers are imprecise in the way they say things, and listeners need to ask questions to clarify meaning. Also, because most people have a poor memory for what they have heard, the content of most conversations is lost soon after the conversation ends. People tend to hear what they want to hear, so it is also easier to distort information received orally than that which is in writing. Written For those of us living now, it is difficult to imagine what life was like before the advent of writing. Yet in the annals of human history, writing is a fairly recent phenomenon. When writing was first developed very few individuals—who were typically royalty or priests—were able to read and write, and writing was considered sacred. Also, written records were few because paper was scarce. Even after the invention of the printing press, books were expensive to produce and few were available.

Until the turn of the nineteenth century, very few people really needed to learn to read and write, and even for most of the nineteenth century, not many people needed anything beyond

minimum levels of literacy. The average person needed to know little more than how to read street signs. The Industrial Revolution, especially in Western Europe and North America, created an increased need for literacy. More people needed to be able to read and write to be successful at work, and information—especially written information—was increasingly perceived as a valuable commodity.

The advantages of writing are that it facilitates the transfer of meaning across the barriers of time and space better than either nonverbal or oral messages. Writing provides a relatively permanent record of the information. Written documents are easy to store, retrieve, and transmit. Writing also allows the sender to prepare a message carefully at a convenient time of his or her choosing, and allows the receiver to read it at his or her convenience and prepare a carefully worded reply.

The principal disadvantage of writing—especially in the traditional formats of letters, memos, and reports—is that it is a much slower channel of communication than either the nonverbal or oral channel. For this reason, clarity is much more important with a written message than it is with an oral message. Also, because the absence of prompt feedback deprives the sender of the opportunity to modify the message according to the response observed in the audience, the psychological impact of a written message requires careful consideration. Electronic

Electronic channels range from the electronic mail (email) to television and from the telephone to videoconferencing. When Samuel Morse invented the telegraph in 1835, no one imagined that electronic communication systems would have such a pervasive impact on the way people send and receive information. In general, electronic channels serve as transducers for written and oral communication. A fax machine, for example, converts text and graphic information into electronic signals to transmit them to another fax machine, where they are converted back into text and graphic images. Likewise, television converts oral and visual images into electronic signals for sending and then back into oral and visual images at the receiver's end. Electronic channels usually have the same basic characteristics as the other channels, but electronic media exert their own influence. The most obvious of these are speed and reach.

Electronic channels cover more distance more quickly than is possible with traditional means of conveying information. The speed and reach of electronic channels create new expectations for both sender and receiver, and while the fundamental characteristics of oral

and written communication remain, the perceptions of electronic messages are different from those of their traditional equivalents.

The advent of electronic communication channels created an awareness of whether communication was synchronous or asynchronous. Synchronous communication requires both the sender and the receiver to be available at the same time. Face-to-face meetings, telephone conversations, “live” radio and television (most talk shows, sporting events, and anything else not prerecorded), videoconferencing, and electronic “chat rooms” are all examples of synchronous communication. Letters and other printed documents, electronic mail, electronic conferences, voice mail, and prerecorded video are all examples of asynchronous communication.

The advantages of synchronous communication are based on the immediacy of feedback. Because both sender and receiver are present at the same time (even if their locations are different), the receiver usually has the opportunity to comment on a message while it is being sent. The exceptions are, of course, with one-way media, such as radio and TV. The principal disadvantage of synchronous communication is the need to have sender and receiver present at the same time. A meeting or phone call may be convenient for one person but not for another. This is especially true when the people involved are from different time zones. The advantages of asynchronous communication are that messages can be sent and received when convenient for sender and receiver. Also, because asynchronous communication requires a methodology for storing and forwarding messages, it automatically provides a relatively permanent record of the communication. The principal disadvantage of asynchronous communication is that feedback is delayed and may be difficult to obtain. Telephone

The telephone was the first electronic channel to gain wide acceptance for business use. Telephones are everywhere—at least in the industrialized world. Most people raised in industrialized countries are familiar with the telephone and feel comfortable sending and receiving calls. Because they are so ubiquitous, people in industrialized countries have a difficult time comprehending that more than half the world’s population has never placed a telephone call.

The telephone offers many advantages. It is often the fastest, most convenient means of communicating with someone. The telephone is also economical in comparison with the cost of writing and sending a letter or the travel involved in face-to-face meetings. Although

standard telephone equipment limits sender and receiver to exchanging vocal information, tone of voice, rate of speech, and other vocal qualities help sender and receiver understand each other's messages.

Modern telephone services expand the utility of the telephone through answering machines and voice mail, telephone conferencing, portable phones, pagers, and other devices designed to extend the speed and reach of the telephone as a communication device. The telephone does have disadvantages. The most common complaint about the telephone is telephone tag. Susan calls Jim, only to learn that Jim isn't available. She leaves a message on his answering machine or voice mail system. Jim finds the message and returns the call, only to learn that Susan is not available. He leaves a message on her machine. Susan returns the call, and Jim is again not available. Telephone tag is time consuming, expensive, and—if it goes on long enough—irritating.

Telephones can also be intrusive. Senders place calls when it is convenient for them to do so, but the time may not be especially convenient for the receiver. This is especially true when the person placing the call and the one receiving it are in different time zones, perhaps even on different continents. Another disadvantage of the telephone is that they are so common that people assume that everyone is skilled in their use, when this is actually far from the case. Most people have had little or no training in effective telephone skills and are poorly prepared to discuss issues or leave effective voice mail messages when the person with whom they wish to speak is not available.

Radio

Although its business uses are limited, radio is an effective means of broadcasting information to many people at once. For this reason, radio is a form of mass communication. The mass media also include newspapers, popular magazines, and television. Radio and other forms of mass communication do not allow for convenient, prompt feedback. Receivers who wish to provide feedback on a particular message typically need to use some other communication channel—telephone, email, or letter—to respond to a sender. The most common business use of radio is for advertising, primarily at the local level. The advantages of radio are that it is a relatively inexpensive medium for both sender and receiver, and vocal qualities can be used to help clarify the meaning of messages. Radio messages may be prerecorded for a later broadcast, and receivers may record messages to listen to them at a

more convenient time or for repeated play. The disadvantages are the absence of a convenient means of feedback and the use of radio to provide background entertainment, which leads receivers to pay less attention to information delivered by radio than to that delivered by other means.

Television

Television, another of the mass media, is also an effective means of broadcasting information to many people at once. In addition to using commercial television for advertising, business has been making increasing use of TV for education and training programs and videoconferencing.

Because it combines auditory and visual images, TV provides a fairly effective substitute for face-to-face communication when time, distance, or cost of travel would make face-to-face communication difficult. The advantages of television—video—are that it combines both audio and visual information in a way that approximates face-to-face communication. Receivers can see facial expressions and other nonverbal signals as well as hear tone of voice, rate of speech, and other paralinguistic elements that contribute to the interpretation of the verbal message. Messages may be prerecorded and checked to ensure that they communicate the intended message before delivery at a later time. They can also be recorded by the receivers for viewing at a convenient time or viewing repeatedly to ensure that the message has been understood. The principal disadvantage of television is that it is expensive, especially when it is done well.

Videoconferencing rooms, which serve to send and receive video images of meetings, are sufficiently expensive that typically only large organizations have them. Organizations that have installed videoconferencing rooms use them to avoid the costs of travel. In recent years, the cost of such equipment has been coming down, and inexpensive desktop-to-desktop video designed for use with computers connected to the Internet has become available. Recording and broadcasting equipment are expensive. Recording, duplicating, and distributing videotapes (or DVD disks) is also expensive, so the message needs to be important to the organization and to those whom it wishes to reach. Training videos, for example, are produced to show members of an organization how to perform a specific task. Once produced, they can be shown to hundreds and perhaps thousands of people, which keeps the “cost per view” at an acceptable level.

Television is also difficult to do well. Broadcast quality video requires good cameras, trained operators, and usually a trained producer. Those who will be on camera require sufficient training to be comfortable speaking to the camera lens, which has been called “the eye that never blinks.”

Electronic Mail

Email has recently become the most common form of business communication, substituting for letters, memos, and many telephone calls. It is quick, convenient, and—once the appropriate hardware and software are installed—inexpensive. Most organizations in the industrialized world now have email and access to the Internet, a world-wide network connecting most of the world’s major computer networks. Although email permits most of the advantages of other forms of written communication, email users tend to prepare email messages quickly and with less attention to detail, including grammatical and mechanical correctness, than they do when preparing paper documents.

The advantages of email are that it is both quick and convenient. It can be printed, saved electronically, or forwarded to multiple recipients. Email lists—whether maintained by an individual or by special software designed for the purpose (such as listserv, listproc, and majordomo)—simplify the process of exchanging information with groups of people who share common interests.

The disadvantages of email are that because speed often seems more important than correctness, email messages often contain egregious errors in spelling, grammar, mechanics and content. Messages containing such errors may be saved or forwarded and/or printed, duplicated, and sent to a number of people. If such a message were sent to a large mailing list, hundreds or perhaps thousands of people would see it and form an opinion about the person who sent it.

Electronic Conferencing

Although mailing lists enable large numbers of people to participate in discussions about issues of common interest, they are not well-suited to organizing that information in a logical way. Messages are sent and received in chronological order rather than by topic. Also, even though mailing lists store or archive messages, retrieving information about a particular topic from the archives may not be easy. Electronic conferences eliminate those problems by categorizing subjects by topics or threads. Access to such conferences can also be easily restricted to qualified individuals, making them useful for discussions of proprietary matters.

Individuals who belong to an electronic discussion group can read about and respond to the subjects of most interest to them and skip those in which they have no interest. Someone who joins an existing electronic conference can review everything that has been said about a particular subject without reading the comments about irrelevant subjects.

The principal advantages of electronic conferences are that the information is categorized by topic and the channel is asynchronous, allowing sender and receiver to access the information when convenient. The principal disadvantages of electronic conferences are that they require deliberate access. Whereas messages from an email list arrive in a person's mailbox automatically, he or she must deliberately access an electronic conference to see what new topics or responses have been added since his or her last access. If the person forgets to access the conference regularly, he or she might miss an important message. Also, those posting responses to items on the conference may not stick to the subject of the item. Such deviation from the topic is usually called drift, and if the amount of drift on a conference is significant, the usefulness of the conference is diminished.

Web-based Communication

Since its inception in 1992, the portion of the Internet known as the World Wide Web—or more simply as the Web—has grown at virtually an exponential rate. Most organizations of any size and thousands of individuals have Web sites, which consist of one or more pages of information.

One of the reasons that the Web has grown at such a phenomenal rate is that it provides many of the advantages of the other communication channels with very few of their disadvantages. Information presented on the Web can include text, graphics, sound, and video. It can be prepared quickly or carefully, depending on the purpose of and audience for the message. It can also allow for immediate feedback by providing email addresses or special forms for feedback on specific topics. Web sites can be designed for access by anyone with an Internet connection or for a limited audience on an organization-specific Intranet. Materials for the Web use a special computer programming language known as Hypertext Markup Language, or HTML, for formatting text and graphics for online readability. The inclusion of feedback forms and other types of interactivity requires additional software.

While programs, such as Microsoft's FrontPage and Netscape's Composer, can help individuals prepare acceptable Web pages, effective Web site design and management usually requires special training. The advantages of the Web as a communication channel is

that Web pages can communicate quickly using text, graphics (including animated graphics), sound, and video with anyone with an Internet account and allow for immediate feedback. Web page authors have considerable control over the appearance of their material using HTML and other programming languages.

The principal disadvantage of using the Web to communicate is that the receiver must want the information badly enough to look for it. Most communication channels allow the sender to initiate the process, perhaps even at times inconvenient for the receiver. To communicate on the

Web, however, the sender places the information on a Web site and then must wait for the appropriate receivers to access it. Another disadvantage is that the sender forfeits some control over the appearance of a Web-based document. Receivers have the option of choosing not only when they access the information but the appearance of the document as well. Receivers can, for example, choose to view or print the document using a typeface and/or type size different from the one selected by the author. An additional disadvantage of Web-based communication is that the same information will display differently depending on the computer platform, the size of the monitor, and the Web browser being used. For this reason, Web designers need to test materials on common computer systems and with different Web browsers

FIVE SENSES OF COMMUNICATION

Those six men who went to see the elephant touched and found out as they could not see. But most of us who have eyes can see and find out how an elephant really looks like. Touch and sight are channels of communication, so are taste, hearing and smell. We really use these senses or channels to communicate. Remember how your mother used a spoon and picked a bit of curry and tasted it to check whether it had enough salt or other required spices. If she was satisfied

with the result, the expression on her face would have told you whether the curry was just right or not. Listen to some sweet sound on the flute. You feel nice and happy. Your face would show joy and peace when you listen to the music. On the other hand if you listen to a loud crashing sound you cover your ears with your hands and your face would indicate the discomfort. Pass through an open public urinal. You will close your nose with your fingers and your face would show what you feel. So we use our five senses- taste, touch, hearing, sight and smell to communicate.

Sight- We communicate messages through sight by using visual signals that include facial expressions, gestures and posture (or body language). We receive these signals by using our sense of sight. When we look at something, light bounces off the object and onto the pupil in the eye. The light crosses the lens of the eye; the picture becomes focused, and then turns upside down. The picture then shines on the retina, at the back of the eye. A retina contains rod cells and cone cells, which are both photoreceptors. These cells let your eye see colours and details. The optic nerve sends a message of this picture to your brain, where the picture is turned the right way up. Your brain then tells you what response you should make to the object that you can see.

Your two eyes help you to judge distances and see much more than you would with just one eye. Some people who cannot see short or long distances wear glasses or contact lenses to correct their vision. This is different from people who are partially (not completely) or completely blind because their vision cannot be fixed by wearing special glasses. People who are blind may use a cane or guide dog to help them get around.

Hearing- The most common way for humans to communicate is by the sound made through speech. One person speaks and the other person receives the message by hearing it with their ears. The ear has three parts: the outer ear, the middle ear, and the inner ear. Sounds reach the outer ear first, then travel into the ear canal and finally reach the eardrum. The eardrum is a thin piece of tissue that separates the outer ear and the middle ear. There are three tiny bones in the middle ear that make sounds louder. Sounds from the middle ear travel to the inner ear, where they make tiny hairs inside the cochlea (which looks like a snail) move around. The receptor cells then send signals along the auditory nerve to the brain. The brain changes these signals back into meaningful sound that we can understand. We have two ears because it helps us to tell which direction that sounds are coming from. People who cannot hear through their ears may be partially deaf, which means they still have some hearing, or completely deaf. People may be born deaf or may have lost their hearing through an accident or illness.

Taste- We can communicate by receiving messages through taste. Babies make good use of communicating with their world by tasting things around them. Taste lets you enjoy the flavor of your favorite foods. You can tell if food has gone off because it tastes unpleasant. Taste also tells you if something is dangerous or poisonous, although you should never taste anything if you think that it might be unsafe. If you look carefully at your tongue you will see tiny little bumps all over it - these are called taste buds. There are four different types of taste

buds on your tongue. At the front of your tongue you can taste sweet, on both sides of the tongue you taste sour, at the back you taste bitter, and all over your tongue you taste salty.

Touch- We communicate with touch by feeling things. People hug to show that they are happy to see each other, shake hands to show that they agree, or put their arms around a person who is upset. We feel messages that are communicated to us by touch through touch receptors. These are located in groups around the skin and look a bit like tiny onions. When they are squeezed, the layers rub against each other and send electrical signals to the brain. Some touch receptors are more sensitive than others. Sensitive touch receptors can be found on different parts of your body, including your face and your fingers.

Smell- We send and receive messages through smell. We can smell dangerous things like smoke from a fire or poisonous gas. We can also smell pleasant things like flowers or a freshly baked cake. Smell communicates powerful messages to our noses. When we breathe, air goes into the nose through the nostrils. The air then travels down the back of the mouth and into the throat. Any smell, or odour, that passes through the nasal cavity is stuck to the mucus in your nose. The tiny hairs in your nose, called sensory hairs, sense the odour and send messages to your brain where the smell is identified. The smell receptor cell, which responds to the chemicals in the mucus in your nose, is positioned high up behind the nose.

NON VERBAL COMMUNICATION

So far in all the above examples, we probably never used any word or speech. The five senses are natural to us. Speech, on the other hand, is learned. Similarly we use our eyes and hands to convey our feelings, approval or disapproval. Someone asks you, “Are you going to the market”? You nod your head and say ‘yes’ or ‘no’. The way you nod would make the other person understand. What can you make out from the above? They are different facial expressions conveying happiness, anger, grief, fear etc. Look at a policeman at the traffic point. He doesn’t speak a word but uses his hands to signal ‘stop’ or ‘go’. what you mean. In all the above cases, we express our feelings or experiences without using any words. Here we are communicating messages through the following means: -

(a) By eye contact- . These include a smile, a nod, looking at the eyes of the other person, for listening or showing interest or narrowing of eyes or raising our eyebrows.

(b) By body language- Think of signaling ‘bye’ when we leave or pointing fingers or what a cricket umpire does when he raises his finger to tell that a batsman is out. In games like cricket there are plenty of such nonverbal signals or think of Gandhiji’s three monkeys - speak no evil, see no evil, hear no evil. Shaking hands is common all over the world. But the handshakes may convey different meanings. For example, you extend your hand to shake hands with someone and that person does not respond to you or just touches your palm or tightens the grip. This means that the person wants to keep away from you. Just touching your palm would mean that the person does not consider you as an equal. A warm right hand shake would mean expression of closeness or friendship. In India and countries like Nepal or Sri Lanka a ‘NAMASTE’ or folding both the hands together is a sign of welcome or respect. Almost all around the world Folding of hands while praying is practised.

All the above examples show how we communicate without using any words or by using gestures or what may be called body language. Such communication is called ‘non verbal communication’ because no words are used to communicate. According to experts, almost 80% of all communication is nonverbal. Nonverbal communication is also practised by people who are physically challenged as far as their faculty of sight or speech is concerned. . We have already seen the example of the six men who could not see ‘seeing’ an elephant. Haven’t you seen people who cannot speak using the sign language or gestures to communicate? Their ability to communicate nonverbally is worth mentioning. On the other hand, people who can speak also use nonverbal communication when they speak to others. Think of someone who speaks to a large number of people, like a political leader, (like Sonia Gandhi or L. K. Advani) spiritual or religious leader (like Shri Shri Ravi Shankar or Swami Ram Dev) or social activists (like Medha Patkar or Aruna Roy). All of them use a lot of nonverbal communication. Look at speakers pointing fingers or raising hands or counting on fingers or moving their arms. Nonverbal communication is not universal or done in the same way by everyone in the world.. Nodding of head may have different meanings for people from different parts of the world. We Indians fold hands to welcome somebody, or to pray. People in Europe fold hands only to pray and saying “NAMASTE” as we do by folding hands is not known to them. They also do not welcome people the way we Indians do in India.

c) By Gestures- Emphasize a point. Have more than one gesture. This will help you better get your message across. If you want to make sure you're not misunderstood, repeat both gestures when you speak the idea aloud. If the listener doesn't pick up on one gesture, he or she will likely be familiar with the other. You don't have to use a body language gesture (or two) for every word, but it's a good idea to have a toolbox of gestures you can use to reinforce very important, yet easily misinterpreted concepts.

1. Direct the most positive gestures toward the listener. This lets you more clearly indicate that you are offering a favorable outcome to the listener. Direct the most negative gestures away from yourself and the listener. This way you clearly indicate that you wish that no obstacle stands in the way of your intended message

2. Use hand gestures carefully. Be conscious of what your hands are saying as you speak. Some hand gestures can be very effective in highlighting your points (open gestures), while others can be distracting or even offensive to some listeners, and can lead to the conversation or listening being closed down (closed gestures). It also helps to watch other people's hand gestures to see how they come across to you.

3. Keep a check on other body language signals. Watch for wandering eyes, hands picking at fluff on your clothing and constant sniffing. These small gestures add up and are all guaranteed to dampen the effectiveness of your message. Don't worry about if you accidentally perform a few of these in any given setting. The point here is to be certain that your body language is not distracting for your listener and for you to pay attention to what your body is doing

Development of Speech- From Nonverbal to verbal (Covered in the topic of history & evolution mentioned above)

ORAL COMMUNICATION

After man developed speech we started communicating orally. It is like a child who learns to utter words first, and then speak. Oral communication is a skill that is developed or evolved. It uses language. This would mean words and sentences. Words do not stand independently to communicate. If you say 'sky' or 'blue' or 'high' they may not mean much. These words are just symbols. The moment you say the word 'sky' the listener would be able to imagine this. 'Blue' would mean colour and 'high' would mean much above our head. In oral

communication we group words into what we call sentences which can convey meanings.

Observe the following:

“The sky is high”

“The sky is blue”

“The sky is both high and blue”

In the above groups of words or sentences we have arranged words in such a way that they make some sense. When we say a full sentence where the right word is placed at the right place, using grammar or the rules that govern language, it would result in understanding. Otherwise it will just be using some words without any meaning. When we talk about India's ancient wisdom or ‘Vedas’, ‘puranas’ and ‘Shasta's’, they were initially spoken, given orally and passed on from one generation to another. In India, we have this very strong oral tradition. The advantages of oral communication are:

- i. It is spontaneous and natural
- ii. It is, therefore, easy for others to understand.
- iii. Choice of words generally suits the listeners.
- iv. It is supported by nonverbal communication.
- v. Communicator or the person who communicates, is always physically available.
- vi. It can develop close relations between the speaker and the listener.

Disadvantages of oral communication: -

- i. Words spoken disappear into thin air. The words are temporary.
- ii. Words are not permanent unlike say written communication.
- iii. What is heard is often forgotten.
- iv. Nonverbal communication that supports oral communication may not be understood by people from other cultures.

Modern modes of communication like telephone invented by Graham Bell in 1876 and radio invented by Marconi in 1901 use oral messages. These inventions have helped in communicating instantly over long distances. You will learn more about radio in a later module.

WRITTEN COMMUNICATION

Language and writing developed much later in man's early history. The earliest script is supposed to be found in China. Until paper was invented by the Chinese and later in Egypt, there was no written communication except on leather scrolls and palm leaves. Today when

we talk about written communication it is limited to people who can write and read. For this one should know the alphabet, script and grammar of the language. For someone to write, say the language English, one should know various parts of speech besides a good knowledge of words or vocabulary. Writing, invention of paper and later invention of printing by Johan Gutenberg in the 15th century, made knowledge available to many more people. Books were the first to appear.

Newspapers, magazines and journals slowly became popular. Such written matter helped people in communicating ideas to a larger number of people. Newspapers helped people to be informed about what is happening around the country and the world. Newspapers also inform about the activities of the government. Writing unlike speech, involves thoughts, correction, editing or rewriting and occurs in isolation. That means for a writer it is an individual activity involving lot of preparation and hard work, unlike speech, which is a shared activity.

Advantages of written communication:

- i. Written communication gives words and thoughts permanence.
- ii. Knowledge and information became available to people who could read.
- iii. It led to the spread of ideas.

The biggest disadvantage of written communication, however, is that one has to be literate to use written communication.

Forms of written communication

Written communication has many forms. It varies from an intimate personal letter to books and newspapers. All the forms have their own special features. Here is a list of some written forms of communication:

LETTERS

CIRCULARS

ORDERS

REPORTS

FORMS AND QUESTIONNAIRES

MANUALS

NEWSLETTERS

NEWSPAPERS

MAGAZINES

HANDBILLS

POSTERS

BOOKS

BULLETIN BOARDS

For modern man writing is an inseparable tool. Almost everything is written and preserved. Writing has given man history as all human activities and developments are written down by people who write history or historians. The worldwide web and internet have given a new meaning and style to writing. However, unlike speech, written communication tends to be formal and difficult to follow. The person interested in written communication has to be literate to receive messages. Often writings are not very user friendly unless the writer is a good communicator. You may enjoy a story, a novel or a play but may feel bored when you read essays or books on intellectual issues. are many processes taking place inside the body to receive messages through the senses.

Nonverbal communication is the process of communication through sending and receiving wordless (mostly visual) cues between people. Messages can be communicated through gestures and touch, body language or posture, physical distance, facial expression and eye contact, which are all types of nonverbal communication. Speech contains nonverbal elements known as paralanguage, including voice quality, rate, pitch, volume, and speaking style, as well as prosodic features such as rhythm, intonation, and stress. Likewise, written texts have nonverbal elements such as handwriting style, spatial arrangement of words, or the physical layout of a page. However, much of the study of nonverbal communication has focused on face-to-face interaction, where it can be classified into three principal areas: environmental conditions where communication takes place, physical characteristics of the communicators, and behaviors of communicators during interaction.

Evolution of languages with special emphasis on Indian languages

The history of the Indian language branch is often divided into three main stages

1. Old, comprising Vedic and classical Sanskrit
2. Middle which embraces the vernacular dialects of Sanskrit called Prakrits, including Pali.
3. New or Modern, which comprises the modern languages of the northern and central portions of the Indian subcontinent?

- Vedic Sanskrit, the language used in the Vedas, the sacred Hindu scriptures, is the earliest form of Sanskrit. A later variety of the language, classical Sanskrit, language of literary and technical works. Today, it is widely studied in India and functions as a sacred and learned language

- The Middle Prakrits existed in many regional varieties, which eventually developed literatures of their own. Pali, the language of the Buddhist canonical writings, is the oldest literary Prakrit .It is used in Sri Lanka, Myanmar (formerly known as Burma), and Thailand
- Two major varieties of Hindi are spoken; Western Hindi, which originated in the area around Delhi, includes literary Hindi and Urdu. Eastern Hindi is spoken mainly in central Uttar Pradesh and eastern Madhya Pradesh; its most important literary works are in the Awadhi dialect (or Hindustani)
- Despite their separate names, Hindi and Urdu are actually slightly different dialects of the same language
- The main differences lie in their vocabulary sources, scripts, and religious traditions
- Hindi vocabulary derives mainly from Sanskrit, while Urdu contains many words of Persian and Arabic origin. Hindi is written in the Devnagri script, and Urdu in a Persian Arabic script Hindi is spoken mainly by Hindus; Urdu is used predominantly by Muslims—in India as well as throughout Pakistan
- About 23 Dravidian languages are spoken by an estimated 169 million people, mainly in southern India.
- The 4 major Dravidian tongues are recognized as official state languages—Tamil in Tamil Nadu, Telugu in Andhra Pradesh, Kannada (Kanarese) in Mysore, and Malayalam in Kerala.
- Telugu is spoken by the largest number of people. Tamil has the richest literature, is thought to be extremely ancient, and it is spoken over the widest area, including northwestern Sri Lanka
- The Dravidian languages have acquired many loan words from the Indic languages, especially from Sanskrit conversely, the Indic languages have borrowed Dravidian sounds and grammatical structures.
- 23 Dravidian languages are spoken by an estimated 169 million people, mainly in southern India. The 4 major Dravidian tongues are recognized as official state languages—Tamil in Tamil Nadu, Telugu in Andhra Pradesh, Kannada (Kanarese) in Mysore, and Malayalam in Kerala.
- Telugu is spoken by the largest number of people. Tamil has the richest literature, is thought to be extremely ancient, and it is spoken over the widest area, including northwestern Sri Lanka
- The Dravidian languages have acquired many loan words from the Indic languages, especially from Sanskrit conversely, the Indic languages have borrowed Dravidian sounds and grammatical structures.

•Sanskrit was the spoken language of India, there may have been some people who spoke a localized form of less perfect Sanskrit. As time went on a new language developed in the Bihar area of North India which was a combination of the localized dialect with the apbhransh words of Sanskrit.

•These, partly mispronounced words, are called the apbhransh. Just like the words teen and sat are the apbhransh of the Sanskrit .It was called the Pali language in which the teachings of Gautama Buddha were written around 1800 BC.

UNIT-2

Facets of self: thoughts-feelings-attitude-needs-physical self

As we lie in bed at night before we fall asleep, we may review the events of the day. As we take a test, we may carry on a conversation with our self to arrive at the answers. In both cases, we are participating in the act of intrapersonal communication, internally communicating with our self. The basis for communication with others is the ability to communicate with oneself. Those people who tend to know who they are, what they believe in, and what their attitudes are and have a clear understanding of their beliefs, values, and expectations are much more likely to be able to communicate these ideas to others. People who can internally process ideas and decide how to present them can communicate that information to others.

There is disagreement about where to draw the line as to what constitutes intrapersonal communication. For our purposes, assume that at times we talk to ourselves, such as when we debate during a test which of the multiple-choice answers is correct. Our bodies can “speak” to us nonverbally, as when muscles in the back of the neck tighten when we get emotionally upset. This nonverbal aspect of intrapersonal communication is an important part of the Gestalt theory of psychology, which centers on getting in touch with our feelings to gain awareness of our intrapersonal messages. Also, intrapersonal communication may occur below our level of awareness, such as when we daydream or dream.

One way of understanding your intrapersonal communication and, if necessary, improving your communication skills is by understanding your self-talk. There is a saying that it is okay to talk with yourself, but when you start answering back, it is time to worry! That tongue-in-cheek contention is basically incorrect. Indelible links exist between what we say to ourselves and what we accomplish.

Communicating with self-introspection

Johari Window is a reflection of the personality of the communicator while engaged in intrapersonal communication. The diagram shows four parts of a communicator while he communicates to the World. The first part of our personality is 'open' one i.e, it consists of our skills, capabilities and potential which we know and that the outside world also knows about.

The second part of the window (from left) is 'Blind' one. It consists of those capabilities that are reflected to the outer world but not known to us. The part that is 'Hidden' includes that aspect of our personality that we hide from others and are not known to anyone. The last part of the window is that aspect of our personality that evens we our self don't know. This 'Unknown' part is sometimes discovered while communicating with others.

Voice - Voice is GOD's gift and no one is born voice rich, it needs to be trained enough to modulate, variate and able to perform professionally for required time. Here i have few TIPS for you to regulate your throat to produce variation and modulation in your voice as and when necessary. Basically, Voice Modulation is a change in stress, pitch, loudness, or tone of the voice and an inflection of the voice. Which gives your voice mood meaning and sounds attractive? You can utilize this too.

Voice Modulation refers to the adjustment of the pitch or tone of voice to become enough to be clearly heard and understood by the audience.

Here are few components of voice modulation.

Pace or Speech speed: It must always be at a speed that the listener can understand. Put the pace at that speed where the listener can understand you properly.

Pitch or Depth of voice: Keep it at a level that is comfortable for you and don't strain your vocal cords.

Pause: Pauses should be given at required intervals like where there is punctuation. It is given to let the listener absorb your information. It is given for emphasis and dramatic effect.

Power: In order to create power in your voice you should not speak from your mouth but from inside from the abdomen, make it commanding by generating intensity in your voice.

Volume: Try and match your listener's speech volume, unless they are shouting. Try dropping your volume so that they have to drop their volume to hear you. Maintain your volume according to the listener decrease or increase (do not shout to increase it be loud).

Emphasis: Put emphasis by putting some pressure or focus on the key words or syllables in order to provide contrast to your words bring out their desired meaning.

Inflection: Inflection means ups and downs of words. In combination inflection links meaning and feeling with your words. It is an adjustment of the pitch or tone of voice to become enough to be clearly heard and understood by folks....

Voice modulation (to breathe life into words) also includes the following:-

1. Pitch
2. Identifying your optimal pitch
3. Pacing (Rate of speech)
4. Voice Projection and Volume
5. Tone
6. Inflection and pausing effectively
7. Rhythm and Melody
8. Voice sensitization activities moving your voice forward
9. Working on pure vowels, Diphthongs and Triphthongs
10. Exercises with consonants
11. Pronunciation-Impediments and speech habits

These are explained in detail as follows-

Speech (Speech personality) - There are various elements of speech personality. Your speech personality basically denotes the way you use your voice to speak or rather we say, to communicate. Some essential elements of speech personality are mentioned below-

Tone- The tone of your voice is equally important when it comes to understanding what a person is really trying to say. If the facial expression expresses one emotion, but if the tone conveys a different one, neural dissonance takes place in the brain, causing the person confusion. The result: trust erodes, suspicion increases, and cooperation decreases. Researchers at the University of Amsterdam found that expressions of anger, contempt, disgust, fear, sadness, and surprise were better communicated through vocal tone than facial expression, whereas the face was more accurate for communicating expressions of joy, pride, and embarrassment. And in business, a warm supportive voice is the sign of transformational leadership, generating more satisfaction, commitment, and cooperation between other members of the team.

You can easily train your voice to convey more trust to others, and all you have to do is slow down and drop your pitch. This was tested at the University of Houston: when doctors

reduced their speaking rate and pitch, especially when delivering bad news, the listener perceived them “as more caring and sympathetic.” Harvard's Ted Kaptchuk also discovered that using a warm voice would double the healing power of a therapeutic treatment.

Tempo & vitality - If you want to express joy, your voice needs to become increasingly melodic, whereas sadness is spoken with a flat and monotonic voice. When we are angry, excited, or frightened, we raise the pitch and intensity of our voice, and there's a lot of variability in both the speed and the tone. However, if the emotion is incongruent with the words you are using, it will create confusion for the listener.

Volume, Timbre and Enthusiasm - When you speak, slow down! Slow speech rates will increase the ability for the listener to comprehend what you are saying, and this is true for both young and older adults. Slower speaking will also deepen that person's respect for you, Speaking slowly is not as natural as it may seem, and as children we automatically speak fast. But you can teach yourself, and your children to slow down by consciously cutting your speech rate in half. A slow voice has a calming effect on a person who is feeling anxious, whereas a loud fast voice will stimulate excitement, anger, or fear.

Try this experiment: pair up with a partner and speak so slowly that ... you ... leave ... 5 ... seconds ... of ... silence ... between ... each ... word. You'll become aware of your negative inner speech that tells you that you should babble on endlessly and as fast as possible. It's a trap, because the listener's brain can only recall about 10 seconds of content! That's why, when we train people in Compassionate Communication, we ask participants to speak only one sentence at a time, slowly, and then listen deeply as the other person speaks for ten seconds or less. This exercise will increase your overall consciousness about the importance of the first 7 elements of highly effective communication. Then, and only then, will you truly grasp the deeper meaning that is imparted by each word spoken by others.

Using your voice-conversation to present-actions. Gestures, and especially hand movements, are also important because they help orchestrate the language comprehension centers of your brain. In fact, your brain needs to integrate both the sounds and body movements of the person who is speaking in order to accurately perceive what is meant. From an evolutionary perspective, speech emerged from hand gestures and they both originate the same language area of the brain. If our words and gestures are incongruent, it will create confusion in the listener's brain. Our suggestion: practice speaking in front of a mirror, consciously using your hands to “describe” the words you are speaking.

Your degree of relaxation is also reflected in your body language, facial expressions, and tone of voice, and any form of stress will convey a message of distrust. Why? Your stress tells the observer's brain that there may be something wrong, and that stimulates defensive posturing in the listener. Research shows that even a one-minute relaxation exercise will increase activity in those parts of the brain that control language, communication, social awareness, mood regulation, and decision-making. Thus, a relaxed conversation allows for increased intimacy and empathy. Stress, however, causes us to talk too much because it hinders our ability to speak with clarity.

Communication with others...inter personal communication skills

Interpersonal communication is the process by which people exchange information, feelings, and meaning through verbal and non-verbal messages: it is face-to-face communication. Interpersonal communication is not just about what is actually said - the language used - but how it is said and the non-verbal messages sent through tone of voice, facial expressions, gestures and body language. See our pages: Verbal Communication and Non-Verbal Communication for more information.

When two or more people are in the same place and are aware of each other's presence, then communication is taking place, no matter how subtle or unintentional. Without speech, an observer may be using cues of posture, facial expression, and dress to form an impression of the other's role, emotional state, personality and/or intentions. Although no communication may be intended, people receive messages through such forms of non-verbal behaviour.

Elements of Interpersonal Communication

Much research has been done to try to break down interpersonal communication into a number of elements in order that it can be more easily understood. Commonly these elements include:

The Communicators- For any communication to occur there must be at least two people involved. It is easy to think about communication involving a sender and a receiver of a message. However, the problem with this way of seeing a relationship is that it presents communication as a one-way process where one person sends the message and the other receives it. While one person is talking and another is listening, for example.

In fact communications are almost always complex, two-way processes, with people sending and receiving messages to and from each other simultaneously. In other words,

communication is an interactive process. While one person is talking the other is listening - but while listening they are also sending feedback in the form of smiles, head nods etc.

The Message- Message not only means the speech used or information conveyed, but also the non-verbal messages exchanged such as facial expressions, tone of voice, gestures and body language. Non-verbal behaviour can convey additional information about the spoken message. In particular, it can reveal more about emotional attitudes which may underlie the content of speech. See our page: Effective Speaking for more on how you can use your voice to full effect.

Noise- Noise has a special meaning in communication theory. It refers to anything that distorts the message, so that what is received is different from what is intended by the speaker. Whilst physical 'noise' (for example, background sounds or a low-flying jet plane) can interfere with communication, other factors are considered to be 'noise'. The use of complicated jargon, inappropriate body language, inattention, disinterest, and cultural differences can be considered 'noise' in the context of interpersonal communication. In other words, any distortions or inconsistencies that occur during an attempt to communicate can be seen as noise.

Feedback- Feedback consists of messages the receiver returns, which allows the sender to know how accurately the message has been received, as well as the receiver's reaction. The receiver may also respond to the unintentional message as well as the intentional message. Types of feedback range from direct verbal statements, for example "Say that again, I don't understand", to subtle facial expressions or changes in posture that might indicate to the sender that the receiver feels uncomfortable with the message. Feedback allows the sender to regulate, adapt or repeat the message in order to improve communication. Our pages: Clarification and Reflecting describe common ways to offer feedback in communication, our page: Active Listening describes the process of listening attentively.

Context- All communication is influenced by the context in which it takes place. However, apart from looking at the situational context of where the interaction takes place, for example in a room, office, or perhaps outdoors, the social context also needs to be considered, for example the roles, responsibilities and relative status of the participants. The emotional climate and participants' expectations of the interaction will also affect the communication.

Channel-The channel refers to the physical means by which the message is transferred from one person to another. In face-to-face context the channels which are used are speech and vision, however during a telephone conversation the channel is limited to speech alone.

Uses of Interpersonal Communication

Most of us engage in some form of Interpersonal Communication on a regular basis, how well we communicate with others is a measure of our Interpersonal Skills. Interpersonal communication is a key life skill and can be used to:

1. Give and collect information.
2. Influence the attitudes and behaviour of others.
3. Form contacts and maintain relationships.
4. Make sense of the world and our experiences in it.
5. Express personal needs and understand the needs of others.
6. Give and receive emotional support.
7. Make decisions and solve problems.
8. Anticipate and predict behaviour.
9. Regulate power.

UNIT-3

Mass Communication

It is impossible not to communicate. Everybody communicates, everything communicates. Communication is not a process limited to human beings only. All creatures on the earth, from worms to humans, are communicating each other for their better existence. It is a universal phenomenon. Communication is a process which includes transmission of information, ideas, emotions, skills, knowledge by using symbols, words, gestures, and visuals and so on. Thus, the act of communication is referred to as 'transmission'. As communication being a universal phenomenon that defines all human behavior, it is important to have a clear understanding of the concepts of communication. What is communication? Why is it important to human beings? How does it work? What are the elements involved in the process of communication? How do they relate each other? What are the different types of communication? We should answer these questions to have a better understanding of the subject. Let us look into each of them.

Meaning of Communication

The word communication was originated from the Latin word ‘communis’ which means ‘Common’. Communion, community, communism, commonality, communalism etc. are some related words having the same linguistic roots. Similarly, newer and newer terms are being coined as the concept of communication assumes importance day by day. Communication technology, communication media, communication age, communication management are just a few. As the very term indicates, the ultimate aim of the communication process is to create commonness between communicator and receiver of the message. Through communication, both communicator and receiver enter into a mental agreement. Thus, they achieve their goal, which may be expression of an emotion or transmission of an idea.

ORIGIN OF MEDIA

The term ‘mass communication’ may be considered as a 20th century development. Sending messages to a large number of people and at greater speed was what man was always looking for. There was a time when men on horseback travelled long distances to convey news about say, a war. Pigeons were used as postmen to deliver messages. You may have heard of Kalidasa who was one of the greatest Sanskrit poets. In his poem ‘Meghdoot’, a Yaksha (celestial singer) sends messages to his beloved through the clouds. The invention of paper and printing, and later newspapers, were the first steps towards mass communication. But it was only through the telegraph, invented by Samuel F. B. Morse in 1835, that messages could be sent to long distances using a code. The next step was to send messages through human voice. Alexander Graham Bell in 1876 succeeded in using wires to send the human voice across long distances. However, it was the invention of the radio by Marconi in 1901 which made sending of human voices over long distances possible. In 1947 the invention of the transistor made radio the most popular medium for sending voice messages. Today television, which can send voice as well as pictures, is found almost everywhere. This was invented by Baird in 1920.

FUNCTIONS OF MASS COMMUNICATION

News and discussions may inform you; radio and television programmes may educate you; films and television serials and programmes may entertain you.

INFORM, EDUCATE AND ENTERTAIN

These are the functions of media. Let us learn more about these functions of media. Those who write, direct or produce programmes are people who give us messages. Let us consider the example of a news bulletin on radio or television or a news item in a newspaper. They inform us of some event or happening.... “A new President is elected”, “The country has developed a new missile”, “and India has beaten Pakistan in cricket”, “25 killed in a bomb blast”... All these inform us. These are properly designed or written messages given by people who are communicators.

A doctor speaks on radio or television or writes in a newspaper about how to prevent a disease. Experts tell farmers on radio or television about a new crop, seed or agricultural practice. Thereby, the farmers are educated. All the commercial cinema, television serials and music programmes are entertaining. The channels are the means through which messages are sent. These may be newspapers, films, radio, television or the internet. Mass media have tremendous impact on their readers, listeners and viewers. That is the effect. People watch an advertisement on television and buy the product. They are motivated to buy the product to satisfy their needs. When India became independent agriculture in the country was not developed. We did not produce enough rice or wheat to feed our people. We were importing food and the population was also growing fast. There were too many mouths to feed. So the government used the media, especially radio to change this situation. The farmers who were mostly illiterate were told to use the right seed, fertilizers and new techniques on farming. The effect was remarkable. We went through a revolution in agriculture and that was called the Green Revolution. Similarly, the media stressed on the need for small families. Many people followed the small family norm and decided to have only two or three children. Take for example, the campaign on polio. The mass media informed and educated the people about the polio vaccine to eradicate polio. Messages are created using creativity and film stars deliver these messages. Have you seen Amitabh Bachhan saying “Doh boond zindagi ki” on television meaning “two drops of life”?

Elements of Mass Communication

It is communication with mass audiences and hence named as mass communication. The kind of channels through which it takes place is called mass media. It is unique and different from interpersonal communication as it multiplies the message to a large number of audiences.

Various elements of Mass Communication are-

A. Sender- In mass communication, sender is not one person. It is generally a team of producers of message. For example, Editorial and Reporting team in Print and Electronic media. Generally, the sender of such messages is anonymous to receivers of the message.

B. Message- It is the content that is conveyed in this process from sender to receiver. It is in glossy format with glamour and finesse of production. It is designed keeping in mind the preferences of general audience as there is no specific audience framework in front of the sender in this process.

C. Channel- The vehicles in mass communication are various mechanical mediums that have power to multiply the messages to million of people at the same time across geographical boundaries. For example, TV, Radio, Newspaper etc.

D. Receiver- The receivers of these messages belong to various sections, regions and communities. So, they don't have their single uniform identity. Also, all the mediums and their messages do not necessarily reach all the mass audience at the same time. It is not even necessary that all of them get exposed to it and get affected by it.

E. Feedback- There is no feedback generally in mass communication. As the receivers (audience) of the messages do not necessarily receive messages, they also don't have any channel to send feedback to the sender. Generally, it is sent through SMS, Exit poll, or calls of audiences and tweets during the programme concerned.

F. Noise- Noise or communication barrier is anything that distorts message. Noise may originate in any of the components of communication like source, message, channel, context, receiver etc. Noise is present when there is difference between the message sent and received. Communication is not possible without noise, but its effects may be reduced through various methods such as using good grammar, clear voice, simple language, quality signal etc. Noise is of different types depending on the nature and reasons of the distortion. They are:

1. Psychological noise: Any communication error due to the psychological reasons. Eg. Fearful audience can't enjoy the musical programme.

2. Semantic noise: Language related problems in communication. E.g. Poor grammar, complex sentence structure, rare vocabulary etc.

3. Contextual noise: If communication takes place in inappropriate time or place, message is not conveyed well. E.g. wishing compliments during a funeral function. Or An outdoor meeting at noon in a hot summer.

4. Channel noise: Medium related communication barrier. Eg. Poor signal affecting picture clarity of television.

Different forms of mass media-

Means of communication is also called channel of communication. Mass communication can therefore also be defined as ‘who’, ‘says what’, ‘in which channel’, ‘to whom’, ‘with what effect’.

Look at the following figure.

‘Who’: refers to the communicator.

Says ‘what’? Here ‘what’ means the message? What the communicator has written, spoken or shown is the message.

‘In what channel’: This refers to the medium or channel like the newspaper, radio, or television.

‘To whom’: This refers to the person receiving the message or the receiver.

“With what effect”: This refers to the impact of a message on a channel or medium. Let us assume that you have been informed about an event in a newspaper, or on radio of a social message. If this has changed your attitude towards a social evil like dowry or if a film song on television has entertained you, it may be called “the effect”.

People who make films, write news, produce radio and television programmes or advertisements are all communicators who have a message for you. The medium through which messages are communicated such as newspaper, radio or television are the channels. That brings us to the functions of mass communication.

Various Mass Media-

1. Newspapers
2. Magazines
3. Advertising
4. Films
5. Radio
6. Television
7. Internet

You may be wondering what actually the difference between mass is communication and mass media. The moment someone mentions the term mass media, you would probably think of television because that is the most popular mass medium today. When we discussed mass communication we used the word ‘channel’ or ‘medium’. Media , as you have already learnt

is the plural of medium. A medium is just a means used to send messages. When we meet someone and speak to that person, it is face to face communication. But when we talk about a mass medium like television it is not face to face communication. There is a mass or a very large number of people watching it.

The first medium used to communicate with a large number of people was the newspaper. Then came a truly mass medium, the radio invented by Marconi. Newspapers had limitations like the time factor. News had to be collected, compiled, edited and printed in advance and then sent for people to read them. All these took plenty of time. For example, what you read in your morning newspaper was printed around midnight. That means it does not contain anything that happened after midnight. Of course, those who read a newspaper have to be literate. You will learn more about different forms of mass media in the subsequent modules.

NEWSPAPERS AND JOURNALISM

You have already studied that the invention of paper and printing led to the development of newspapers. Newspapers are printed and published for providing information of public interest, advertisements and views. These publications are usually issued daily, weekly or at other regular intervals. Newspapers were first published in countries like Germany, Italy and the Netherlands in the 17th century. Later it spread to countries all over the world. Early owners of newspapers were people who took up journalism to fight social problems. You may now ask what 'journalism' is. Journalism involves the collection of information and communicating it. It also involves the selection and editing of information and printing and presentation of events, ideas, information and controversies in their proper context.

Journalism was started in India during the British days by Englishmen and later by national leaders and social reformers like Raja Rammohan Roy, Bal Gangadhar Tilak and later Mahatma Gandhi. They used journalism to fight the British during our freedom movement. Gandhiji started the Indian Opinion in 1903 in South Africa to fight for the rights of the Indians there. Later in India he started the 'Harijan' and wrote for 'Young India'. Today in India, a large number of newspapers in various languages reach millions of people every morning.

Wireless communication is the transfer of information between two or more points that are not connected by an electrical conductor. The most common wireless technologies use electromagnetic wireless telecommunications, such as radio. With radio waves distances can

be short, such as a few meters for television or as far as thousands or even millions of kilometers for deep-space radio communications. It encompasses various types of fixed, mobile, and portable applications, including two-way radios, cellular telephones, personal digital assistants (PDAs), and wireless networking. Other examples of applications of radio wireless technology include GPS units, garage door openers, wireless computer mice, keyboards and headsets, headphones, radio receivers, satellite television, broadcast television and cordless telephones. Less common methods of achieving wireless communications include the use of light, sound, magnetic, or electric fields. Morse code is a method of transmitting text information as a series of on-off tones, lights, or clicks that can be directly understood by a skilled listener or observer without special equipment.

The International Morse Code encodes the ISO basic Latin alphabet, some extra Latin letters, the Arabic numerals and a small set of punctuation and procedural signals as standardized sequences of short and long signals called "dots" and "dashes", or "dits" and "dahs". Because many non-English natural languages use more than the 26 Roman letters, extensions to the Morse alphabet exist for those languages.

Bluetooth is a wireless technology standard for exchanging data over short distances (using short-wavelength radio transmissions in the ISM band from 2400–2480 MHz) from fixed and mobile devices, creating personal area networks (PANs) with high levels of security. Created by telecom vendor Ericsson in 1994, it was originally conceived as a wireless alternative to RS-232 data cables. It can connect several devices, overcoming problems of synchronization. Bluetooth is managed by the Bluetooth Special Interest Group, which has more than 18,000 member companies in the areas of telecommunication, computing, networking, and consumer electronics.

Visual communication is communication through visual aid and is described as the conveyance of ideas and information in forms that can be read or looked upon. Visual communication in part or whole relies on vision, and is primarily presented or expressed with two dimensional images, it includes: signs, typography, drawing, graphic design, illustration, color and electronic resources. It also explores the idea that a visual message accompanying text has a greater power to inform, educate, or persuade a person or audience.

Types of Visual Aids

Objects- The use of objects as visual aids involves bringing the actual object to demonstrate on during the speech. For example, a speech about tying knots would be more effective by bringing in a rope.

1. Pro: the use of the actual object is often necessary when demonstrating how to do something so that the audience can fully understand procedure.
2. Con: some objects are too large or unavailable for a speaker to bring with them.

Models- Models are representations of another object that serve to demonstrate that object when use of the real object is ineffective for some reason. Examples include human skeletal systems, the solar system, or architecture.

1. Pros: models can serve as substitutes that provide a better example of the real thing to the audience when the object being spoken about is of an awkward size or composure for use in the demonstration.
2. Cons: sometimes a model may take away from the reality of what is being spoken about. For example, the vast size of the solar system cannot be seen from a model, and the +actual composure of a human body cannot be seen from a dummy.

Graphs- Graphs are used to visualize relationships between different quantities. Various types are used as visual aids, including bar graphs, line graphs, pie graphs, and scatter plots.

1. Pros: graphs help the audience to visualize statistics so that they make a greater impact than just listing them verbally would.
2. Cons: graphs can easily become cluttered during use in a speech by including too much detail, overwhelming the audience and making the graph ineffective.

Maps- Maps show geographic areas that are of interest to the speech. They often are used as aids when speaking of differences between geographical areas or showing the location of something.

1. Pros: when maps are simple and clear, they can be used to effectively make points about certain areas. For example, a map showing the building site for a new hospital could show its close location to key neighborhoods, or a map could show the differences in distribution of AIDS victims in North American and African countries.
2. Cons: inclusion of too much detail on a map can cause the audience to lose focus on the key point being made. Also, if the map is disproportional or unrealistic, it may prove ineffective for the point being made.

Tables- Tables are columns and rows that organize words, symbols, and/or data.

1. Pros: Good tables are easy to understand. They are a good way to compare facts and to gain a better overall understanding of the topic being discussed. For example, a table is a good choice to use when comparing the amount of rainfall in 3 counties each month.
2. Cons: Tables are not very interesting or pleasing to the eye. They can be overwhelming if too much information is in a small space or the information is not organized in a convenient way. A table is not a good choice to use if the person viewing it has to take a lot of time to be able to understand it. Tables can be visual distractions if it is hard to read because the font is too small or the writing is too close together. It can also be a visual distraction if the table is not drawn evenly.

Photographs

1. Pros: Photographs are good tools to make or emphasize a point or to explain a topic. For example, when explaining the shanty-towns in a third world country it would be beneficial to show a picture of one so the reader can have a better understanding of how those people live. A photograph is also good to use when the actual object cannot be viewed.

For example, in a health class learning about cocaine, the teacher cannot bring in cocaine to show the class because that would be illegal, but the teacher could show a picture of cocaine to the class. Using local photos can also help emphasize how your topic is important in the audience's area.

2. Cons: If the photograph is too small it just becomes a distraction. Enlarging photographs can be expensive if not using a power point or other viewing device.

Drawings/Diagrams

1. Pros: Drawings or diagrams can be used when photographs do not show exactly what the speaker wants to show or explain. It could also be used when a photograph is too detailed. For example, a drawing or diagram of the circulatory system throughout the body is a lot more effective than a picture of a cadaver showing the circulatory system.
2. Cons: If not drawn correctly a drawing can look sloppy and be ineffective. This type of drawing will appear unprofessional.

PHOTOGRAPHS

You may be familiar with a camera and of course photographs. In photography, images are produced using light. Photography was developed in the 19th century by two people from France, Nicephore Niepce and Louis- Jacques-Mande Daguerre. Till a few years back we were taking black and white photographs. Later color photographs could be taken using an emulsion. Newspapers, magazines and advertisements used photography. By the end of the 20th century photographers began using the digital technology, making photography easier and the cameras user friendly. Even cell phones today have such digital cameras.

FILMS

In the previous section, we discussed photography. The pictures or photographs taken using a camera may be called 'still photographs' because they are permanent and do not move. The logical development from still photography was what we call 'motion pictures' or 'movies'. In this technology, a series of still photographs on films were projected in rapid succession onto a screen. The camera used for this was called a movie camera. The motion picture machines used to project the films into moving images and later talking pictures were developed by Thomas Alva Edison in the USA and the Lumiere brothers in France. In fact the Lumiere brothers came to India and showed moving pictures in Bombay. Just as in Hollywood in America, India also developed the art and technology of motion pictures. First they were silent and then the talkies came in 1927. The first Indian motion picture was Raja Harischandra by Dada Saheb Phalke and the first talkie was Alam Ara.

RADIO

From mere curiosity and technical experiments radio became a truly powerful and popular medium of mass communication. After it was developed in the west we had radio by the 1920s and the first formal radio station was started in Bombay. You will learn about radio in detail in the module on 'Radio'.

TELEVISION

One of the technological marvels of the 20th century was television invented in 1920 by Baird. In India, television started in 1959 on an experimental basis and the first television station was set up in Delhi. The beginnings were modest and slow but television was popular and became available in color in 1982. Today Doordarshan has one of the largest television networks. From early 1990s satellite television also came to India and later Direct to Home (DTH) television.

NEW MEDIA

Development and widespread use of computers and information technology have resulted in the emergence of what is called 'new media'. It includes computers, information technology, communication networks and digital media. This has led to another process in mass communication called 'convergence'. Convergence means coming together of many forms of media and other formats like printed text, photographs, films, recorded music or radio, television etc. Though it is hard to separate old media from new media the World Wide Web or internet has changed the way in which we communicate.

TRADITIONAL MEDIA

Traditional media are a part of our country's rich heritage. They have as a base our strong oral tradition. They belong to our own land and are strongly rooted in our culture. They are as varied and diverse as our culture itself. Life in India is deeply influenced by agriculture and religion. So also are the seasons. From very ancient days we have been having fairs and festivals celebrated with spontaneous songs and dances. These songs and dances are traditional forms of media which inform, educate and entertain people. The advent of faster forms of media has affected traditional media. However the performers or communicators and the audience in traditional media are known to each other unlike in radio or television. The environment in which the performances take place is natural, known and friendly. The messages are also simple; the content known and the language and idioms are familiar. Unlike other modern media, people never get tired of them. Let us consider the example of the Ram Lila celebrated and performed all over north India. The story of Ramayana is known to everyone and so are the performers. They repeat the same story every year, yet people come in large numbers to see them. But can you see an ordinary Hindi film a number of times?

There are several forms of traditional media in our country. They are known by different names in different regions. Some common examples of traditional media are storytelling, folk songs, street theatre and puppetry. Some forms of traditional media like traditional songs and mythological stories are written down as proper text. But different forms of folk media are generally spontaneous or are made on the spot.

UNIT-4

Communication Theory

There is much discussion in the academic world of communication as to what actually constitutes communication. Currently, many definitions of communication are used in order

to conceptualize the process by which people navigate and assign meaning. Communication is also understood as the exchanging of understanding. Additionally the communication theory investigates communicative processes within and among non- humans such as bacteria, animals, fungi and plants.

Communication Models

“Communication models are merely pictures; they’re even distorting pictures, because they stop or freeze an essentially dynamic interactive or transactive process into a static picture.”

Models are metaphors. They allow us to see one thing in terms of another.

Various communication Theories

1. Cultivation Theory: - This theory was developed by George Gerbner. Heavy TV viewing tends to induce audiences to adopt perception and values which were constantly portrayed in different programmes. Cultivation theory is a social theory which examines the long-term effects of television. "The primary proposition of cultivation theory states that the more time people spend "living" in the television world, the more likely they are to believe social reality portrayed on television." Cultivation leaves people with a misperception of what is true in our world. This phenomenon was more dominant among heavy TV watchers than those who watched less.

2. Agenda Setting Theory: - The first systematic study of agenda setting was conducted by Maxwell Mc Comb and Donald Shaw during the American Presidential Campaign of 1968: the duo focused on the 100 undecided voters of Chapple Hill who were susceptible to the media’s agenda They made a content analysis of all the media channels used by residents of Chappell hill; and found an interlink between the priorities of issues identified by the media and those identified. McCombs and Shaw focused on the two elements: awareness and information. Investigating the agenda-setting function of the mass media in the 1968 presidential campaign, they attempted to assess the relationship between what voters in one community said were important issues and the actual content of media messages used during the campaign. McCombs and Shaw concluded that the mass media exerted a significant influence on what voters considered to be the major issues of the campaign.

3. Multi-Step Flow Theory:-The multi-step flow theory assumes ideas flow from mass media to opinion leaders before being disseminated to a wider population. This theory was

first introduced by sociologist Paul Lazarsfeld et al. in 1944 and elaborated by Elihu Katz and Lazarsfeld in 1955. According to the multi-step flow theory, opinion leaders intervene between the “media’s direct message and the audience’s reaction to that message.” Opinion leaders tend to have the great effect on those they are most similar to—based on personality, interests, demographics, or socioeconomic factors. These leaders tend to influence others to change their attitudes and behaviours more quickly than conventional media because the audience is able to better identify or relate to an opinion leader than an article in a newspaper or news.

This media influence theory shows that information dissemination is a social occurrence, which may explain why certain media campaigns do not alter audiences’ attitudes.

4. Selective Exposure: - Basically, this theory states that people do not like to have previously-held beliefs challenged. When individuals encounter information that is discrepant from their own opinions, they seek to resolve the resultant disharmony somehow. People in general do not like to be wrong. A change or shift in attitude is sometimes interpreted as an admission that the original belief was inaccurate or inadequate. To avoid having their opinions challenged, research indicates that people tend to simply avoid information that might be discrepant in nature

5. Selective Perception: - **Selective** perception is the tendency for people’s perception to be influenced by wants, needs, attitudes, and other psychological factors. Selective attention is the tendency for individuals to pay attention to those parts of a message that are consonant with strongly held attitudes, beliefs or behaviours and to avoid those parts of a message that go against strongly held attitudes, beliefs, or behaviours.

6. Selective retention: - Selective retention is the tendency for information recall to be influenced by wants, needs, attitudes, and other psychological factors.

7. Play Theory: - The Play theory of Mass Communication has been developed by social scientist William Stephenson. The concept has been explained in his 1967 book "The Play Theory of Mass Communication" .The author developed the concept to contrast those who argued about the harmful effects of the mass media and the information-based vision of media. Play theory is based on the idea that media cannot have harmful effect because the audience uses them primarily for entertainment, rather than as serious sources of information

Play Theory of Mass Communication is a theory that holds the first function of media is to provide entertainment

8. Users and Gratification Theory: - Bloomer and Katz's uses and gratification theory suggests that media users play an active role in choosing and using the media. Users take an active part in the communication process and are goal oriented in their media use. The theorist says that a media user seeks out a media source that best fulfils the needs of the user. Uses and gratifications assume that the user has alternate choices to satisfy their need.

Various Communication Model

1. SMCR Model

Sequence- The basic sequence of the model is Source => Message => Channel => Receiver

Source- The source is the start of the communication, the person who encodes the message and transmits it to the receiver.

Message- The message is the package or packages of meaning that contain the intent from the source. The message is what the source wants the receiver to hear and understand in a particular way. As we cannot connect minds together, we have to translate the intent of the source into an encoded message that (it is hoped) the receiver can translate with reasonable accuracy.

Channel- The channel is the medium through which the message is transmitted. This may be some form of controlled media such as television adverts or newspaper articles. It may also be a more direct channel, such as telephone or face-to-face. The channel can have several parts, for example where I ask someone to communicate something, who then emails a friend who tells the receiver the message. The channel must plug into the receiver's sensory system, and hence may use sight, sound, touch, taste or smell.

Receiver- The receiver is the person who is at the other end of the communication. They may be actively seeking to receive the message or may be surprised by it. They may be the intended target or just someone who is within receiving range. They will decode the message and create their own meaning.

Criticism of Berlo's SMCR model of communication:

1. No feedback / don't know about the effect
2. Does not mention barriers to communication
3. No room for noise

4. Complex model

5. It is a linear model of communication

6. Needs people to be on same level for communication to occur but not true in real life

7. Main drawback of the model is that the model omits the usage of sixth sense as a channel which is actually a gift to the human beings (thinking, understanding, analyzing etc).

Shannon-Weaver model of communication: In 1948, Shannon was an American mathematician, Electronic engineer and Weaver was an American scientist both of them join together to write an article in “Bell System Technical Journal” called “A **Mathematical Theory of Communication**” and also called as “Shannon-Weaver model of communication”. This model is specially designed to develop the effective communication between sender and receiver. Also they find factors which affecting the communication process called “Noise”. At first the model was developed to improve the Technical communication. Later it’s widely applied in the field of Communication. The model deals with various concepts like Information source, transmitter, Noise, channel, message, receiver, channel, information destination, encode and decode.

Sender: The originator of message or the information source selects desire message.

Encoder: The transmitter which converts the message into signals. The sender’s messages converted into signals like waves or Binary data which is compactable to transmit the messages through cables or satellites. For example: In telephone the voice is converted into wave signals and it transmits through cables.

Decoder: The reception place of the signal which converts signals into message. A reverse process of encoder. The receiver converts those binary data or waves into message which is comfortable and understandable for receiver. Otherwise receiver can’t receive the exact message and it will affect the effective communication between sender and receiver.

Receiver: The destination of the message from sender. Based on the decoded message the receiver gives their feed back to sender. If the message distracted by noise it will affect the communication flow between sender and receiver.

Noise: The messages are transferred from encoder to decoder through channel. During this process the messages may distracted or affected by physical noise like horn sounds, thunder and crowd noise or encoded signals may distract in the channel during the transmission process which affect the communication flow or the receiver may not receive the correct message. The model is clearly deals with external noises only which affect the messages or

signals from external sources. For example: If there is any problems occur in network which directly affect the mobile phone communication or distract the messages.

***The noise which affect the communication flow between them.**

Criticism of Shannon-Weaver model of communication:

1. One of the simplest model and its general applied in various communication theories.
2. The model which attracts both academics of Human communication and Information theorist to leads their further research in communication.
3. it's more effective in person-to-person communication than group or mass audience.
4. The model based on "Sender and Receiver". Here sender plays the primary role and receiver plays the secondary role (receive the information or passive).
5. Communication is not a one way process. If it's behaved like that, it will lose its strength. For example: Audience or receiver who listening a radio, reading the books or watching television is a one way communication because absence of feedback.
6. Understanding Noise will help to solve the various problems in communication. Wilbur Schramm Model:- Wilbur Schramm (1907–1987) introduced a model that illustrated the importance of interpersonal communication. In the first stage of Schramm's model, a source sends a message through an encoder; the message is received by a decoder and transmitted to its designation. The source is the mind of the person starting the communication process. The encoder is the process by which ideas are converted to symbols for transmission to another person. The decoder is the process by which symbols are received and converted into ideas by the person receiving the information. The signal is symbols that are produced and transmitted.

3. Harold Dwight Lasswell :- Harold Dwight Lasswell, the American political scientist states that a convenient way to describe an act of communication is to answer the following questions

- _ Who
- _ Says What
- _ In Which Channel
- _ To Whom
- _ With what effect?

This model is about process of communication and its function to society, According to Lasswell there are three functions for communication:

1. Surveillance of the environment
2. Correlation of components of society

3. Cultural transmission between generations

Lasswell model suggests the message flow in a multicultural society with multiple audiences. The flow of message is through various channels. And also this communication model is similar to Aristotle's communication model.

In this model, the communication component that refers the research area called "Control Analysis", Says what is refers to "Content Analysis", In which channel is refers to "Media Analysis", To whom is refers to "Audience Analysis" With What Effect is refers to "Effect Analysis"

Advantage of lasswell model:

- _ It is Easy and Simple
- _ It suits for almost all types of communication
- _ The concept of effect

Disadvantage of lasswell model:

- _ Feedback not mentioned
- _ Noise not mentioned
- _ Linear Model

Gate keeping theory: - Gate keeping theory was first instituted by social psychologist Kurt Lewis in 1943. Gatekeeping is the process through which information is filtered for distribution, whether for publication, broadcasting, the Internet, or some other mode of communication. The academic theory of gate keeping is found in several fields of study, including communication studies, journalism, political science, and sociology. The main concept of this theory is Gatekeeper decides what information should move to group or individual and what information should not. Here, the gatekeeper are the decision makers who hiring the whole social system. The gatekeeper is having its own power like social, cultural, ethical and political. Through this process the not needed, sensible and controversial information's are removed by the gate keeper which helps to control the society or a group and letting them in a right path. In home mother plays the very important role and she has to decide what their kid's needs and what should avoid. We take a Example of news channel. The news channel can't show whole part of the news because it has some bad things like religious abuses it may effect on people and can hurt them. But international terror issues and

UN discussions are universal common news that won't affect the channel reputation in public and organizations policy. Here I am providing the image of Communication theory of gate keeping as given below:-

Gerbner's General Model:- Mr. George Gerbner is one of the pioneers in the field of communication research. His works are descriptive as well as very easy to understand any other before. He is working as a professor and head of the Annenberg School of Communications in the University of Pennsylvania. In 1956, Gerbner attempted the general purpose of communication models. He stressed the dynamic nature of communication in his work and also the factor which affecting the reliability of communication.

(i) Perceptual Dimension:

An 'E' is an event happens in the real life and the event content or message is perceived by 'M' (Man or a Machine). After Perceives the message from "E" by "M" is known as "E1". E1 is not same as like 'E'. Because any man or machine can't perceives the whole event and they perceives only the part of the event (E1). This is known as "Perceptual Dimension".

These 3 factors are involves between 'E' and 'M'

- _ Selection
- _ Context
- _ Availability

M (man or machine) cannot perceive the entire content of the event "E". So M selects the interesting or needed content from the entire event and filtering the others. The context occurs in the event and Availability is based on 'M's attitude, mood, culture and personality. (For eg. How a journalist perceives the messages from the event and also can't focus the whole event so they filter the unwanted or unrelated content from the event. This filtered content is not same as like the actual event content because the journalist edits the content based on his attitude, mood and cultural background or press policies).

(ii) Means and Controls dimension:

E2 is the event content which is drawn or artified by M. Here M becomes the source of a message about E to send someone else. M creates a statement or signals about the message and Gerbner termed its Form and content as "SE2". S (Signal or Form) it takes and E2 (Man's content). Here Content (E2) is structured or formed (S) by 'M' and it can communicate in a different ways or based on the structured ways. M has to use channels (or media) over to send the message which he has a greater or lesser degree of control. The

question of 'control' relates to M's degree of skill in using communication channels. If using a verbal channel, how good is he using words? If using the Internet, how good is he at using new technology and words? This process can be extended to infinitum by adding on other receivers (M2, M3etc.) who have further perceptions (SE3, SE4 etc.) of the statements about perceived events. Important Note: Message at every level is altered or changed. Example: In case of news reporting, E can be any event that has happened and the reporter (M) selects a particular part of event (E1) that may be provide his channel higher TRP ratings or the news may boost the particular party which his channel supports. This SE2 is sent through a medium to the mass audience. Then the audience distributed the message (SE2) and he (M1) sends to his friends with his interpretation and the process.



तेजस्वि नावधीतमस्तु
ISO 9001:2015 & 14001:2015

CONTEMPORARY INDIA: AN OVERVIEW (103)

Concept and Meaning of Culture

Culture is a way of life. The food you eat, the clothes you wear, the language you speak in, the lifestyle practice in your routine life, the beliefs you follow and the God you worship all are aspects of culture. In very simple terms, we can say that culture is the picture of the way in which we think and do things. It is also the things that we have inherited as members of society. All the achievements of human beings as members of social groups can be called culture. Art, music, literature, architecture, sculpture, philosophy, religion and science can be seen as aspects of culture. However, culture also includes the customs, traditions, festivals, ways of living and one's outlook on various issues of life. Culture thus refers to a human-made environment which includes all the material and nonmaterial products of group life that are transmitted from one generation to the next. There is a general agreement among social scientists that culture consists of explicit and implicit patterns of behaviour acquired by human beings. These may be transmitted through symbols, constituting the distinctive achievements of human groups, including their embodiment as artifacts.

The essential core of culture thus lies in those finer ideas which are transmitted within a group-both historically derived as well as selected with their attached value. More recently, culture denotes historically transmitted patterns of meanings embodied in symbols, by means of which people communicate, perpetuate and develop their knowledge about and express their attitudes toward life. Culture is the expression of our nature in our modes of living and thinking. It may be seen in our literature, in religious practices, in recreation and enjoyment. Culture has two distinctive components, namely, material and non-material. Material culture consists of objects that are related to the material aspect of our life such as our dress, food, and household goods. Non-material culture refers to ideas, ideals, thoughts and belief. Culture varies from community to community, place to place, and country to country. Its development is based on the historical process operating in a local, regional or national context. For example, we differ in our ways of greeting others, our clothing, food habits, social and religious customs and practices from the West. In other words, the people of any country are characterized by their distinctive cultural traditions.

Culture and Civilization

The word 'culture' and 'civilization' are often used synonymously. However, they have clearly defined meanings differentiating them. 'Civilization' means having better ways of

living and sometimes making nature bend to fulfill their needs. It also includes organizing societies into politically well-defined groups working collectively for improved conditions of life in matters of food, dress, communication, and so on. Thus some groups consider themselves as civilized and look down upon others. When we think of culture, we have to understand that it is different from civilization. As we have seen, culture is the 'higher levels of inner refinement' of a human being. Humans are not merely physical beings. They live and act at three levels: physical, mental and spiritual. While better ways of living socially and politically and better utilization of nature around us may be termed as civilization. This is not enough to be cultured. Only when the deeper levels of a person's intellect and consciousness are brought into expression can we call him/her 'cultured'

Culture and Heritage

Cultural development is a historical process. Our ancestors learnt many things from their predecessors. With the passage of time they also added to it from their own experience and gave up those which they did not consider useful. We in turn have learnt many things from our ancestors. As time goes we continue to add new thoughts, new ideas to those already existent and sometimes we give up some which we don't consider useful any more. This is how culture is transmitted and carried forward from generation to next generation. The culture we inherit from our predecessors is called our cultural heritage. This heritage exists at various levels. Humanity as a whole has inherited a culture which may be called human heritage. A nation also inherits a culture which may be termed as national cultural heritage. Cultural heritage includes all those aspects or values of culture transmitted to human beings by their ancestors from generation to generation.

They are cherished, protected and maintained by them with unbroken continuity and they feel proud of it. A few examples would be helpful in clarifying the concept of heritage. The Taj Mahal of Agra, Red Fort of Agra and Delhi's, Qutub Minar of Delhi, Mysore Palace of Mysore, Jain Temple of Dilwara (Rajasthan), Nizamuddin Aulia's Dargah of Delhi, Golden Temple of Amritsar, Gurudwara Shishganj of Delhi, Sanchi Stupa. Christian Church in Goa, India Gate in Delhi etc., are all important places of our heritage and are to be protected by all means. Besides the architectural creations, monuments, material artifacts, the intellectual achievements, philosophy, treasures of knowledge, scientific inventions and discoveries are also the part of heritage. In Indian context the contributions of Baudhayan, Aryabhata, Bhaskaracharya in the field of Mathematics, Astronomy and Astrology; Kanad and Varahmihir in the field of Physics; Nagarjuna in the field of Chemistry, Susruta and Charak

in the field of Medicines and Patanjali in the field of Yoga are profound treasures of Indian Cultural heritage.

Culture is liable to change, but heritage does not. Individuals, belonging to a culture or a particular group, may acquire or borrow certain cultural traits of other communities/cultures, but belongingness to Indian cultural heritage will remain unchanged. Indian cultural heritage bind societies together e.g. Indian literature and scriptures namely Vedas, Upanishads Gita and Yoga System etc. have contributed a lot by way of providing right knowledge, right action, behavior and practices as complementary to the development of civilization.

Characteristics of Culture

Some general characteristics, which are common to different cultures throughout the world, are:

1. Culture is learned and acquired: There are certain behaviors which are acquired through heredity. Individuals inherit certain qualities from their parents but socio-cultural patterns are not inherited. These are learnt from family members, from the group and the society in which they live. It is thus apparent that the culture of human beings is influenced by the physical and social environment through which they operate.
2. Culture is shared by a group of people: A thought or action may be called culture if it is shared and believed or practiced by a group of people.
3. Culture is cumulative: Different knowledge embodied in culture can be passed from one generation to another generation. More and more knowledge is added in the particular culture as the time passes by. Each may work out solution to problems in life that passes from one generation to another. This cycle remains as the particular culture goes with time.
4. Culture changes: There is knowledge, thoughts or traditions that are lost as new cultural traits are added. There are possibilities of cultural changes within the particular culture as time passes.
5. Culture is dynamic: No culture remains on the permanent state. Culture is changing constantly as new ideas and new techniques are added as time passes modifying or changing the old ways. This is the characteristics of culture that stems from the culture's cumulative quality.
6. Culture gives us a range of permissible behavior patterns: It involves how an activity should be conducted, how an individual should act appropriately.
7. Culture is diverse: It is a system that has several mutually interdependent parts. Although these parts are separate, they are interdependent with one another forming culture as whole.

8. Culture is ideational: Often it lays down an ideal pattern of behavior that are expected to be followed by individuals so as to gain social acceptance from the people with the same culture.

What Constitutes Culture?

There are three broad levels, with a certain overlapping, at which the meaning of the term culture can be understood:

i) The general process of intellectual, spiritual and aesthetic (visual) development. ii) A particular way of life, whether of a people, period, or a group. iii) The works of intellectual and artistic endeavour expressed through music, literature, art, film etc.

The word 'culture' is often used interchangeably with civilization, and both have a history in what they have meant at different points of time and in different societies. Both referred originally to a process, and in some sense this meaning is still inherent in the ways these two words are used.

The term civilization is now generally used to describe an achieved state or condition of organized social life as well as the process whereby it has been arrived at. Through comparative studies we today also come across terms such as western civilization, modern civilization, industrial civilization, etc. which are descriptive.

Culture as a concept is more complicated than civilization. The word is used in various ways denoting values of general human development which today are not easily questionable, for example, freedom, democracy, equality, secularism: etc. The particularities of different communities which constitute their rights and expression also are included within the meaning of culture.

Heritage is a similarly broad concept of culture. Whatever we inherit from our past can be called our heritage. In terms of contents it includes our craft traditions, music, dance, painting, architecture and other art forms, traditions of production and technology, different systems of therapies, our environment with all its bio-diversity, our systems of philosophy etc.

Cultural heritage has a strong secular - popular content and is pluralistic in character. But it also contains many elements which inhibit development; a nation like caste system, superstitions, discriminations against women and deprived peoples. We, therefore, have to be conscious about what aspects of our culture we should conserve and emulate and what elements we must discard.

Determinants of Culture

Culture is determined and shaped historically and socially. It, in its turn, influences the social, economic and political development of people or nation. Various factors which has influenced culture over thousands of years are:

1. Culture, Society and History

The culture of a particular society or age cannot be separated from its historical context. The continuity, change or transformation in cultural traditions is influenced by the social, economic and political developments at any given time, and vice-versa.

To give a few examples, the growth and changes in agricultural production are inseparably linked with the emergence, development and changes within the Vedic civilization in India.

The Vedic civilization which gave birth to the Varna system and in continuation, the caste system has exerted great influence on Indian culture. The caste system an inescapable aspect of our society through history, has assumed changes, modifications, and flexibility to suit the changing needs of the various ruling groups in India.

The flowering of art and literature as well as the Buddhist monuments of the Maurya and Gupta period would not have been possible without the prosperity and increase Indian Culture and in commerce during that period. The same can be said for the Chola temples or the Vijaynagar structures.

The Bhakti movement had as its basis the growth of trade and commerce, and the consequent growth of towns in the 14th and 15th centuries. The preaching of Bhakti saints in the peoples' languages and their compilation made possible the growth of Braj, Awadhi, Rajasthani, Gujarati, Marathi, Panjabi, Kashmiri and other regional literatures.

The enormous expenditure involved in the magnificent architecture of the Mughals was possible only because of the significantly increased state share in the surplus production during Mughal rule. Development of new musical forms and their popularization in the courts, translation of important texts of the world, as well as growth of new techniques in production were immensely helped by the Court patronage generated by this increased surplus.

The concepts of equality as part of anti-caste and peasant economic struggles, the movement for women's education and emancipation, a scientific temper, secularism, a democratic culture and the culture of democracy took shape in the context of modernity that came with the development of capitalism in India, as a result of the impact of British conquest.

2. Political Structures and their impact on Culture

Political structures have also had an impact on culture throughout its history. For example, the periods of political decentralization, as after the disintegration of the Gupta Empire and, later, the Mughal Empire, resulted in the growth of regional cultures. Similarly, the periods of centralization, such as the Mughal and the modern periods, helped in the development of a composite, syncretic tradition that has the semblance of a national culture.

The religion professed by a ruler can inspire the development of art forms bearing those religious expressions. It does not, however, mean that other forms were suppressed. Similarly a more liberal, democratic and secular rule may witness the growth of non-religious art forms as seen in modern and contemporary India. An oppressive rule can also stimulate cultural expressions of protest as seen during the colonial rule.

3. Outside Influences and Culture

No society has existed in isolation, or remained uninfluenced by the other societies it came in contact with. This is as true of our country as any other, and we have had contact with the outside world since the earliest times. We have taken much from it, and given much to it. Our entire scientific and technological heritage is a shared heritage.

Repeated new influences as a result of trade contacts, conquests followed by settlements and adoption or intermixing with the native population by different tribes and races through India's history have enriched Indian culture.

The Aryans brought with them forms of agricultural products, new gods and beliefs. With Turkish conquest came gunpowder, cavalry (horse regiments) and new techniques. Stitched cloth, domes, arches, paper, glass-making techniques, and water-wheel are some of the elements of civilization which came from outside. Persian influences after the Mughal conquest brought into being new melodies, musical forms, musical instruments, dastan and ghazals as forms of literary expression, miniature painting etc. The composite, syncretic culture, and flowering of different regional cultures came from the interaction that shared life gave to India.

4. Cultural Awareness and History

Even cultural awareness has a connection with history. For example, a scientific temper is possible only in the context of modernity, as are secularism and an attitude of pluralism. We cannot search for an awareness and consciousness of these values in our ancient past. The past may contain many things of great importance. The past and present both must be critically examined and then the positive things be assimilated and the negative things can be discarded.

Indian Culture: Historical Influence

Indian culture is unique in several ways. It has an uninterrupted history of evolution dating back in the past to nearly five thousand years. During all this period it has enriched itself by assimilating diverse kinds of influences and impacts. This has given Indian culture a certain vibrancy and has saved it from a monotonous uniformity. In fact the pulsating mosaic of this culture is most vividly displayed across the length and width of India. Spirit of unity underlies this enormous diversity. Thus, when we talk of Indian culture we actually speak of a rich plurality of cultural traditions and not a monolithic entity. This plurality in some cases is the consequence of a common origin (as in the case of the majority of Indian languages); in other cases of shared heritage (such as our music, architecture, many popular religious cults etc.); and in still others due to a common struggle against the colonial rule. Equally important is the fact that we also perceive ourselves as part of a common culture cutting across national boundaries. This common cultural heritage is the legacy of a complex interaction of various cultures through centuries of shared existence.

Historical Influence

Historically, Indian culture can be seen from stone ages or Neolithic period. We can see that many cave paintings depict such art forms that demonstrate the culture of those periods. But from the Harappan period Indian culture was characteristically developed.

1. The Harappan Period

As per evidences found from many archaeological excavations done during late 19th century to 20th century, Harappan period is the ancient most civilization of India and contemporary to Mesopotamian(ancient Iraq) and Egyptian civilization.

It was a five thousand year old civilization and represented an advanced level of cultural development during an epoch when iron was still not discovered and bronze was used for making tools, implements and arms. Mahenjodaro, Harappa, Kalibangan, Lothal etc. were some of the major cities of the period. There was a certain unity of conception among the various cities. A Harappan city was divided into two parts - the one settled on a raised platform for the rulers and the lowercity meant for the common people. The houses were built, in some cases, of baked bricks and in other cases of mud bricks. These bricks were of standard size which showed that the brick making was organized on a large scale.

Similar to the town-planning, the potteries made by the Harappans were found in large areas and showed a uniform pattern. In fact, their tradition of pottery making can, with many changes, be found even today.

Art works in terracotta and sculptures in bronze and stone are other important remains from the Harappan period. The Harappan potteries and seals contain Figures of bull, ram, pipal tree, fish scales etc. The Harappans also seemed to worship pipal tree and the phallus (animage of Shiva) which remain important religious symbols in today's India.

2. The Vedic Civilization

The Vedic Civilization, associated with the coming of the Aryans to India, is said to have begun about 1500 B.C and lasted about 600 B.C. It was an agricultural civilization. During this period many features associate with what has come to be called as Hinduism originated and took shape. It has left its imprint on our culture today in the form of settled agriculture, cattle breeding, centrality of cow (and bullocks) in our economy and religious beliefs, the horse, the chariot, the use of iron, domestication of animals such as elephants, kinship and patriarchy as basis of social organizations, the development of kingdom and large empires.

We still have with us the Vedic hymns composed almost 3500 years ago which even today are used in many Hindu rituals, the sacredness of fire as intermediary between god and man, the worship of gods associated with natural phenomena, the doctrine of transmigration, animal sacrifice etc. In terms of literature and philosophical thought it has given us the Vedas, the Upanishads, Sanskrit, Pali and Prakrit languages and literature etc.

3. The Buddhist Epoch

During the 6th century B C.Mahavir Swamy and Gautam Buddha were the two great religious leaders of this period. By the strength of their ideas they can be said to be among the greatest in the world. The Jain and Buddha religions emerged as a result of teachings of Mahavir and Gautam Buddha respectively. Buddhism spread far and wide and, at one point of time, almost the whole of Asia, which represented the apex of civilization, became influenced by Buddhism. In India also, Buddhism held influence for almost one thousand years and greatly influenced Indian culture and society. Many concepts and values of thi speriod are among our most cherished cultural heritage today.

Jainism and Buddhism represented a revolt against the concept of social inequality and the hierarchal Varnashram system preached by the Brahmins. These regions opened their gates to members of all castes and groups in the society. Nonviolence, humanism and stress on moral life were the hallmarks of these new religious orders.

One of the tools of the Brahminical domination was the stress on the language of the Vedas, that is, Sanskrit. The new religions put more emphasis on the popular languages like Prakrit, Pali and Ardha Magadhi. Buddhist and Jain texts were written in these languages and nobody was debarred from reading or interpreting them.

This period also witnessed the rise of architecture and sculpture to new heights. The temples at Jhandial (Takshashila), Nagari (Rajasthan), Besnagar (Madhya Pradesh) and Nagarjunakonda (Andhra Pradesh) are some of the structures found in excavations.

The Buddhist Stupas, in which the mortal remains of important personalities are to be found, are distributed in Bodh Gaya (Bihar), Sanchi and Bharhut (Madhya Pradesh), Amaravati and Nagarjuna (Andhra Pradesh) and Takshashila (now in Pakistan).

Cave architecture and cave paintings reached new heights and the Mathura, Gandhara and Amaravati schools of art produced figures of great beauty during this period. All these places, monuments and figures are of great touristic interests even today and every year thousands of pilgrims or tourists visit these sites.

During this period South India witnessed the rise of Satavahanas, one of the greatest Indian rulers, in the 1st century B.C. They held sway in most of the Deccan and on their collapse, other powers like the Cholas, Pandyas, Keralaputras etc. arose. The celebrated sangam poetry in Tamil was collected and classified by an academy of scholars.

4. The Gupta Period

Established by Chandra Gupta I in 319-20 A.D., the Gupta power reached its peak during the reign of Samudra Gupta and Chandra Gupta II. Gupta period is often described as representing the highest forms of Indian culture. So far as the literary and philosophical achievements are concerned, there is truth in this statement. The Sanskrit epics, Ramayana and Mahabharata, though composed in earlier times, are said to be collected during this period. The Hindu thinkers developed a cyclic theory of time according to which the Kalpa was divided into 4 ages (Satyug, Tretayug, Dwaparyug and Kaliyug) and at the end of which the Universe is recreated.

This period also witnessed the composition of six great systems of Hindu philosophy - Nyaya, Vaisheshika, Sankhya, Yoga, Mimamsa and Vedanta. The Puranas (the Hindu religious texts and historical sources) were also composed in this period.

Great developments took place in the fields of Indian astronomy, astrology and mathematics. Aryabhatta and Varahamihira were some of the great astronomers of the period. Kalidas, the greatest of the Indian literary figures, composed his poetic and dramatic works during this period. His epic poems, Kumarsambhava and Raghuvamsha, the lyrical poem Meghaduta and the great drama Shakuntala are considered among the greatest of the world literature. Later on Shudrak (Mrichchha Katika) and Banabhatta (Harsha Charita) contributed to this great literary tradition. The fables of Panchatantra were collected and scripted. Vatsyayan's Kamasutra, the world-famous text on sexual enjoyment was

alsowritten during this period.In terms of architectural or sculptural developments also the Gupta period was significant.

5. The Early Medieval Period

In early 16th century, we find the following developments in the cultural spheres:

The period saw the decline of Buddhism and rise of Hinduism led by the great South Indian religious figure, Shankaracharya (788-820 A.D.). He was born in Kerala and developed the philosophy of Advaita (Monism) which, many scholars say, assimilated many features of Buddhism. He travelled extensively in the country and established four seats or mathas in Badrinath inthe north, Shringeri in the South, Puri in the East and Dwarka in the West to uphold histeachings.

While Shankaracharya upheld the orthodoxy in Hinduism, there were many streams emerging which preached a child-like devotion to God. This came to be called as Bhakti movementand had its origins in South India. The Nayanars and Alvars, considered to be the firstBhakti saints, were already spreading their movement in the 8th and 9th centuries at thesame time when Shankaracharya was evolving his monistic philosophy.

In Maharashtra, the Bhakti movement started with Jnanesvara and Namdev (1270 -1350). Eknath (1533-99), Tukaram (1598 - 1650) and Ramdas (1608 - 81) carried forwardthis tradition and built a strong popular base for the Bhakti tradition.

From the Chaitanyatradition developed the baul movement with following both among the Hindus andmuslims of the region. In North India, particularly in the Hindi land, the Bhakti traditionwas inspired by Ramanand. He was probably born and brought up in South India andwas among the followers of Ramanuja's sect. Later he travelled all over India spreadinghis teachings. Kabir and Raidas were famous among his disciples.

Kabir Das, considered as one of the greatest reformers and poets in the Hindi area. Bhakti movement notonly transcended its caste boundaries but also the religious boundaries. His versescollected in Adi Granth, Kabir Granthawali-and Bijak are among the priceless jewelsof our anti-orthodox and syncretic traditions.

Introducing Indian Culture Raidas, Nanak and Dadu were part of the tradition which Kabir represented. After them,however, it was channelised into Saguna and non-critical streams of Mirabai, Nand Dasand Surdas and culminated with Tulsidas (1532 - 1623) whose Ramcharitmanas became the most popular text of the Hindus in north India.

The Bhakti movement also gave rise to important regional literary development. Tamil,Kannada, Marathi, Bengali, Oriya, Maithili, Bhojpuri, Awadhi and Braj were some ofthe Indian languages in which Bhakti literature was composed and written. Theseregional

languages made the Bhakti movement even more popular and provided a vehicle to the saints to reach the masses.

During this period India came in touch with Arabs. From the 7th-8th century, Arabs had established their principality in Sindh. The urban population knew both Arabic and Sanskrit. The Quran was translated into Sindhi, while the Sanskrit works on astronomy, medicine, ethics and administration were translated into Arabic.

After the victory of Mohammed Gauri on Prithviraj in 1192 and later conquests by his generals that the Turkish rule was established in India. With headquarters in Delhi, the Turkish chieftains spread in various parts of India under the suzerainty of Qutubuddin Aibak and later Iltutmish (1210-36). Slowly by the 14th century the Turks reached most parts of India and forced the local rulers to accept their suzerainty. They co-opted many local Hindu chieftains in the ruling hierarchy and recruited Hindus in their armies. One of the great religious movements within Islam, Sufism, came to India during this period. Even before the establishment of the Delhi Sultanate some Sufi saints had come to India. There were three chief orders (silsila) of Sufis in India: a) Chisti which was more popular in and around Delhi and western V.P.; b) Suhrawardi, which was popular in Sindh and c) Firdausi, with followers in Bihar.

The Sufis opposed the Islamic orthodoxy and kept themselves aloof from the seats of power. They respected the original Islamic doctrine of equality of all followers. The Chisti Sufis and the Nathpanthi Yogis were intermixing during the sultanate period. In fact both Sufism and the Bhakti movement represent the popular face of religions in India. The shrines of the Sufi saints like Muinuddin Chishti in Ajmer, Nizamuddin Auliya in Delhi are revered by people of all religions.

Between 10th and 13th centuries the tradition of Hindu architecture and sculpture as witnessed in temple-budding reached its climax. The Kandariya Mahadev Temple at Khajuraho (around 1002 A.D.), the Rajarajeshwara Temple at Tanjore (around 1012 A.D.), the Udayeshvara Temple at Udaipur, Lingaraj temple at Bhubaneshwara (around 1060 A.D.), Jagannath Temple at Puri (1135 A.D.) and the Sun Temple at Konark (1250 A.D.) represent the best that any civilization can have.

This period also witnessed the synthesis in art forms that the sultanate period brought about. The style of architecture that evolved is termed as Indo-Islamic and is shown in Alai Darwaza (built in 1325) at the Qutub complex and the Jamat Khana Masjid (built in 1325) at Nizamuddin.

Similarly in music, the popular qawwali was introduced for the first time; khayal was developed; ragas like zilaph, sazgiri, sarparda etc. were created; and a new musical instrument sitar was developed by combining the old Indian Veena and the Iranian tambura. Other important monuments from this period are Qutub Minar, Quwwatul Mosque, Iltutmish Tomb, Balban's Tomb, Khirki Masjid etc. in Delhi.

This period was, therefore, extremely important for the development of composite cultural forms, achievement in architecture and sculpture, evolution of popular religious movements and growth of regional literatures.

6. Late Medieval Period

During this period, the culture and heritage of India came in contact with the new arrivals. The Mughals brought with them different political, socio-cultural and economic traditions and institutions. The contact and interaction between the two cultures contributed significantly to Indian Heritage and enriched the culture.

As political masters the Mughals created a centralized and uniform political structure. It was for the first time that such large parts of India followed a uniform political and administrative system in far off regions.

In the cultural sphere, new styles of architecture, painting, literature & languages, and music & dance forms were developed which are still with us today. The same is true of our food habits and dress, social customs and religious beliefs, marriage rituals, amusements and ways of thinking.

Literatures and languages developed in various parts of the country during this period reflect a diverse yet unified consciousness. Translation was an important field for literary activity. Translations of important texts, religious and secular, created a composite consciousness among the elite. Ramayana, Mahabharata and the Vedas and Upanishads were translated into Persian and into regional languages. Tutirama was translated from Persian to Turki, Babarnama from Turki to Persian, Rajtarangini into Persian. Works on music and dance, as well as various scientific treatises of ancient India and of the Arabs were also translated.

This period also saw the growth of regional languages with the Bhakti movement. There emerged a rich literature in Bengali, Oriya, Marathi, Punjabi, Rajasthani, Gujarati, Braj, Awadhi, and a new language Urdu was born. New genres were created in literary activity such as Kafi and Kissas (romance and development of the novel form) in regional languages. Poetry developed on religious as well as secular themes. There was inter-religious and inter-regional integration in terms of subject matter and language of literature. Keshav, Bihari,

Rahim, etc. were some of the significant Hindi poets. Rahim and Tansen composed their lyrics around Krishna Leela.

In the South, Malayalam, Telugu, Tamil and Kannada, the older languages produced a new kind of literature linked to Bhakti, and in the new context of medieval social changes. There also emerged a kind of Dakhni literature centered in Gujarat, Bijapur, Golconda, Aurangabad and Bidar. Some of the important names in various languages, cutting across communities and based in their regions are well known. In Hindi we have Malik Mohammad Jaisi's, Padmavat, Tulsidas' Ramcharitmanas, Surdas, Mirabai, Raskhan, Rahim. In Bengali Chandidasa, Jayadeva, Manikdatta. In Assamese Hema Saraswati, Sankardeva, Mahadeva. In Gujarati Narsimha Mehta, Bhalana, Akho, Premananda. In Marathi Jnandeva, Eknatha, Tukaram, Ramadasa. In Sindhi Shah Abdul Latif. In Urdu Gesu Daraz, Mohammad Quli. Indian Culture and Shah, Wali Dakhani. In 18th century, the tradition was followed by Mir, Sauda and Nazir Akberabadi. In Puniabi Sheikh Farid, Bulhe Shah, Waris Shah. In Persian Abul Fazal, Faizi, Utbi and Naziri. Prince Dara Shikoh was a great patron of classical Indian literature and got it translated from Sanskrit to Persian. Moreover, contrary to popular belief the medieval period was rich in the production of Sanskrit literature in the North, South and East.

Another significant feature of the medieval period was the rise of important religious thoughts. The most important of these was Sikhism. The foundation of Sikhism rests on the teaching and philosophy of Guru Nanak. Nanak attempted to establish a true religion which could lead to salvation. This philosophy comprised of three basic elements: a leading charismatic personality (the Guru): ideology (Shabad) and organisation (Sangat). After Guru Nanak his preachings were carried on by his disciples. A total of 10 Gurus are recognised by Sikhism. The last one was Guru Gobind Singh. Sikhism enriched Indian society's plurality and today occupies a prominent place in Indian culture. During the Mughal period, the elements of the various temple styles together with the true domes and the arches which came with the Turks reached all parts of India with new improvements. The best examples are Gujarat, Bengal, Kashmir, Kerala and other parts of South India. In the process new forms with distinct regional flavour emerged. Under the Mughals, the architecture reached new heights. Humayun's Tomb (Delhi), Fatehpur Sikri, Akbar's tomb at Sikandara (Agra), Red Fort, Jama Masjid (Delhi) and Taj Mahal (Agra) are finest examples of style, technique and craftsmanship.

Persian and Central Asian influence can be seen in the form of glazed tiles used for decoration in most medieval architecture, the motifs on them being the designs, the flora and fauna of

this country. The entire medieval Rajput architecture - its forts and palaces - is a blend of the pre-medieval and Persian elements. Architecture of public use such as sarais, step-wells, bridges, canals and roads showed the adoption of new building techniques and had great implication in terms of possibilities of shared cultures. Building technology advanced rapidly during this period. Painting was a well-developed art in ancient India as is evident from the frescoes in the Ajanta- Ellora caves, but this was soon lost. With the Moghuls we are introduced to 3 dimensional painting. Portrait painting became widespread. The paintings done at the Mughal courts represented folk tales, stories from Ramayana, Krishnalila, and the festivals, animals and landscapes of this country combined with the new 3 dimensional, miniature form of painting.

The Rajasthani and Pahari paintings combined the themes and earlier traditions of their areas with Moghul forms and styles. Illustrations in manuscripts and calligraphy were significant areas of art production. Illustrated manuscripts Babarnama, Akbarnama and Tuzuk-i-Jahangiri contain beautiful illustrations of the flora and fauna, tools and techniques of the period, as well as lives of the people.

In music and dance too, the medieval period has given us much that constitutes our cultural heritage today. Hindustani music as we know it today is a fusion of Persian and folk forms of music. New ragas were composed, new forms like the Khayal, thumari and dadra and ghazal evolved; the singers belonged to all communities; the theme-words were diverse, and audiences were not always limited to the elite. New instruments like the sitar and sarod were invented and became part of the classical and folk repertoire. Kathak as a dance form is also a mix of folk form adapted to court culture. In fact it is in dance and music that the older popular traditions interact very closely to create our well known genres of classical dance and music today.

The contribution of the Bhakti and Sufi preachers has a big role in this as they come from among the people. Carnatic music was similarly transformed, although it remained distinct from Hindustani classical music.

Modern Period

The impact of the British rule released new, contradictory social and cultural forces, impressed with the general nationalist awakening and the all-India communicational network and market. At an intellectual level it resulted in movements for social and religious reform among all the communities, as well as a revival based on a search for and pride in the country's cultural roots. Movements for women's education and equality were a significant

aspect of national awakening and an Indian cultural identity i.e. a national identity based on cultural diversity.

The construction of cultural heritage from the 18th century onwards took the form of introducing modern values into our ancient and medieval heritage. These modern values are now part of our cultural roots. Rather than artistic endeavor, the efforts of the Indian people were geared towards re-thinking their own society, redefining their heritage, their collective personality, and the place of every section of Indian society in the collective life. In the 19th century this took the form of social reform expressed through campaigns aimed at creating a critical consciousness.

The important organizations and movements through which these were expressed were the Bengal Renaissance, Brahma Samaj, Arya Samaj, Derozians, the Aligarh movement and several organizations all over the country.

A major transformation took place with the growth of mass politics. Social equality, women's equality, religious tolerance, scientific temper, rational thought and democracy became issues of general concern. These values found expression in anti-caste movements, popular struggles against colonial and feudal interests, against untouchability, for protection of traditional rights over resources. The important movements were the self-respect movement in Tamil Nadu and Andhra, the non-Brahman movements in Karnataka and Maharashtra which challenged the traditional social order, and projected a new collective identity for lower castes.

In formal cultural expression this took the form of growth of nationalist literatures in various languages, the standardization of the regional languages, the emergence of new genres and a new context expressing anti-imperialist sentiments. Bankim Chandra, Bharatendu, Govardhanram Tripathi are pioneering novelists, whose work exposed the detrimental effects of British rule in India and inspired patriotism.

A really secular democratic literature comes with Premchand, whose works are not only anti-imperialist in sentiment, but also project great sympathy for the rights of the peasantry and the working people in general against feudal, vested interest within the country. Issues like poverty and exploitation formed the content of 20th century nationalist literature inspired as it was by the Russian Revolution and the left movements of the world. Other significant writers include Tagore, Saratchandra and Subramanian Bharti etc. The formation of mass fronts of students, youth, peasants and workers realized consciousness. The Indian Peoples Theatre Association and Progressive Writers' Association became the cultural expression for sentiment of freedom and popular rights.

The modern values and cultural awakening found an expression in various art forms during this period. Besides, literature the trend is visible in cinema, theatre, painting, sculpture etc. The values and cultural expressions of modern period which developed during freedom struggle provided a solid base to Indian culture in contemporary India.

8. Contemporary Period

Democracy, secularism and a struggle for a scientific temper became expressions of attempts to foster a modern culture. It was reflected within the Bengal Renaissance, the women's movement, the social and religious reform movements, literature, the forging of a struggle between regional and national identity, the arena of education and family, and in the class struggles.

The central role of the popular struggles in our national movement gave qualitatively new basis to nationhood; culturally it implied not simply a territory, one country and one civilization, but the right of the people to collectively decide their own destiny. It becomes necessary to define the nation in terms of its millions, who began their journey from being subjects (of various rulers through history) to citizenship. This culture of citizenship is a valuable heritage of the modern period in our collective cultural personality.

Independent India adopted all the modern values and accepted equality of all citizens through the establishment of a democratic sovereign republic of India. Secularism, equality before law, freedom of thought and expression, protection to minorities and deprived sections of society were the salient features of independent India.

A voluntary acceptance of diversity and the right of all people to free and equal expression in all spheres of life becomes a cardinal, consciously expressed principle of the nationhood. The search for civilizational roots assumed the expression of regional cultural/religious forms. National plans for development noted regional inequalities and planned on the basis of diversity of resources.

New definition of pluralism made religious tolerance a value in itself, the separation of religion and politics a necessity, and caste and degradation of women is a curse. They have given to us the culture of democracy and democratic rights as values, mass debates and definition of identities. They made possible an all India platform for the articulation of diversity as collective life and unity, and are as much a part of our heritage as the cultural components of our tradition created in the ancient and medieval periods.

The early independent India found significant expression of social consciousness through literature, theatre, film and such art forms which gained enormous popularity, acceptance and empathy from the Indian people. Unfortunately this momentum has been lost,

without the corresponding political momentum that inspires progressive cultural expression. The contemporary India faces serious threat from caste, communal and ethnic conflicts, discrimination against women, unequal economic development. These affect the cultural tradition and heritage and need to be tackled within a democratic secular framework of Indian society and polity.

Features of Indian Cultural Heritage

1. Assimilation

The quality for assimilation is a very strong element in Indian culture. This is evident not only in the adoption of new cultural forms and symbols through history, but also in food habits, particularly in North India, and dresses, building styles, marriage customs, gods and goddesses, rituals etc. Tea and coffee have become staple drinks of north and south India respectively. Potato, chilies, pineapple, tobacco and many other agricultural products have come from foreign lands and become part of Indian food. Bread, Chinese chow-mien and dandoori food are quite popular. Salwar-kameez, pants and shirts are now Indian dresses. New melodies which came from Persia with the Muslims became part of the repertoire of Hindustani classical music. There are countless other examples, apart from the assimilation of techniques and inventions.

Older customs, rituals and cults were also not altogether destroyed. In fact, many of them were taken over, adapted or transformed during later periods of the country's history. Assimilation has cut across regions, religious communities, and rules and regulations of specific castes. Indian Muslims and Hindus have so many customs and rituals and cultural practices of everyday life in common today that it is difficult to tell who took what from whom. The growth of capitalism and the process of 'sanskritization' have led to adoption and transformation of a lot of cultural practices of the tribal people and the lower castes as well as of the upper castes. Popular religion has created its own groundwork for assimilation of many popular cults into the religious practices of organised religion and vice-versa.

2. Syncretic Tradition

Composite culture has been the hallmark of the Indian tradition. Starting with the Aryan migrations to India, the fusion of cultures has constantly taken place giving rise to new cultural forms both at the elite and the popular levels. Examples of this are to be found in the Indo-Greek styles in architecture, sculpture and painting in ancient India, Indo-Islamic architectural styles in medieval India as witnessed in many tombs and mosques erected during this period. In music, this tradition found expression in Qawwali, Tabla, Sitar, Khayal etc.

At the level of language, Urdu developed as a medium of literature and statecraft. This language today represents one of the finest expressions of our syncretic tradition. At the popular level, we have Bhakti and sufi movements. Both these movements had followers from all castes and communities, although the Bhakti movement had more following among the Hindus and sufism among the Muslims. Some of the Bhakti saints like Kabir and Dadu had almost equal following among the adherents of both the religions. Even today we witness people of all communities going to the urs, melas, celebrated in the memories of the sufi saints. The sufi dargahs at Ajmer and Delhi and other places are visited by members of all castes and communities. In fact, the compositeness of our culture has reached such heights that the most undesirable feature of our cultural heritage - caste system - is almost equally prevalent among the followers of all religions in India.

3. Religious Tolerance

Religious Tolerance is an important characteristic of our culture. Since ancient times, this spirit has prevailed and the religious issues were sorted out more by debate than by violence.

The earlier theory that the Aryans destroyed the civilization and culture of the Harappans is now discarded. In fact, the Aryans and the Harappans existed together as their specific remains have been found from the same period. The Aryans took many features from the Harappan mode of worship. The images of phallus (shiva), bull (cow) and pipal are used by the Hindu religion. In fact the Vedic religion, particularly in the later period seemed to have incorporated many features of the Harappan mode of worship.

Jainism and Buddhism were, in any case, non-violent religions. Throughout its thousand yearold history in the sub-continent Buddhism existed side by side with Hinduism. The Hindus were present in the courts of the Buddhist rulers and the opposite was also true.

During the early years of Indian contacts with the Islam, we do find some instances of either forced conversion or destruction of the temples and the idols. Mahmud of Gazani was perhaps the most notorious figure in this regard. But he was more interested in plunder than religion, although he used the religious symbol of jihad to carry out his plunder. Mahmud of Ghazani, however, was never interested in ruling India.

Some of the Turkish invaders also indulged in some activities of religious intolerance but these instances are not many. Once they got settled in India and established their rule, they became extremely tolerant and sensitive to Hindu and other Indian views and sensibilities.

The Mughals, particularly Akbar, consciously set new parameters of religious co-existence and cooperation. His Din-i-Ilahi professes the worship of the supreme God without religious sectarianism.

In the modern period, if we put aside some instances of the Portuguese rule in some pockets, neither the French nor the British engaged in forced conversions. In fact, after the revolt of 1857, the British greatly restricted even the private missionary activities in India.

In the entire course of the Indian history, most of the religious conversions occurred by consent rather than by force. The discrimination against the lower castes and strict religious practices of Hinduism forced many to convert to other religions. There were, of course, some exceptions to this rule. But they were extremely rare.

4. The Cultural Traditions of the Elite and the Masses

The Indian culture has been enriched by the contributions of both the elite and the masses. The poetry of Kalidas and the Grammar of Panini, along with the verses of Kabir and ecstatic dances of the artists are parts of our cultural heritage. But there has been a tendency either to ignore the contribution of the popular culture to our national cultural heritage or to subordinate it to the elite tradition. In fact, the popular cultural tradition has contributed more towards the unity and upliftment of the country. The Bhakti and Sufi movements illustrate this point amply. It is important to remember that Kathakali, Madhubani paintings, Pandavani, Nautanki, Kaliyeri - pattu, dandi dance, the folk music of Rajasthan, Khurja pottery, paper-machie, bandhini work, patta chitra, traditional toys, are as much creations of beauty and pleasure as cultural expressions of the elite. In fact, they also contribute much to our national wealth. We should not forget either that the impressive architectural heritage of our country is the gift of the work and sweat of our labouring people, or that the cultural expressions of the elite stand on the edifice of the extraction of surplus labour of the poor. Well known Indian festivals have their origins in the agricultural cycles of the peasantry.

Characteristics of Indian Culture

Indian culture is multifaceted and includes intellectual and social aspects of any human being. It also takes account of the aesthetic instinct as well as the spiritual impulses of human being. It has also, in effect, an appeal to the subconscious as a force making for the formation of character. India is a vast country with a lot of diversity in her physical and social environment. We see people around us speaking different languages, having different religions and practicing different rituals. We can also see these diversities in their food habits and dress patterns. Besides, look at the myriad forms of dance and music in our country. But

within all these diversities there is an underlying unity which acts as a cementing force. The intermingling of people has been steadily taking place in India over centuries. A number of people of different racial stock, ethnic backgrounds and religious beliefs have settled down here. Let us not forget that the composite and dynamic character of Indian culture is a result of the rich contributions of all these diverse cultural groups over a long period of time. The distinctive features of Indian culture and its uniqueness are the precious possession of all Indians.

NAAC ACCREDITED

Continuity and Change Many great cultures had developed in different countries and regions of the world. Many of them have perished or have been replaced by other cultures. However Indian culture has had an enduring character. Despite major changes and upheavals significant threads of continuity can be traced throughout the course of Indian history right upto the present day. Archaeologists have found evidences to show that cultures existed here even before the matured phase of the Harappan civilization. This tells us that we have a very long history behind us. And yet what is amazing is that even today the pattern of a house in an Indian village is not very different from that of a Harappan house. Some aspects of Harappan culture are still practiced, such as, the worshipping of Mother Goddess and Pashupati. Similarly, Vedic, Buddhist, Jain and many other traditions continue to be followed even today. At the same time one should not lose sight of the changes as are evident in the multistoried buildings in the metropolitan cities like Mumbai and Delhi, quite unlike the Harappan houses that had only one storey. The point to be noted here is that continuity and change in our civilization has gone hand in hand.

In fact, a remarkable feature of Indian culture is that along with continuity it has kept on changing, whereas the basic spirit of our culture continued. It has kept on discarding what was becoming irrelevant in the modern age. In our long history, there have been periods of ups and downs. As a result, movements have grown and reforms brought about. The reform movements in the Vedic religion brought about by Jainism and Buddhism in sixth century BC and the religious and social awakening in the eighteenth and nineteenth centuries in modern India are a few examples when revolutionary changes were brought about in Indian thought and practices. Yet the thread of basic philosophy of Indian culture continued and still persists. Thus a process of continuity and change has always been a feature of Indian culture. This shows the dynamic character of our culture.

1. Unity in Diversity

Our cultural profile today bears testimony to the diversity and secular basis of culture forged by popular cultural expression through history. It underlines the central role of the common people in determining the nature of cultural unity as well. A great deal of information about this has come out in the form of a survey by Anthropological survey of India, envisaged in approximately 20-30 volumes of data. According to the conclusions of this massive survey we are one of the most diverse peoples in the world. There are 4635 communities in this country differentiated among themselves in terms of biological traits, dress, languages, and forms of worship, occupation, food habits and kinship (similar) patterns. It is all these communities who, in their essential ways of life, express our national popular life. Nobody is a 'foreigner' in this country and there is no pure Aryan. Most Indian communities have a mixed ancestry, and it is today impossible to separate our roots. Genetic and morphological traits within religious communities vary more than those between communities. Homogeneity is along lines of region, not caste or religion, and it has been scientifically disproved that upper and lower castes have a different racial ancestry. For example Tamil Brahmins have little similarity of racial traits with Brahmins in the North. The Brahmins and people of the lowest caste in the same region almost everywhere show remarkable homogeneity in this respect.

There are few communities which do not consider themselves as migrants or 'outsiders'. Every community recalls its migration in its folklore, history, and collective memory, and all have, with time, accepted the regional ethics of the area they settled in, contributing to its local traditions. Even invaders become migrants eventually, and it needs to be emphasized that Indian culture has benefited from migrations. Many settlers professing Islam and Christianity actually settled here earlier than many of those professing Hinduism. Many segments of the Muslim population, in fact, do not show any characteristic that can be called migratory, having descended mainly from the local population. In terms of their identification 85% of the communities are rooted in their resources. Experts say that "rootedness in the eco-cultural zone is an outstanding characteristic of our communities, no matter what religious labels are attached to them". In fact, it is not possible to separate the lives and livelihood, the occupations, food habits and dress patterns, the songs and the hut settlements of the different communities from their landscape, climate and occupations deriving from their resources and environment. India is the home of many forms of dance and music which we normally use for festivals and social functions like marriages or the birth

of a child. All over India celebrates after a rich harvest of crops in the varied name of Bhangra dance in Punjab, Pongal in Tamil Nadu, Bihu dance in Assam, Holi and Deepawali in most part of India. A large number of languages and dialects are spoken in our country which has led to the growth of a great variety of literature. People belonging to eight great religions of the world co-exist here in a harmonious manner. India is home to many religions of the world like Jainism, Buddhism, Sikhism and off-course Hinduism. Numerous styles of architecture, sculpture and painting have developed here. Different styles of music and dance, both folk and classical, exist in the country. So also are numerous festivals and customs. This wide variety has led to the making of Indian culture both composite one and rich and beautiful at the same time.

The vastness of the country and variation in its physical and climatic features is an obvious reason for the variety of culture. The second important reason for the variety in our culture is the intermingling among various ethnic groups. Since time immemorial, people from far and near have been coming and settling here. Along with contacts with outside cultures, cultural exchange between different regions of India has also continued. The Chikan-work of Lucknow, Phulkari embroidery of Punjab, Kantha embroidery of Bengal, Patola of Orissa shows a distinct regional flavor. Although the centers in the South, North, East and West of India have their characteristic cultures, yet these did not develop in absolute isolation. In spite of physical barriers, Indians used to travel from one part of the country to another for trade or pilgrimage. Some regions were joined together through conquests or by alliance. As a result, people transmitted cultural habits and thoughts from one part of the country to the other. Military campaigns too took people from one place to another. This helped in exchanging ideas. Such contacts have led to the development of commonness in Indian culture, which has been maintained throughout our history. Another unifying factor is climate. Despite geographical diversity and climatic variations India experiences an inherent unity. The system of monsoons is the most important component of the Indian climatic pattern and this gives unity to the whole country. The coming of the monsoon has ensured that agriculture remains the main occupation of the people of India.

On the other hand the differences in physical features have affected the food habits, dress, houses and economic activities of people leading to the formation of social, economic and political institutions. These factors in turn influenced the thinking and philosophy of the people. The variety in physical features and climate of India has thus led to the development of a variety of cultures in different regions. The typical features of different regions have given some identity to these cultures. The composite nature of our culture is reflected in our

music, dance forms, drama and art forms like paintings, sculpture and architecture as well. Our literature in different languages also reflects this composite nature.

Unity in diversity is reflected in our political forms as well. During the early Vedic period, society was pastoral, that is, people used to move from place to place in search of pastures. But, as these people started practicing agriculture, they settled down. This settled life led to community development and growth of towns which needed rules and regulations. Thus, emerged a political organization, this included the sabhas and samitis which were political bodies through which people participated in governance. In course of time, the concept of rashtra emerged and possession of territory became the new measure of power. In some places, republics came up. The period from sixth to fourth century BC is known as the age of maha-janapadas in India. In these kingdoms kings had more powers. Subsequently large empires were also established with emperors exercising absolute powers.

You may be aware of ancient rulers such as Ashoka, Samudragupta and Harshavardhana, Rajputs etc. The Mughals also established a vast empire in India. The British established themselves in India and in 1858 India became a part of the British Empire. However in 1947, we were able to gain our freedom after a long struggle. Today we are a sovereign, socialist, secular and democratic republic and a uniform system of government prevails over the length and breadth of the country.

Multi-Culturalism

The secular character of Indian culture is a result of the intermingling of people belonging to diverse cultural groups over a long period of time. There have been instances of occasional conflicts here and there, but by and large, people have lived together peacefully for centuries. The popular cultural traditions of India are the best examples of such cultural synthesis in which a large number of people belonging to different religious groups come together. You are aware that there is a great variety of thoughts and habits in our country. Amongst a variety of cultural system, dominance of one particular thought is not possible. You will recall that Hindus, Muslims, Christians, Sikhs, Buddhists, Jains, Parsees and Jews live in India. The constitution declares India to be a secular country. Everyone is free to profess, practice and propagate any religion of his/her own choice. The state has no religion of its own and all religions are treated equally by the state. No one is to be discriminated on the basis of religion. The people have, to a large extent, developed a broad outlook and they believe in the concept of live and let others live. Right to freedom of religion ensures secular nature of our polity. In the Western context development of secularism meant complete separation of the church and the state. In India secularism is taken as a more positive concept to cope with the

complex social structure in the country with a view to protecting the interests of all, particularly the minorities.

The concept of coexistence has not been confined to the geographical and political boundaries of the country only. India has a universal outlook and it has been promoting the message of peace and harmony to the entire world. India has been raising a strong voice against racialism and colonialism. It has protested against the formation of power blocks in the world. In fact India became one of the founder members of the non-aligned movement. India is committed to the development of other underdeveloped nations. In this manner, India has been discharging her responsibilities as a part of the world fraternity and has been contributing to the progress of the world.

Culture is a way of life. The food, the clothes, the language, the lifestyle, the beliefs all are aspects of culture. Indian culture is diverse, because India is diversified with varied climate, region, religion, castes and sub-castes. Every segment of these has its own identical culture. Cultural development is a historical process. Culture is transmitted and carried forward from generation to next generation. At passing times culture is liable to change, but our heritage does not. Indian cultural heritage binds us together in form of monuments, language, literature, arts, music, lifestyle, beliefs etc.

General characteristics of Indian culture are – culture is learned and acquired; culture is shared by a group of people; culture is cumulative; at passing times culture changes; culture is dynamic; culture is diverse, culture gives us behavior patterns, etc. Multi-culturism and Unity and Diversity is a unique identity of India.

Art and Culture: Contemporary Issues and Debates

Introduction

Culture plays an important role in the development of any nation. It represents a set of shared attitudes, values, goals and practices. Culture and creativity manifest themselves in almost all economic, social and other activities. A country as diverse as India is symbolized by the plurality of its culture. India has one of the world's largest collections of architect, cosines, songs, music, dance, theatre, traditions, performing arts, rites and rituals, paintings, literature, languages, and writings etc. that are known as the 'Intangible Cultural Heritage' (ICH) of humanity. In order to preserve these elements, the Ministry of Culture implements a number of schemes and programs aimed at providing financial support to individuals, groups and cultural organizations engaged in performing, visual and literary arts etc.

Concept of Art

Art is a diverse range of human activities in creating visual, auditory or performing artworks, expressing the author's imaginative or technical skill, intended to be appreciated for their beauty or emotional power. In their most general form these activities include the production of art work, the criticism of art, and the aesthetic dissemination of art.

Art referred to any skill or mastery. Art is a creative way of expression, communication of emotions or other qualities. Art can be seen as "a special faculty of the human mind to be classified with religion and science". The general description of Art can be a mentioning an idea of imaginative or technical skill stemming from human being and creation. The nature of art, and related concepts such as creativity and interpretation, are explored in a branch of philosophy known as aesthetics.

Indian Art

The vast scope of the art of India intertwines with the cultural history, religions and philosophies which place art production and patronage in social and cultural contexts.

The Indian period is unique in its art, literature and architecture. Indian art is constantly challenged as it rises to the peak of achieving the ideals of one philosophy in a visual form, then begins anew for another.

Each religion and philosophical system provided its own nuances, vast metaphors and similes, rich associations, wild imaginations, humanization of gods and celestial beings, characterization of people, the single purpose and ideal of life to be interpreted in art.

Glimpses of Indian art

Rock-Cut Art

The Sun Temple in Konark: The earliest Indian religion to inspire major artistic monuments was Buddhism. Though there may have been earlier structures in wood that have been transformed into stone structures. Obscurity shrouds the period between the decline of the Harappans and the definite historic period starting with the Mauryas. Soon after the Buddhists initiated the rock-cut caves, Hindus and Jains started to imitate them at Badami, Aihole, Ellora, Salsette, Elephanta, Aurangabad and Mamallapuram. Indian rock art has continuously evolved, since the first rock cut caves, to suit different purposes, social and religious contexts, and regional differences.

Fresco

Chola Fresco of dancing girls: Brihadisvara Temple c. 1100 C.E. The Chola fresco paintings were discovered in 1931 within the circumambulatory passage of the Brihadisvara Temple in India and are the first Chola specimens discovered. A smooth batter of limestone mixture is

applied over the stones, which took two to three days to set. Within that short span, such large paintings were painted with natural organic pigments.

During the Nayak period the Chola paintings were painted over. The Chola frescoes lying underneath have an ardent spirit of Shaivism is expressed in them. They probably synchronized with the completion of the temple by Rajaraja Cholan the Great. Kerala has well preserved fresco or mural or wall painting in temple walls in Pundarikapuram, Ettumanoor, and Aymanam

Tribal Folk and Art

Tribal folk and art in India takes on different manifestations through varied medium such as pottery, painting, metalwork, paper-art, weaving and designing of objects such as jewellery and toys. Often pauranic gods and legends are transformed into contemporary forms and familiar images. Fairs, festivals, and local deities play a vital role in these arts. It is an art where life and creativity are inseparable. The tribal arts have a unique sensitivity, as the tribal people possess an intense awareness very different from the settled and urbanized people. Their minds are supple and intense with myth, legends, snippets from epic, multitudinous gods born out of dream and fantasy. Their art is an expression of their life and holds their passion and mystery.

Folk art also includes the visual expressions of the wandering nomads. This is the art of people who are exposed to changing landscapes as they travel over the valleys and highlands of India. They carry with them the experiences and memories of different spaces and their art consists of the transient and dynamic pattern of life. The rural, tribal and arts of the nomads constitute the matrix of folk expression.

The folk spirit has a tremendous role to play in the development of art and in the overall consciousness of indigenous cultures. The Taj Mahal, the Ajanta and Ellora caves have become world famous. The Taj Mahal is one of the New Seven Wonders of the World.

Visual Art

British colonial rule had a great impact on Indian art. Rabindranath Tagore, referred as the father of Modern Indian art had introduced Asian styles and Avant garde western styles into Indian Art. Many other artists like Jamini Roy and later S.H. Raza had taken inspiration from folk traditions.

In 1947 India became independent of British rule. A group of six artists - K. H. Ara, S. K. Bakre, H. A. Gade, M.F. Husain, S.H. Raza and Francis Newton Souza - founded the Progressive Artist's Group, to establish new ways of expressing India in the post-colonial era. Almost all India's major artists in the 1950s were associated with the group. Some of those

who are well-known today are Bal Chabda, V. S. Gaitonde, Krishen Khanna, Ram Kumar, Tyeb Mehta, and Akbar Padamsee. Present-day Indian art is varied as it had been never before. Among the best-known artists of the newer generation include Sanjay Bhattacharya, Bose Krishnamachari, Geeta Vadhera, Devajyoti Ray, Vagaram Choudhary, Satish Gupta, and Bikash Bhattacharya

Contemporary Art

From the 1990s onwards, Indian artists began to increase the forms they used in their work. Painting and sculpture remained important, though in the work of leading artists such as Subodh Gupta, Jitish Kallat, Jagannath Panda, Atul Dodiya, Bharti Kher and Thukral and Tagra, they often found radical new directions.

Crucially, however, in a complex time when the number of currents affecting Indian society seemed to multiply, many artists sought out new, more polyvocal and immersive forms of expression. Ranbir Kaleka, Raqs Media Collective has produced compelling contemporary works using such assortments of media forms including video and internet. This development coincided with the emergence of new galleries interested in promoting a wider range of art forms, such as Nature Morte in Delhi and its partner gallery Bose Pacia Gallery (New York and Kolkata) and Sakshi Gallery. Contemporary Indian art takes influence from all over the world. With many Indian artists immigrating to the west, art for some artists has been a form of expression merging their past with their current in western culture.

Music

The music of India includes multiples varieties of religious, folk, popular, pop, and classical music. The oldest preserved examples of Indian music are the melodies of the Samaveda that are still sung in certain Vedic Śrauta sacrifices. India's classical music tradition is heavily influenced by Hindu texts. It includes two distinct styles: Carnatic and Hindustani music. It is noted for the use of several Ragas, melodic modes. It has a history spanning millennia and it was developed over several eras. It remains instrumental to the religious inspiration, cultural expression and pure entertainment.

The music of India includes multiple varieties of popular and classical music. Indian music can be divided as - Classical music including Carnatic and Hindustani music. These music are based on 7 Surs and number of ragas; popular music as religious music (bhajans and kirtan etc.) and folk music developed over several eras, remains fundamental to the lives of Indians. India is made up of several dozen ethnic groups, speaking their own languages and dialects. Alongside distinctly sub continental forms there are major influences from Persian, Arabic and music. Indian genres like Indian film music.

Dance

Indian dance too has diverse folk and classical forms. Among the well-known folk dances are the Bhangra of the Punjab, the Bihu of Assam, the Chhau of Jharkhand and Orissa, the Ghoomar of Rajasthan, the Dandiya and Garba of Gujarat, the Yakshagana of Karnataka and Lavani of Maharashtra and Dekhini of Goa. Eight dance forms, many with narrative forms and mythological elements, have been accorded classical dance status by India's National Academy of Music, Dance, and Drama. These are: Bharatanatyam of Tamil Nadu, Kathak of Uttar Pradesh, Kathakali and Mohiniattam of Kerala, Kuchipudi of Andhra Pradesh, Manipuri of Manipur, Odissi of the state Orissa and the Sattriya of Assam.

Drama and Theater

Indian drama and theater has a long history alongside its music and dance. Kalidasa's plays like Shakuntala and Meghadoota are some of the older plays, following those of Bhasa. One of the oldest surviving theatre traditions of the world is the 2000 year old Kutiyattam of Kerala. It strictly follows the Natya Shastra the dramas of Bhasa are very popular in this art form. Natyacharya (late) Padma Shri Mani Madhava Chakyar- the unrivaled maestro of this art form and Abhinaya, revived the age old drama tradition from extinction. He was known for mastery of Rasa Abhinaya. He started to perform the Kalidasa's plays like Abhijnanasakuntala, Vikramorvaśīya and Mālavikāgnimitra ; Bhasa's Swapnavāsavadatta and Pancharatra; Harsha's Nagananda in Kutiyattam form. Ram Leela, Shri Krishna Ras Leela, Nautanki etc. are some popular plays in northern India.

The tradition of folk theater is popular in most linguistic regions of India. In addition, there is a rich tradition of Puppet Theater in rural India, going back to at least the second century BCE. (It is mentioned in Patanjali's commentary on Panini). Group Theater is also thriving in the cities, initiated by the likes of Gubbi Veeranna, Utpal Dutt, Khwaja Ahmad Abbas, K. V.

Paintings

The earliest Indian paintings were the rock paintings of pre-historic times, the petroglyphs as found in places like Bhimbetka, some of which go back to the Stone Age. Ancient texts suggesting that it was common for households to paint their doorways or indoor rooms where guests resided. Cave paintings from Ajanta, Bagh, Ellora and Sittanavasal and temple paintings testify to a love of naturalism. Most early and medieval art in India is Hindu, Buddhist or Jain. A freshly made coloured flour design (Rangoli) is still a common sight outside the doorstep of many Indian homes.

Mughal painting represented a fusion of the Persian miniature with older Indian traditions, and from the 17th century its style was diffused across Indian princely courts of all religions,

each developing a local style. Company paintings were made for British clients under the British raj, which from the 19th century also introduced art schools along Western lines, leading to modern Indian painting, which is increasingly returning to its Indian roots. Madhubani painting, Mysore painting, Rajput painting, Tanjore painting, Mughal painting are some notable Genres of Indian Art; while Raja Ravi Varma, Nandalal Bose, Vadhera, Jamini and B.Venkatappa are some modern painters. Among the present day artists, Atul Dodiya, Bose Krishnamachari, Devajyoti Ray and Shibu Natesan represent a new era of Indian art where global art shows direct amalgamation with Indian classical styles. These recent artists have acquired international recognition. Devajyoti Ray's paintings have been acquired by the National Fine Arts Museum in Cuba and so have been the works of some of the new generation artists. Jehangir Art Gallery, Mumbai, Mysore Palace has on display several good Indian paintings.

Architecture

Some of its earliest production is found in the Indus Valley Civilization (2600-1900 BCE) which is characterized by well-planned cities and houses. Religion and kingship do not seem to have played an important role in the planning and layout of these towns.

During the period of the Maurya and Gupta empires and their successors, several Buddhist architectural complexes, such as the caves of Ajanta and Ellora and the monumental Sanchi Stupa were built. Later on, South India produced several Hindu temples like Chennakesava Temple at Belur, the Hoysaleswara Temple at Halebidu, and the Kesava Temple at Somanathapura, Brihadeeswara Temple, Thanjavur, the Sun Temple, Konark, Sri Ranganathaswamy Temple at Srirangam, and the Buddha stupa (China Lanja dibba and Vikramarka kota dibba) at Bhattiprolu. Angkor Wat, Borobudur and other Buddhist and Hindu temples indicate strong Indian influence on South East Asian architecture, as they are built in styles almost identical to traditional Indian religious buildings.

With the advent of Islamic influence from the west, Indian architecture was adapted to allow the traditions of the new religion. Fatehpur Sikri, Taj Mahal, Gol Gumbaz, Qutub Minar, Red Fort of Delhi are creations of this era, and are often used as the stereotypical symbols of India.

The colonial rule of the British Empire saw the development of Indo-Saracenic style, and mixing of several other styles, such as European Gothic. The Victoria Memorial or the Victoria Terminus are notable examples. Recent creations such as the Lotus Temple, and the various modern urban development of India, are notable.

The traditional system of Vastu Shastra serves as India's version of Feng Shui, influencing town planning, architecture, and ergonomics. It is unclear which system is older, but they contain certain similarities. Feng Shui is more commonly used throughout the world. Though Vastu is conceptually similar to Feng Shui in that it also tries to harmonize the flow of energy, (also called life force or Prana in Sanskrit and Chi/ Ki in Chinese/Japanese), through the house, it differs in the details, such as the exact directions in which various objects, rooms, materials, etc. are to be placed.

Indian architecture has influenced eastern and southeastern Asia, due to the spread of Buddhism. A number of Indian architectural features such as the temple mound or stupa, temple spire or sikhara, temple tower or pagoda and temple gate or torana, have become famous symbols of Asian culture, used extensively in East Asia and South East Asia. The central spire is also sometimes called a vimanam. The southern temple gate, or gopuram is noted for its intricacy and majesty. Indian Architecture evolved in various ages in different parts and regions of the country. Apart from these natural and obvious evolutions from the pre-historic and historic periods, evolution of Indian architecture was generally affected by many great and important historic developments. External influences have also shaped the nature of Indian architecture and so has the influence of different regions of the country. Indian art can be seen as under: Harappan Period Architecture: The excavations at Harappa and Mohenjodaro and several other sites of the Indus Valley Civilization revealed the existence of a very modern urban civilization with expert town planning and engineering skills. The very advanced drainage system along with well-planned roads and houses show that a sophisticated and highly evolved culture existed in India before the coming of the Aryans.

The most important features of Harappan architecture are their superior town planning skills and cities that have been built on a clear geometric pattern or grid layout. Roads cut each other at right angles and were very well laid out. As the Indus Valley settlements were located on the banks of the river, they were often destroyed by major floods. In spite of this calamity, the Indus Valley people built fresh settlements on the same sites. Thus, layers upon layers of settlements and buildings were found during the excavations. The decline and final destruction of the Indus Valley Civilization, sometime around the second millennium BC remains a mystery to this day. Cave Architecture: The development of cave architecture is another unique feature and marks an important phase in the history of Indian architecture. More than thousand caves have been excavated between second century BC and tenth century AD. Famous among these were Ajanta and Ellora caves of Maharashtra, and

Udaygiri cave of Orissa. These caves hold Buddhist viharas, chaityas as well as mandapas and pillared temples of Hindu gods and goddesses. Rock-cut temples Temples were hewn out of huge rocks. Mauryan Period Architecture: An important phase of Indian architecture began with the Mauryan period. The material prosperity of the Mauryans and a new religious consciousness led to achievements in all fields. Megasthenes, the Greek ambassador of Selucas Nikator who visited the Mauryan court described Chandragupta Maurya's palace as an excellent architectural achievement. It was a large palace carved out of wood. In the Mauryan period (322-182 BC) especially under Ashoka architecture saw a great advancement. Mauryan art and architecture depicted the influence of Persians and Greeks. During the reign of Ashoka many monolithic stone pillars were erected on which teachings of 'Dhamma' were inscribed. The highly polished pillars with animal figures adorning the top (capitals) are unique and remarkable. The lion capital of the Sarnath pillar has been accepted as the emblem of the Indian Republic. Each pillar weighs about 50 tonnes and is about 50 ft high.

Mughals Architecture: The advent of the Mughals brought a new era in architecture. The synthesis of style which began earlier reached its zenith during this time. The architecture of Mughal style started during Akbar's rule. The first building of this rule was Humayun's Tomb at Delhi. In this magnificent building red stone was used. It has a main gateway and the tomb is placed in the midst of a garden. Many consider it a precursor of the Taj Mahal. Akbar built forts at Agra and Fatehpur Sikri. The Bulund Darwaza reflects the grandeur of the mighty Mughal Empire. This building was made following Akbar's victory over Gujarat. The Arch of the Buland Darwaja is about 41 m high and is perhaps the most imposing gateway in the world. The tomb of Salim Chishti, Palace of Jodha Bai, Ibadat Khana, Birbal's House and other buildings at Fatehpur Sikri reflect a synthesis of Persian and Indian elements. During the reign of Jehangir, Akbar's Mausoleum was constructed at Sikandra near Agra. He built the beautiful tomb of Itimad-ud-daula which was built entirely of marble. Shahjahan was the greatest builder amongst the Mughals. Architecture in Indian Temples: Kailash temple at Ellora built by the Rashtrakutas and the Ratha temples of Mahabalipuram built by the Pallavas are other examples of rock-cut temples. Most probably the stability and permanence of rocks attracted the patrons of art and builders who decorated these temples with beautiful sculptures. Free-standing temples building activities that began during the Gupta rule continued to flourish in later periods. In southern India the Pallavas, Cholas, Pandyas, Hoyshalas and later the rulers of the Vijaynagar kingdom were great builders of temples.

The Pallava rulers built the shore temple at Mahabalipuram. Pallavas also built other structural temples like Kailashnath temple and Vaikuntha Perumal temples at Kanchipuram. The Cholas built many temples most famous being the Brihadeshwara temple at Tanjore. The Cholas developed a typical style of temple architecture of South India called the Dravida style, complete with vimana or shikhara, high walls and the gateway topped by gopuram. Magnificent temples were built at Belur, Halebid where the stone engravings reached even greater heights. In north and eastern India magnificent temples were also constructed and the style followed by them is referred to as the Nagara style.

Most of them consisted of the shikaras (spiral roofs), the garbhagriha (sanctum) and the mandap (pillared hall). Orissa has some of the most beautiful temples such as the Lingaraja temple built by the Ganga rulers and the Mukteshwara temple at Bhubaneswar and the Jagannath temple at Puri. The sun temple at Konark was built in thirteenth century by the eastern Ganga ruler Narshimha DevaI. The temple is dedicated to Surya (the sun god) and has been designed as a twelve-wheeled chariot. The temple complex at Khajuraho was built by Chandella rulers between the tenth and eleventh centuries in the Bundelkhand region of Madhya Pradesh. Most important among them is the Kandariya Mahadev temple. Mount Abu in Rajasthan is known for the Dilwara temple dedicated to Jain tirthankaras. These were built in pure white marble and adorned with exquisite sculpture. These were built under the patronage of Solanki rulers. Somnath temple at Gujarat, Vishwanath temple at Banaras, Govinda temple at Mathura, Kamakhya temple at Guwahati, Shankaracharya temple at Kashmir and the Kali temple at Kalighat of Kolkata are some other important temples which bear testimony to temple building activity of the Indian subcontinent.

Sculpture

The first sculptures in India date back to the Indus Valley civilization, where stone and bronze figures have been discovered. Later, as Hinduism, Buddhism, and Jainism developed further, India produced some extremely intricate bronzes as well as temple carvings. Some huge shrines, such as the one at Ellora were not constructed by using blocks but carved out of solid rock. Sculptures produced in the northwest, in stucco, schist, or clay, display a very strong blend of Indian and Classical Hellenistic or possibly even Greco-Roman influence. The pink sandstone sculptures of Mathura evolved almost simultaneously. During the Gupta period (4th to 6th century) sculpture reached a very high standard in execution and delicacy in modeling. These styles and others elsewhere in India evolved leading to classical Indian art that contributed to Buddhist and Hindu sculpture throughout Southeast Central and East Asia.

Sculpture was the favored medium of artistic expression on the Indian subcontinent. Indian buildings were profusely adorned with it and indeed are often inseparable from it. The subject matter of Indian sculpture was almost invariably abstracted human forms that were used to instruct people in the truths of the Hindu, Buddhist, or Jain religions. There is an almost complete suppression of individuality in Indian sculpture; this is because the figures are conceived of as shapes that are more perfect and final than anything to be found in the merely transitory appearance of human models. The multiple heads and arms of sculptured Hindu divinities were thought necessary to display the manifold attributes of these gods' power. The tradition of Indian sculpture extends from the Indus valley civilization of 2500 to 1800 bc, during which time small terra-cotta figurines were produced. The great circular stone pillars and carved lions of the Mauryan period (3rd century bce) gave way to mature Indian figurative sculpture in the 2nd and 1st century bce, in which Hindu and Buddhist themes were already well-established. A wide range of styles and traditions subsequently flourished in different parts of India over the succeeding centuries, but by the 9th–10th centuries ce Indian sculpture had reached a form that has lasted with little change up to the present day. This sculpture is distinguished not by a sense of plastic volume and fullness but rather by its linear character; the figure is conceived from the standpoint of its outline, and the figure itself is graceful, slender, and has supple limbs. From the 10th century this sculpture was used mainly as a part of architectural decoration, with vast numbers of relatively small figures of mediocre quality being produced for this purpose.

Literature

Though majority of the literary works which have survived from the ancient Indian literature are religious text, but it is not right to define ancient Indian literature only based on religion. Indian literature includes everything that can be included under “literature” broadly- religious and routine life, epic and lyrics, dramatic and didactic poetry, narrative and scientific prose along with oral poetry and song. The earliest works of Indian literature were orally transmitted. Sanskrit literature begins with the Rig Veda which is a collection of 1028 sacred hymns written in Vedic Sanskrit dating to the period 1500–1200 BCE. Rig Veda deals with religious songs or poems of praise to God. Rig Veda was followed by Yajur Veda, Sama Veda, and Atharva Veda. Yajur Veda deals with directions for performance of the Yajnas (sacrifice, devotion, worship); Sama Veda deals with prescribed tunes for recitation of the hymns; and Atharva Veda deals with prescribing rites and rituals.

Some other ancient literatures depicting Indian philosophy are Purans and Upanishads. They helped in development of early Vedic religion towards Hinduism. They were written to

illustrate the truth of Vedas to the people. These explain the philosophical and religious truths through popular legends and mythological stories. Puranas consist of many stories and anecdotes of religious, social and cultural history of India. There are other works after Vedas known as Brahmanas and Aryankas followed by philosophical doctrines of Upanishads. These form the part of Shruti literature. Brahmanas contains detailed explanation about Vedic literature and instructions; Aryankas are a treatise of forest which explain the rituals while dwelling into the philosophical discussions of the Brahmanas. Upanishads deals with concepts about origin of universe, death and birth, material and spiritual world, which are written in poetry and prose, as expressions of philosophical concepts.

Another type of work that emerged in early period was Vedangas which contains astronomy, grammar, and phonetics. For example, Ashtadhyayi written by Panini is work on Sanskrit grammar. Shastras contain work of philosophy and science they covers areas like art, mathematics and other sciences like Arthashastra is a work on science of governance. Smritis deal with the performance of duties, customs and laws that are prescribed in accordance with Dharma. Manusmriti is the most important example, known as laws of Manu. There are two epics from Ancient Indian Literature, Ramayana and Mahabharata. These have developed to their present form over centuries; hence, they represent the ethnic memory of the Indian people. They were transmitted orally over the time by singers and story-tellers and were probably put to their written form around 2nd century BC.

Ramayana is composed of 24000 verses which are spread across seven Khandas. It is written in form of poetry which entertains while it instructs. It is the story of Rama, and tells how to achieve the fourfold objectives of human life (Purushartha), namely, Dharma (righteous behavior or religion), Artha (achievement of worldly wealth and prosperity), Kama (fulfillment of desires) and Moksha (ultimate liberation). The Ramayana presents a picture of an ideal society. Originally it was written by Adi Kavi Maharishi Balmiki and later one which is more popular as Ramcharit Manas was written by Goswami Tulsidas. The other epic, the Mahabharata, dealing with victory was written by Ved Vyas. Mahabharata consists of one lakh verses which are spread across ten Adhyays. Hence, it is the longest poem in the world. It contains narrative, descriptive and didactic material, relating to conflict between the Pandavas and the Kauravas with multiple stories interwoven together to form an epic. The Mahabharata also contains the famous Bhagavad Gita which contains the essence of divine wisdom and is truly a universal gospel. In the Bhagavad Gita, Krishna explains to Arjuna his duties as a warrior and prince and elaborates on different philosophies with examples and analogies. Bhagavad Gita enshrines an integrated view of Dharma (performance of righteous

duty in selfless way of Nishkama Karma).Bhagavad-Gita teaches the Indians that survival can only be in terms of quality of life. It provides a framework of values to make the Indian culture well-groomed. The Bhagvad Gita spoke of positiveness in human actions. It also spoke of duty towards God and human beings alike forgetting. This makes Gita a concise guide to Hindu philosophy and a parochial, selfcontained guide to life.

In Southern India, the ancient Indian writings were written in four Dravidian languages which developed their own script and literature, these are, Tamil, Telugu, Kannada, Malayalam. Among these, Tamil is the oldest with literature dating back to early centuries of Christian era. This developed during the three Sangams(assemblies of poets and writers) held during different times. The Sangam literature covers themes of war, love and politics to a great extent.Tolkappiyam and Ettutogai, Pattuppattu are important works of these times. Thiruvalluvar is the most famous author of these times who wrote Kural, which deals with many aspects of life and religion. In the medieval period, literature in Kannada and Telugu appeared in the 9th and 11th centuries respectively. Later, literature in Marathi, Odia, Bengali, various dialects of Hindi, Persian and Urdu began to appear as well. Early in the 20th century, Bengali poet Rabindranath Tagore became India's first Nobel laureate.

India has strong traditions of poetry ever since the Rig-Veda, as well as prose compositions. Poetry is often closely related to musical traditions, and much of poetry can be attributed to religious movements. Writers and philosophers were often also skilled poets. In modern times, poetry has served as an important non-violent tool of nationalism during the Indian freedom movement. A famous modern example of this tradition can be found in such figures as Rabindranath Tagore and K. S. Narasimhaswamy in modern times and poets such as Basava (vachanas); Kabir, Surdas, Mira Bai, Rahim, Raskhan and Purandaradasa (padas and devaranamas) in medieval times, as well as the epics of ancient times. Two examples of poetry from Tagore's Gitanjali serve as the national anthems of both India and Bangladesh.

In addition, there are five epics in the classical Tamil language -they being Silappadhikaram, Manimegalai, Seevaga-chintamani, Valayaapathi, Kundalakesi. Other regional variations of them as well as unrelated epics include the Tamil Kamba Ramayanam, in Kannada, the Pampa Bharata by Adikavi Pampa, Torave Ramayana by Kumara Valmiki and Karnata Bharata KathaManjari by Kumaravyasa, Hindi Ramacharitamanasa, Malayalam Adhyathmaramayanam.

Language

The languages of India belong to several major linguistic families, the two largest being the Indo-Aryan (spoken by 70% of Indians)—and the Dravidian languages (spoken by 22% of Indians). Other languages spoken in India come mainly from the Indo-European languages, Austro-Asiatic and Tibeto-Burman linguistic families. Individual mother tongues in India number several hundred. Linguists generally distinguish the terms "language" and "dialects" on the basis of 'mutual comprehension'. The Indian census uses two specific classifications in its own unique way: (1) 'language' and (2) 'mother tongue'. The 'mother tongues' are grouped within each 'language'. Many 'mother tongues' so defined would be considered a language rather than a dialect by linguistic standards. This is especially so for many 'mother tongues' with tens of millions of speakers that is officially grouped under the 'language' Hindi. Sanskrit is the mother of many Indian languages. The Vedas, Upanishads, Puranas and Dharmasutras are all written in Sanskrit. Sanskrit is the most ancient language of our country. It is one of the twenty-two languages listed in the Indian Constitution.

It was Sanskrit that gave impetus to the study of linguistics scientifically during the eighteenth century. The great grammarian Panini, analysed Sanskrit and its word formation in his unrivalled descriptive grammar Ashtadhyayi. Sanskrit is perhaps the only language that transcended the barriers of regions and boundaries. From the north to the south and the east to the west there is no part of India that has not contributed to or been affected by this language. Kalhan's Rajatarangini gives a detailed account of the kings of Kashmir whereas with Jonaraja we share the glory of Prithviraj. The writings of Kalidasa have added beauty to the storehouse of Sanskrit writings. Article 343 of the Indian Constitution recognizes Hindi in Devanagari script as the official language of the union; the Constitution also allows for the continuation of use of the English language for official purposes. According to their historical value Sanskrit, Tamil, Kannada, and Telugu are declared as classical languages by Govt. of India.

Article 345 provides constitutional recognition to "regional languages" of the union to include any language adopted by a State Legislature as the official language of that state. Individual states, whose borders are mostly drawn on sociolinguistic lines, are free to decide their own language for internal administration and education.

The Constitution of India recognizes 22 "national languages", spoken throughout the country, namely Assamese, Bengali, Bodo, Dogri, Gujarati, Hindi, Kannada, Kashmiri, Konkani, Maithili, Malayalam, Manipuri, Marathi, Nepali, Oriya, Punjabi, Sanskrit, Santhali, Sindhi, Tamil, Telugu and Urdu. English is the coofficial language of the Indian Union.

Handicrafts and Folk Arts

Handicrafts can be defined as objects made by the skill of the hand. It can range from the simple clay-lamps to jewelry items. Handicrafts consist of objects created by skilled people for religious rituals, like wedding and celebrations and for personal use. Folk crafts done by the rural population especially women are a good example. There are craftsmen who are specialized in creating textiles or jewelry which meet the criteria set up by a particular group of people. They have their own distinctive designs and styles. Religious crafts are developed around religious centers and themes. These craft items are connected with religious institutions and relevant ceremonies. Various religious places in India are specialized in particular craft items.

"Folk art" is mostly utilitarian or decorative art created by peasants, artisans and tradespeople who live in rural areas of civilized but not highly industrialized societies; it also encompasses nomadic groups like gypsies. A few such places can still be found in areas of Central and Eastern Europe, and doubtless in areas on other continents, although their number is shrinking. The term "folk art" may also encompass art produced by ethnic minorities in more developed societies, who have succeeded in preserving their beliefs and customs by living in separate communities apart from the mainstream.

Culture and Heritage

Culture is the art of living. It refers to the intellectual development evolved out of the physical and mental training acquired in the course of the ages in a country. India's great diversity of cultural practices, languages, customs, and traditions are examples over the past five millennium of the unique co-mingling. The various religions and traditions of India that were created by these amalgamations have influenced other parts of the world too. Indian culture can be best expressed as comprising the following:

Humanity - The mildness of the Indians has continued till date, despite the aggressiveness of the Muslim conquerors and the reforming zeal of the British, the Portuguese and the Dutch. The Indians are noted for their humanness and calm nature without any harshness in their principles and ideals.

Tolerance - Gandhiji's satyagraha principle or Ahimsa - freedom without taking a drop of blood, worked wonders and gave credit to India in the international arena. Swami Vivekananda in his famous Chicago Speech on the 11th of September, 1893 spoke of this.

Unity - India is a conglomeration of men and women of various castes and creed. It is a fusion of old traditional values and the modern principles, thus satisfying all the three

generations in the present India. The Elite businessman and the common vendor on the road share the same news and worship the same deity.

Secularism - India is a secular country as stated in its Constitution. There is freedom of worship throughout the length and breadth of India without any breeches or violations of any other's religious beliefs. The Hindus, The Muslims, The Christians, and The Sikhs in times of calamity and during festivities come openly together to share their thoughts despite their religious affinities.

Closely knit Social system - The Indian Social System is mostly based on the Joint family System, but for some of the recently cropped nuclear families. The families are closely knit with Grandfathers, fathers, sons and grandsons sharing the same spirit, tradition and property.

Components of Indian Culture

Cultural Heritage

India's one billion people have descended from a variety of races. The oldest ones are the Negroid aboriginals called the Adivasis or First settlers. Then there are the Dravidians, the Aryans, the Mongols, the Semites and innumerable intermixtures of one with other. At passing time, religions became an important part in the culture and places of worship became community centers. The innovations in religious thinking brought two popular beliefs in India, namely Buddhism by the Buddha and Jainism by the Saint Mahavir. Then there was a socio-religious shift or orientation in the Indian culture. In the 17th to 19th century westernization of Indian culture began, but it was stemmed by the efforts of Raja Ram Mohan Roy, Dayananda Saraswathi, Swami Vivekananda, Narayana Guru, Maharisi, Aurobindo, etc. Then there took place a Renaissance that emphasized the need to recognize the country's own culture while ushering in an age of modernity.

If India's culture tended to become tolerant, accommodating, open-minded, deeply but not ostensibly spiritual and concerned with the common human welfare, then it is due to the great and relentless efforts of our great ancestors and leaders. Thanks to them our country has achieved a common culture, despite a staggering pluralistic society.

Religion

Today, Hinduism and Buddhism are the world's third- and fourth-largest religions respectively, with around 1.4 billion followers' altogether. India is one of the most religiously diverse nations in the world, with some of the most deeply religious societies and cultures. Religion still plays a central and definitive role in the life of most of its people. The religion of more than 80.4% of the people is Hinduism. Islam is practiced by around 13.4% of all Indians. Sikhism, Jainism and especially Buddhism are influential not only in India but across

the world. Christianity, Zoroastrianism, and Judaism are also influential but their numbers are smaller. Despite the strong role of religion in Indian life, atheism and agnostics also have visible influence. Hinduism has developed numerous practices that generally involve seeking awareness of God and blessings from Devas. Hindus often create a shrine with icons dedicated to their chosen forms of God. Majority of Hindus engage in religious rituals on a daily basis. Occasions like birth, marriage, and death involve what are often elaborate sets of religious customs. Char Dham; Kumbh Mela; Old Holy cities as per Puranic Texts; Major Temple cities; Shakti Peethas etc. pilgrimage sites are most famous amongst Hindu devotees.

India has a positive Kaleidoscope of religions. There is probably more diversity of religions than any were on the earth. Apart from having representations from almost all the religions of the world, India is also the birthplace of various religions of the world, namely, Hinduism, Buddhism, Jainism and Sikhism.

Society

The traditional Indian culture is defined by relatively strict social hierarchy. From an early age, children are reminded of their roles and places in society. This is the fact that many believe gods. Several differences such as religion divide culture. However, far more powerful division is the traditional Hindu bifurcation into non-polluting and polluting occupations. Strict social taboos have governed these groups for thousands of years. In recent years, particularly in cities, some of these lines have blurred and sometimes even disappeared. Important family relations extend to as far as gotra, the mainly patrilineal lineage or clan assigned to a Hindu at birth. In rural areas it is common that three or four generations of the family live under the same roof. Patriarch often resolves family issues. Among developing countries, India has low levels of occupational and geographic mobility. People choose same occupations as their parents and rarely move geographically in the society.

Family System

India had a prevailing tradition of the joint family system. It's a system under which even extended members of a family like one's parents, children, the children's spouses and their offspring, etc. live together. The elder-most, usually the male member is the head in the joint Indian family system makes all important decisions and rules, whereas other family members abide by it. Arranged marriages have the tradition in Indian society for centuries. Even today, overwhelming majority of Indians have their marriages planned by their parents and other respected family-members, with the consent of the bride and groom. Arranged matches were made after taking into account factors such as age, height, personal values and tastes, the

backgrounds of their families (wealth, social standing) and their castes and the astrological compatibility of the couples' horoscopes.

Although child marriage was outlawed in 1860, it is continued to be practiced in some rural parts of India. Indian are based on a variety of systems and naming conventions, which vary from region to region. Names are also influenced by religion and caste and may come from religion or epics. India's population speaks a wide variety of languages. Woman's role in the society is often to perform household works. In most Indian families, women do not own any property in their own names, and do not get a share of parental property.

Customs

Namaste, Namaskar or Namaskaram is a common spoken greeting or salutation in the Indian subcontinent. Namaskar is considered a slightly more formal version than Namaste but both express deep respect. It is commonly used in India and Nepal by Hindus, Jains and Buddhists, and many continue to use this outside the Indian subcontinent. In Indian and Nepali culture, the word is spoken at the beginning of written or verbal communication. However, the same hands folded gesture is made wordlessly upon departure. In yoga, Namaste is said to mean "The light in me honors the light in you," as spoken by both the yoga instructor and yoga students. Taken literally, it means "I bow to you". The word is derived from Sanskrit (namas) to bow, obeisance, reverential salutation, and respect and (te): "to you".

Festivals

Indian Festivals, celebrated by varied cultures and through their special rituals, add to the colours of the Indian Heritage. Some festivals welcome the seasons of the year, the harvest, the rains, or the full moon. Others celebrate religious occasions, the birthdays of divine beings, saints, and gurus (revered teachers), or the advent of the New Year. A number of these festivals are common to most parts of India. However, they may be called by different names in various parts of the country or may be celebrated in a different fashion. Many festivals celebrate the various harvests; commemorate great historical figures and events, while many express devotion to the deities of different religions. Every celebration is centered to the rituals of prayer, seeking blessings, exchanging goodwill, decorating houses, wearing new clothes, music, dances and feasting.

In India every region and every religion has something to celebrate. The festivals reflect the vigour and life-style of its people. Vibrant colours, music and festivity make the country come alive throughout the year. The emphasis laid on the different festivals differs in different parts of the country. For instance, Navaratri is celebrated with maximum fervour in West Bengal as compared to that in other parts of the country. Holi is celebrated with gusto in

the north, and although it is also observed in the western and eastern parts of India, in the south it is almost unknown. There are also a few regional festivals like Pongal in Tamil Nadu; Onam in Kerala and the various other temple festivals devoted to the specific patron Gods and Goddesses of the temples, which are celebrated exclusively in those areas, which may be limited to one or a few villages. This galaxy of festivals that exist do contribute in inter-spicing Indian life with gaiety and color as also in giving the country the distinction of having the maximum number of holidays. India is a rich land which has attracted invaders from Central Europe and Asia who left their imprint on this land, its religions and its lifestyles over 40 centuries. As a result, today, Indian celebrates more festivals than any other country. Nonetheless, Indians are known to celebrate all the festivals with great fanfare and importance. Festivals in India are determined by the Solar & Lunar positions & they may fall in a different month as specified here.

There are said to be more number of festivals in India, than there are days in a year. The religious and national ones are celebrated with great gaiety. The cultural ones attract many great artists from all over India. Hardly a day passes without a festival taking place somewhere in India. It is well known that no other country holds so many festivals of antiquity as does India. Each festival brings an episode of some remote past back to the memory. Owing to its religious and regional variations, India has a number of festivals.

Hindu festivals follow the lunar calendar and hence the exact date of the festivals varies from year to year according to the waxing and the waning of the moon. Only a few of the festivals take place on a particular solar calendar date. India, being a multi-cultural and multi-religious society, celebrates holidays and festivals of various religions. The three national holidays in India, the Independence Day, the Republic Day and the Gandhi Jayanti, are celebrated with zeal and enthusiasm across India. In addition, many states and regions have local festivals depending on prevalent religious and linguistic demographics. Popular religious festivals include the Hindu festivals of Diwali, Ganesh Chaturthi, Durga puja, Holi, Rakshabandhan and Dussehra. Several harvest festivals, such as Sankranti, Pongal and Onam, are also fairly popular. Certain festivals in India are celebrated by multiple religions. Notable examples include Diwali which is celebrated by Hindus, Sikhs and Jains and Buddha Purnima which is celebrated by Buddhists and Hindus.

Each and every festival is celebrated uniquely in different ways according to the rituals, beliefs and its significant history behind. Each festival has its own history, legend and significance of celebration. Indian origin people in the abroad also celebrate their cultural festival with the immense passion.

Introduction to some most popular Festivals of India:

Diwali - The festival begins with Dhanteras, a day set aside to worship the goddess of prosperity, Goddess Lakshmi. Mostly people associate the celebration with the legend of Lord Ram returning to his kingdom of Ayodhya after fourteen years of exile and defeating Ravana.

Diwali festival is the one Hindu festival that unites the whole of India. The exchange of sweets and the explosion of fireworks customarily accompany the celebration of the festival. Diwali is an occasion for cheerfulness and togetherness. This is that time of the year when people of all age and all class take part in its celebration.

Navratri: Festival is dedicated to the worship of Mother Goddess or Shakti and her nine forms. The festival of Navratri acquires quite a fascinating and colorful dimension in the region of Gujarat, and in some parts of Rajasthan and Maharashtra. The highlights of the festival are the extremely colorful dances of Garbha and Dandiya-Rasa where men and women of all sects perform.

Dussehra - The day after Navratri the festival of Dussehra is celebrated. In the south, Dussehra is very popular while in the east, the seventh to the tenth days of Durga Puja are celebrated with much vigor and enthusiasm. The most popular events on the auspicious occasions of Navratri are Ramlila of Varanasi, Dussehra of Mysore and Durga Puja of Bengal.

All these celebrations have a special significance according to their region. The rituals are based according to the culture and traditions of that particular region.

Holi - the festival of colors is one of the most popular festivals of the country. It is celebrated during the spring season and embodies all the festivity, liveliness and exuberance of the season. Holi is the festival of young hearts. Spraying colors, dancing on traditional Holi songs, rhythmic drum beats and wild processions are the common scenes that one comes across during this festival. The festival is associated with various legends but the most popular among them is the tale of Holika. Bonfires are lit on the night before Holi in memory of the event and burning of the evil Holika. It symbolizes the victory of Good over evil. It is actually the great festival of Hindus, where farmers and rural people can celebrate the prosperity and abundance in life that comes with the harvest season.

Ganesh Chaturthi: On this day, a beautiful idol of Lord Ganesh is made of clay or some metals like silver and it is placed in a high pedestal. This is a special function day and the grandest festival of the state of Maharashtra. Almost each locality of every town has its own image of Ganesh, specially made for this occasion. It was Lokmanya Bal Gangadhar Tilak

who made the ritual worship of Ganesh in Maharashtra almost a national festival. The festival is fondly called "Ganesh-Utsav".

Onam: The festival of Onam portrays the rich cultural heritage of Kerala, its golden past, rich traditions and prosperous present. High-spirited people of Kerala celebrate Onam with gaiety and fervor. The festival is celebrated for a period of ten days, starting from the first day Atham and continuing till tenth and the biggest day called Thiru Onam. It is the most famous festival of South India. Onam is also a harvest festival. It is celebrated at a time when everything appears so nice and good.

Pongal: is regarded as a harvest festival of South India. It is one of the most important and popular Hindu festivals. The four-day long harvest festival of

Tamil Nadu, Pongal is all about thanksgiving to nature and takes its name from the Tamil word meaning "to boil" and is held in the month of Thai (January/February) it is celebrated from January 13 to 16 every year. The festival marks a period of plenty, peace and happiness. While each of its days has a special religious significance, most urban people celebrate second day as the main festival. The festival of Pongal is held dear particularly by the farming community as it marks the end of harvesting season. Pongal is the only festival of Hindu that follows a solar calendar.

Rakhi: Raksha Bandhan has a special significance in hearts of brothers and sisters. The silken thread of Rakhi symbolizes the love between siblings. The Rakhi Festival symbolizes all aspects of protection of the good from evil forces. Rakhi is meant to sweeten the ties of brother and sister. Rakhi is celebrated with great joy and excitement all around India. Known as Raksha Bandhan in other parts of the country, Rakhi festival showcases the love, affection and feeling of brotherhood.

Muslim Festival: All the people of Muslim religion enthusiastically celebrate their all the Islamic festivals all over the world. There are many religious festivals which they celebrate with great passion and dedication by following the date of their Islamic calendar. Islamic festivals, such as Eid-ul-Fitr, Eid-alAdha, Ramzan, Id-e-Milad, Muharram, are celebrated by Muslims across India. Adding colours to the culture of India,

Some of the very important Islam festivals are Ramzan (Ramadan), Bakr-Id and etc which they celebrate in special ways by offering prayers in the mosques, feasting, fasting and wishing to each other. **Sikh Festivals:** People of Sikh religion have lots of unique and ritual festivals which they celebrate with full courage and enjoyment. They commemorate the lives of their 10 Sikh gurus including their teachings. Some Hindu festivals are also celebrated by the people of Sikh religion having different reasons of celebration. All the worship at the

festival in Sikhism is directed towards the holy book called “the Guru Granth Sahib” which was first compiled by the Sikh guru, Guru Nanak and later edited by the Sikh Guru, Arjan. The Guru Granth of the Sikh religion has the place of deity among people and taken out on a palanquin in the public processions while celebrating any Sikh festival. Jain Festivals: People from Jain religion have lots of rituals and religious ceremonies to be celebrated as the festival. Their rituals belong to the idol worships in various ways and festivals belong to the life events of Tirthankara which involves the purification of the soul. Their rituals are divided in two parts named Karya and Kriya. According to the Jain Svetambara there are six obligatory duties called Six Avashyakas which are “Chaturvishnati-stava: praising Tirthankaras, Kayotsarga: meditation, Pratikramana: expiation of past sins, Pratyakhyana: renunciation of anything, Samyika: practising serenity and meditation and Vandan: respecting teachers and ascetics”.

Christian Festivals: As India is a land of variety of cultures and ethnicity because of celebrating lots of colorful festivals by the people of different religions. People of the Christian religion celebrate their festivals like Christmas, Easter, Good Friday and etc with big enthusiasm and fun filled activities. People from other religions also become involve in the Christmas celebrations which proves the unity in diversity of India. Buddhist Festivals: People from Buddhist religion celebrate their festivals well connected to their Lord Buddha and the Bodhisattvas. It is considered that the Buddhist festivals were first started by the lord Buddha and He advised his followers to be in touch with each other to strengthen their bond. Buddhist has their own beliefs and rituals of celebrating historical festivals. The do worship of the historical objects while celebrating their festivals.

Popular Festivals Month-wise:

□ January: Makar Sankranti, Lohri, Pongal, Thai Pusam, Float Festival, National Kite Festival, Bikaner Festival, Pattadakal Dance Festival, Vasant Panchami □ February: Mahashivratri, Goa Carnival, Desert Festival, Nagaur Fair, International Yoga Week, Elephant Festival, Deccan Festival, Taj Mahotsav, Surajkund Crafts Mela, Chapchar Kut, Islands Tourism Festival □ March: Holi, Gangaur, Jamshed-e-Navroz, Ramnavami, Mahavir Jayanti, Khajuraho Dance Festival, Elephant Festival, Hoysala Mahotsava, Ellora Festival □ April: Good Friday, Easter, Baisakhi, Gudi Padva or Ugadi, Pooram, Maharram, Buddha Purnima, Mewa □ June: Ganga Dussehra, Hemis Festival □ July: Rathayatra, Guru Purnima □ August: Janmashtami, Onam, Nag Panchami, Rakshabandhan, Ganesh Chaturthi □ September: Tarnetar Mela □ October: Navratri, Durga Puja, Dussehra, Marwar Festival □

November: Sharad Purnima, Diwali, Guru Parb, Ka Pomblang Nongrem, Sonepur Fair, Pushkar Fair, Hampi Festival □ December: Christmas, Konark Dance Festival.

Fairs

Fairs have been a part of rural India. They fill a social and economic need. Even today most rural communities still have their weekly fair. They are colourful affairs where people from all the surrounding villages come to sell their produce and buy what they require.

Introduction to most popular Fairs:

Pushkar Fair: At the Pushkar fair in Rajasthan, thousands of Bhil tribals gather at the junction of the Som and Mahi rivers in remembrance of their ancestors and take a holy dip. As most fairs, here also makeshift bazaars spring up everywhere near the vicinity and lot of buying and selling takes place.

Tarnetar Fair: At Tarnetar in Gujarat, a huge three-day fair is held during the months of August- September. The Bharwads and Rabaris, the tribals of this area celebrate this fair elaborately. This fair is mostly taken, as a marriage mart where many betrothals take place and folk dances is also an important feature of this fair. Young men and women turn out in their best traditional dresses while the crowd gathers around the Shiva temple of Triniteshwar.

Kumbh Mela: Kumbha means a pitcher or a water pot. When the ocean was churned and the nectar began to appear, there was a scramble for it between the gods and the demons that the contents splashed and fell at four places. These four places are Haridwar, Prayag, Ujjain and Nasik. Kumbh Parva or Mela is held every 12 years at rotation at these places. It is called Purana Kumbha and the ones held every 6 years in between the full ones is called Ardha Kumbha or half Kumbha.

At Haridwar it lasts for about a month and half in Phalguna- Chaitra. At Prayag, it is held in Magh. The Ujjain Mela is held In Karthik and the Nasik one in Shravana month. The Kumbh Fair is the most magnificent bathing festival ever held in the world. Millions of pilgrims including saints, sanyasis, rishis, priests, naga sadhus, mahants and milling crowds participate in it.

The Eclipse: The time of eclipse is an occasion when the devotees take bath in the Ganges and other holy waters. They offer libations to the souls of their departed ancestors and offer water to the sun and the moon. At Kurushetra, where the famous Mahabharata war took place, thousands take a dip in the holy pool. A bath taken in the holy waters and charities done on this day purify the mind and the soul of the aspirant. On the eclipse day, widows, sadhus observe strict fast.

Mal-Maas (additional month): Mal-Maas is also called Adhikmas or Purushottam-mas. It is inter-calculated 13th month. In this month the sun does not move from one position to the other. It occurs after every 32 months, 15 days and 4 ghatis. During this religious ceremonies are prohibited. Fasts and charities observed on this day are considered to wipe off ones' sins. During Mal-maas, ghee, grains and jaggery are given in charity to the Brahmins.

Popular Indian Fairs - Month-wise

□ January/February: Nagaur Cattle Fair (Rajasthan), Gangasagar Mela (West Bengal), Beneshwar Fair (Rajasthan) □ April/ May: Urs Ajmer Sharif (Rajasthan), Sonepur Fair (Bihar) □ July / August: Gangaur Fair □ October / November: Pushkar Fair (Rajasthan) □ December: The Goa Carnival (Goa), Tarnetar Mela (Gujarat)

Cuisine

The multiple families of Indian cuisine are characterized by their sophisticated and subtle use of many spices and herbs. Each family of this cuisine is characterized by a wide assortment of dishes and cooking techniques. Though a significant portion of Indian food is vegetarian, many traditional Indian dishes also include chicken, goat, lamb, fish, and other meats. Food is an important part of Indian culture, playing a role in everyday life as well as in festivals. Indian cuisine varies from region to region, reflecting the varied demographics of the ethnically diverse subcontinent. Generally, Indian cuisine can be split into five categories: North, South, East, West Indian and Northeastern India. Despite this diversity, some unifying threads emerge.

Varied uses of spices are an integral part of food preparation, and are used to enhance the flavor of a dish and create unique flavors and aromas. Cuisine across India has also been influenced by various cultural groups that entered India throughout history, such as the Persians, Mughal, and European colonists. Though the tandoor originated in Central Asia, Indian tandoori dishes, such as chicken tikka made with Indian ingredients, enjoy widespread popularity. Indian cuisine is one of the most popular cuisines across the globe.

Most part of India are used to eat various dishes made up of wheat and rice. And occasionally macca, bazar, jau, ragi etc. are also used by most part of India. Usually Indian vegetarian 'Thali' contains roti (chapatti), rice, dal, vegetables, curd, salad, achar, papad, chatni etc.

Dosa, Uttapam, Upama, Idali, Bada, Sambhar (south India), Makke ke Roti aur Sarson ka saag, kari-chawal (Punjab & Haryana), Dal-Bati-Churma (Rajasthan), Pudi-Kachauri-Sabzi (most parts of north India), Chokha-Bati (Bihar/Jharkhand), Dhokala & Khandavi (Gujarat),

Bhel-puri (Maharashtra) and in sweet dishes Laddoo (most part of India), Rasgulla (Bengal & Orissa), Ghevar (Rajasthan), Petha (Agra), are most popular dishes in India and abroad.

Dress

Traditional Indian dress for women is the saris and also Ghaghara Cholis (Lehengas). For men, traditional clothes are the Dhoti, Kurta. Bombay, also known as Mumbai, is one of India's fashion capitals. In some village parts of India, traditional clothing mostly will be worn. Delhi, Mumbai, Chennai, Ahmedabad, and Pune are all places for people who like to shop. In southern India the men wear long, white sheets of cloth called dhoti in English and in Tamil. Over the dhoti, men wear kurta or shirt. Most part of India, young ladies and women wear a colourful sari and fancy blouse. Salwar Kurta also popular in most females. Bindi is part of the women's make-up. Traditionally, the red bindi (or sindhur) was worn only by the married Hindu women. Churidar pajama, Dupatta, Gamchha, Kurta, Mundum Neriyathum, Sherwani,uttariya are among other favorite clothes.

Scientific Temper: Concept, Relevance and Practice

It is said that 'science has several rewards, but the greatest is that it is the most interesting, difficult, pitiless and beautiful pursuit that mankind has devised so far'. This must have come out of passionate scientists who have enjoyed their profession as well as their practice. However it must be admitted that science has a stimulus to those who profess in it and provides the ultimate truth finding path for humanity much like religion as it was considered in the past and present.

Such passionate infections might have been one of the reasons for the initial conflict between science and religion. The religious heads would have been wondering why mankind is turning its attention away from religion towards Science. In fact if one were to consider the best art produced in the last century, it can be termed as 'Science'.

Science education plays an important role in all round cultural and societal development of human kind and for evolving a civilized society today. The essence of scientific spirit is to think globally and act locally, since scientific knowledge is universal in nature while the fruits of science have some site specificity. This fact is most often misunderstood or misinterpreted. Science in general untangles the threads that create the tapestry of our living world. It tries to work out how the threads merge in the overall ecological networks creating and maintaining the human kind and also contributes to the thought process of human beings. Probably it can act as the spirit that can possibly reverse the steady downward trend of our world's health and wealth. It is therefore necessary that one understands what one means by the term scientific temper. Scientific temper is not like any other human emotions. It is a

combination of eagerness and unpolluted and non-corruptible enthusiasm to seek the truth even though one is aware the real truth is farther away from his reach. Scientific temper deals with what one sees, hears and feels in reality or conceptually seeking the truth in real sense. Education is the foundation for scientific and technological advancements and personal training of human beings. In the midst of overall anxiety of the modernization drive, education especially science education should automatically receive a strategic priority.

Scientific Temper in India

The founding fathers of the Indian Republic gave a great importance to the cultivation of scientific temper among the citizens of this country by suitably incorporating it in our constitution. In spite of the fact that we borrowed as it is usually termed the constitution from the western hemisphere of this world, we have imbibed in our constitution our traditional knowledge system with the enquiring mind. This has to be contrasted with the views of the founding fathers of the American Republic where the emphasis is mainly on the political freedom of their country and individual freedom of their citizens. The European constitutions have mainly concentrated toward the threat to freedom in the name of the religion, however.

This clearly reveals that Indians as a community have a great tradition of scientific temper imbibed in them. But the invasion and dominance by others over Indian culture for a number of centuries may have contributed to the sharp decline of scientific temper, but it can never be removed from Indian soil. Indian scholars, even if they were to be religious ancient or contemporary had a questioning mind and reasoning attitude in the search of truth and hence scientific temper is and will be part and parcel of Indian life. However, it is natural that one may feel the sharpness in scientific temper has been blunted, but it is only due to the economic and cultural turmoil India is facing today. It is only a passing phase and hence it is not appropriate to think that Indians do not possess scientific temper. Probably, Indians have to learn from the background of the formulation of the constitutions. Even though, the common Indian may feel that the European Institutions and culture are alien to them, they have obviously recognized the need for modern western institution of Science and Technology, if the country were to achieve progress. This may be the reason why the concept of “Scientific Temper” was built-in in our institutions that would foster such a temper and lead to technical excellence in this country. Hence, it is only an illusion that we doubt that our Schools/Colleges do not promote scientific temper. Though the country today can claim in various spheres liken atomic energy, space, telecommunication, technological excellence it is a matter of regret that the scientific temper among the general public, more so with the

educated public has not progressed to a further desirable degree. This could be partly due to the imitation and uncritical acceptance of the alien culture by many youth of this country.

This could also result from the fact that Indian thinkers continue to borrow, probably continue to follow, the methodologies adopted by other cultures without developing independent methodologies that can bring out solutions to the problems facing this country in various spheres of activity.

Scientific Temper and National Policies

Science is mainly concerned with understanding of nature and probably unraveling its laws and in this sense it is beyond the realms of political, social and religious boundaries. Science is only the human activity which has built-in self-corrective mechanism while all other activities of human race require external force to bring about corrective mechanisms in their fold. This is amply demonstrated in the recent years by the fact that many of the recent been automatically questioned and probably partially rejected for acceptance by the scientific community in spite of other intrusions.

It should not be construed that science is the most harmless and highly acceptable activity of human beings. In a sense it is so when it enhances knowledge and produces useful applications. This places a condition that the true scientific spirit should not only aim at enhancing knowledge and producing useful applications but also recognizes and avoids misuse with authority for political and social implications. Our national science policy has been formulated with due care and concern for our community. But in our anxiety to defer to European or western authority in science (this is not true as it is generally perceived that the west has authority over science) we seem to have cultivated a lack of critical spirit. The original inquiring spirit of the Indians that were responsible for much enlightenment towards the truth in the past appears to be slowly fading away. Our forefathers could attain enlightenment since their inquiring mind was totally free of other influences and hence could give rise to many path breaking discoveries and revelations. Today, this spirit has lost its significance and is mostly replaced by a diluted spirit that lacks critical analysis and attempts to look for solutions from outside. Scientific knowledge generated by such a spirit without self-critical analysis is totally incomplete. It should be realized that our modern education system especially our attempts to import the western formulation of educational system without adopting them to our conditions and background has been responsible for not generating this 'critical spirit' in the scientific temper of our budding young potential scientists. This, in turn, will lead to disastrous consequences in our scientific and

technological temples of this country. It has always been raised that in a country of 1.1 billion people, we have hardly any reasonable number who pursue pure scientific research.

Indian civilization left to itself, has always revolved around great temples of learning and knowledge like Nalanda and Kanchi. These institutions have been attracting great minds from all over the world in the past and it must be painfully admitted that in recent years, we have successfully reversed this trend. Great minds of our land are forced to look for greener pastures elsewhere than in the mother land. Unfortunately, we have been of late started comparing ourselves in the sphere of scientific activity with others especially with China. It is true that we must follow others' activities, but it is not clear if we have to race with them in a sphere of activity that does not fit to our system. One of the reasons for this could be that the critical spirit in human beings are subjected to agony when they find that the activities in knowledge creation can also be advantageously used for furthering personal authority and self-glory. An enquiring mind has to be always selfless, if it were to be critical. This country could also produce a Mahatma even in political sphere, which is rare in the whole of the world.

Imparting Scientific Temper

Scientific temper is an intrinsic quality. It has to be imbibed and not merely imparted. But in our anxiety not to invest our best brains outside the country, we seem to have resorted to imparting scientific temper in our education curriculum and not inculcating this spirit in our young minds. This trend has reversed; the teacher and the taught both have great roles and responsibility in this endeavor. Scientific temper has to be an inherent quality in our young minds and it should be cultivated in them as a matter of routine and the curriculum based attempts will not always be complete of which has to be a societal responsibility as well. Critical analysis is a quality which has to be cultivated and this quality is somehow missing in our education system due to our anxiety to impart formal knowledge fully at an early stage of the students' career without even considering whether assimilation and acquiring have been accomplished. Great minds that our teachers are, they can contemplate and devise methods to incorporate scientific temper in our young minds which will go a long way in the technological progress of this country.

Science and Technology through History

Even as growth of scientific knowledge and technology, scientific temper and rational thought are part of our cultural heritage from antiquity to the frontiers of scientific knowledge we are participants in a culture that constitutes the common heritage of mankind. We have not only

absorbed and transformed the knowledge that has come to us, we have also transmitted the knowledge that has been generated here.

There is an integral link between development and openness. Social exchanges are central to the growth of scientific knowledge, new techniques and processes. As in other aspects of culture 'outside' influences have given us a great deal in scientific knowledge. With the Greeks came the Shears, the scissors, the rotatory grain mill and the early mortar and pestle mill (200 BC) Astronomy was in the earlier years influenced by Mesopotamia. Ayurveda absorbed a great deal from the Greek system of medicine. Paper, gunpowder, cannon, glass blowing, drawloom, the Persian wheel, new techniques of metallurgy employed in brassware, bidriwork, rockets employed by Tipu Sultan in the Carnatic wars against the British troops, domes and arches and lime mortar all came from outside. All these were adopted by Indian craftsmen and further improved. India also had a great deal to give: it transformed knowledge in other countries, and contributed to cultural advance of our civilization. The first expression of scientific advance was the systematization of Sanskrit grammar in the 4th century BC by Panini. By the 3rd century BC mathematics, astronomy and medicine began to develop separately. The contributions of our country include the notation system, the decimal system and the use of zero - (2nd century BC). There were important developments in algebra and geometry, Aryabhatta (5th century AD) and Varamihira (6th century AD) contributed to knowledge of the lunar and solar eclipse to the world. Charaka (2nd Century AD) laid the foundations for Indian medicine. Ayurveda, a system of medicine was developed in ancient period.

The medieval period saw great advance in textile technology - weaving, dyeing and printing. European technology and scientific knowledge also contributed in different fields. Scientific activity continued though not at the pace it had come to acquire in Europe, as did applications of military technology. It manifested itself mainly in the productive field of agriculture and textiles. It contributed to cultural expression in precisely these fields: each region had its own design, style, and weave in textiles. During the medieval period textiles and various other crafts - glassware, bidriwork, brassware, carpet weaving, etc. become the soul of Indian people's cultural artifacts. A shared heritage with the rest of mankind, produced a very specific cultural expression, specific in relation to world civilization, diverse within itself every region in India had its own face to show to the world in terms of craft production.

Summing up

There is an integral link between development and scientific temper. Social exchanges are central to the growth of scientific knowledge, new techniques and processes. Outside influences have given us a great deal in scientific knowledge. With the Greeks came the Shears, the scissors, the rotatory grain mill and the early mortar and pestle mill, astronomy was in the earlier years influenced by Mesopotamia. Ayurveda absorbed a great deal from the Greek system of medicine. India also had a great deal to give: it transformed knowledge in other countries. The first expression of scientific advance was the systematization of Sanskrit grammar by Panini. Mathematics, astronomy and medicine began to develop separately. The contributions of our country include the notation system, the decimal system and the use of zero. But the invasion and dominance by others over Indian culture for a number of centuries may have contributed to the sharp decline of scientific temper, but it can never be removed from Indian soil. After independence, the founding fathers of the Indian Republic gave a great importance to the cultivation of scientific temper among the citizens of this country by suitably incorporating it in our constitution.

Indian Freedom Movement (1857 – 1947) Landmarks

The term Indian Freedom movement incorporates various national and regional campaigns, agitations and efforts of both Nonviolent and Militant philosophy. The term encompasses a wide spectrum of political organizations, philosophies, and movements which had the common aim of ending the British Colonial Authority as well as other colonial administrations in South Asia. The initial resistance to the movement can be traced back to the very beginnings of Colonial Expansion in Karnataka by the Portuguese in the 16th century and by the British East India Company in Bengal, in the middle and late 1700s. By the beginning of the 19th Century, the Company regime was firmly entrenched in India. Governor General, Wellesley's Forward Policy and Subsidiary Alliances and Lord Dalhousie's Doctrine of Lapse and Annexations and the introduction of greased Cartridges which hurt the sentiments of the Hindu soldiers all precipitated into " The Great Mutiny of 1857 " called the First War of Independence. The first organized militant movement was in Bengal, but it later took political stage in the form of a mainstream movement in the then newly formed Indian National Congress, with prominent moderate leaders seeking only their basic rights to appear for civil services examinations and more rights, economic in nature, for the people of the soil. They used moderate methods of prayer, petition and protest (3p's). The beginning of the early 1900s saw a more radical approach towards political independence proposed by leaders such as the Lal Bal Pal and Sri Aurobindo. Militant nationalism also

emerged in the first decades, culminating in the failed Indo-German Pact and Ghadar Conspiracy during the World War I.

The end of the freedom struggle saw the Congress adopt the policies of nonviolence led by Mohandas Gandhi. Other leaders, such as Subhash Chandra Bose (called Netaji), later came to adopt a military approach to the movement. Yet there were others like Swami Sahajan and Saraswati who along with political freedom wanted economic freedom of peasants and toiling masses of the country. The World War II period saw the peak of the movements like INA movement led by Netaji Subhash Chandra Bose from East Asia and Quit India movement.

Background of Colonization of India

European traders came to Indian shores with the first to arrival of the Portuguese explorer Vasco de Gama in 1498 at the port of Calicut in search of the lucrative spice trade and with a fanatical zeal for the Catholic religion he established his fort in Cochin. The Dutch put an end to the Portuguese colonization by capturing Fort Cochin from them. The French continued the commercial career with Pondicherry on the Coramandel coast as the centre. In course of time the English East India Company chartered in 1600 established their settlements in Madras (1639), Bombay (1668) and Calcutta (1698). The French also established trading post in Pondicherry near Tamil Nadu and the Portuguese in Goa, but they did not depart even after the British have left India. After the 1757 Battle of Plassey, during which the British army under Robert Clive defeated the Nawab of Bengal, the British East India Company established itself. This is widely seen as the beginning of the British Raj in India. The Company gained administrative rights over Bengal, Bihar, and Orissa in 1765 after the Battle of Buxar. They then annexed Punjab in 1849 after the death of Maharaja Ranjit Singh in 1839 and the First Anglo-Sikh War (1845–46) and then the Second Anglo-Sikh War (1848–49).

The British parliament enacted a series of laws to handle the administration of the newly-conquered provinces, including the Regulating Act of 1773, the India Act of 1784, and the Charter Act of 1813; all enhanced the British government's rule. In 1835 English was made the medium of instruction. Western-educated Hindu elites sought to rid Hinduism of controversial social practices, including the Varna (caste) system, child marriage, and sati. Literary and debating societies initiated in Bombay and Madras became forums for open political discourse. The educational attainment and skillful use of the press by these early reformers created the growing possibility for effecting broad reforms within colonial India, all without compromising larger Indian social values and religious practices.

Even while these modernizing trends influenced Indian society, Indians increasingly despised British rule. The memoirs of Henry Ouvry of the 9th Lancers record many "a good thrashing"

to careless servants. A spice merchant, Frank Brown, wrote to his nephew that stories of maltreatment of servants had not been exaggerated and that he knew people who kept orderlies "purposely to thrash them". As the British increasingly dominated the continent, they grew increasingly abusive of local customs by, for example, staging parties in mosques, dancing to the music of regimental bands on the terrace of the Taj Mahal, using whips to force their way through crowded bazaars (as recounted by General Henry Blake), and mistreating sepoys. In the years after the annexation of Punjab in 1849, several mutinies among sepoys broke out; these were put down by force.

India's Freedom Struggle (1857 – 1947)

The English East India Company chartered in 1600 established their settlements in Madras (1639), Bombay (1668) and Calcutta (1698). Introduction of Zamindari system by the British, where the peasants were ruined through exorbitant charges made from them by the new class of landlords. The craftsmen were destroyed by the influx of the British manufactured goods. The religion and the caste system which formed the firm foundation of the traditional Indian society were endangered by the British administration. The Indian soldiers as well as people in administration could not rise in hierarchy as the senior jobs were reserved for the Europeans. After the battle of Plassey in 1757, the British achieved political power in India. And their paramount was established during the tenure of Lord Dalhousie, who became the Governor- General in 1848. He annexed Punjab, Peshawar and the Pathan tribes in the north-west of India. By 1856, the British conquest and its authority were firmly established. While the British power gained its heights during the middle of the 19th century, the discontent of the local rulers, the peasantry, the intellectuals, common masses as also of the soldiers who became unemployed due to the disbanding of the armies of various states that were annexed by the British, became widespread. This soon broke out into a revolt which assumed the dimensions of the 1857 Mutiny.

The Mutiny (Rebellion) of 1857

The Indian Rebellion of 1857 was a period of uprising in the northern and central India against British rule in 1857–58. The rebellion was the result of decades of ethnic and cultural differences between Indian soldiers and their British officers. The indifference of the British towards Indian rulers like the Mughals and exPeshwas and the annexation of Oudh were political factors triggering dissent amongst Indians. Dalhousie's policy of annexation, the doctrine of lapse or escheat, and the projected removal of the descendants of the Great Mughal from their ancestral palace to the Qutub, near Delhi also angered some people. The specific reason that triggered the rebellion was the rumoured use of cow and pig fat in 557

calibre Pattern 1853 Enfield rifle cartridges. Soldiers had to break the cartridges with their teeth before loading them into their rifles. So if there was cow and pig fat, it would be offensive to Hindu and Muslim soldiers, respectively. In February 1857, sepoys (Indian soldiers in the British army) refused to use their new cartridges. The British claimed to have replaced the cartridges with new ones and tried to make sepoys make their own grease from beeswax and vegetable oils, but the rumour persisted. In March 1857, Mangal Pandey, a soldier of the 34th Native Infantry in Barrack pore, attacked his British sergeant and wounded an adjutant. General Hearsay, who said Pandey was in some kind of "religious frenzy," ordered a jemadar to arrest him but the jemadar refused. Mangal Pandey was hanged on 7 April along with the jemadar. The Red Fort, the residence of the last Mughal emperor Bahadur Shah Zafar, was attacked and captured by the sepoys. They demanded that he reclaim his throne. He was reluctant at first, but eventually agreed to the demands and became the leader of the rebellion.

Soon, the revolt spread throughout northern India. Revolts broke out in places like Meerut, Jhansi, Kanpur, Lucknow etc. The British were slow to respond, but eventually responded with brute force. British moved regiments from the Crimean War and diverted European regiments headed for China to India. The British fought the main army of the rebels near Delhi in Badli-ke-Serai and drove them back to Delhi before laying siege on the city. The siege of Delhi lasted roughly from 1 July to 31 August. After a week of street fighting, the British retook the city. The last significant battle was fought in Gwalior on 20 June 1858. It was during this battle that Rani Lakshmi Bai was killed. Sporadic fighting continued until 1859 but most of the rebels were subdued. Some notable leaders were Ahmed Ullah, an advisor of the ex-King of Oudh; Nana Sahib; his nephew Rao Sahib and his retainers, Tantia Topi and Azimullah Khan; the Rani of Jhansi; Kunwar Singh; the Rajput chief of Jagadishpur in Bihar; Firuz Saha, a relative of the Mughal Emperor, Bahadur Shah and Pran Sukh Yadav who along with Rao Tula Ram of Rewari fought with the British at Nasibpur, Haryana. Thus, there was all-round discontent and disgust against the British rule, which burst out in a revolt by the 'soldier' at Meerut whose religious sentiments were offended when they were given new cartridges greased with cow and pig fat, whose covering had to be stripped out by biting with the mouth before using them in rifles. The Hindu as well as the Muslim soldiers, who refused to use such cartridges, were arrested which resulted in a revolt by their fellow soldiers on May 9, 1857.

However, the Mutiny of 1857, which began with a revolt of the military soldiers Mangal Pandey at Meerut, soon became widespread and posed a grave challenge to the British rule. Even though the British succeeded in crushing it within a year, it was certainly a popular revolt in which the Indian rulers, the masses and the militia participated so enthusiastically that it came to be regarded as the First War of Indian Independence. The rebel forces soon captured Delhi and the revolt spread to a wider area and there was uprising in almost all parts of the country. The most ferocious battles were fought in Delhi, Awadh, Rohilkhand, Bundelkhand, Allahabad, Agra, Meerut and western Bihar. The rebellious forces under the commands of Kanwar Singh in Bihar and Bakht Khan in Delhi gave a stunning blow to the British. In Kanpur, Nana Sahib was proclaimed as the Peshwa and the brave leader Tanya Tope led his troops. Rani Lakshmbai was proclaimed the ruler of Jhansi who led her troops in the heroic battles with the British. The Hindus, the Muslims, the Sikhs and all the other brave sons of India fought shoulder to shoulder to throw out the British. The revolt was controlled by the British within one year; it began from Meerut on 10 May 1857 and ended in Gwalior on 20 June 1858.

End of East India Company

The war of 1857 was a major turning point in the history of modern India. The British abolished the British East India Company and replaced it with direct rule under the British crown. A Viceroy was appointed to represent the Crown. In proclaiming the new direct-rule policy to "the Princes, Chiefs, and Peoples of India," Queen Victoria promised equal treatment under British law, but Indian mistrust of British rule had become a legacy of the 1857 rebellion.

The Governor General was given title of Viceroy, which meant the representative of the Monarch. Queen Victoria assumed the title of the Empress of India and thus gave the British Government unlimited powers to intervene in the internal affair of the Indian states. In brief, the British paramount over India, including the Indian States, was firmly established. The British gave their support to the loyal princes, zamindar and local chiefs but neglected the educated people and the common masses. They also promoted the other interests like those of the British merchants, industrialists, planters and civil servants.

The British embarked on a program in India of reform and political restructuring, trying to integrate Indian higher castes and rulers into the government. They stopped land grabs, decreed religious tolerance and admitted Indians into the civil service, albeit mainly as subordinates. They also increased the number of British soldiers in relation to native ones and allowed only British soldiers to handle artillery. Bahadur Shah was exiled to Rangoon,

Burma where he died in 1862, finally bringing the Mughal dynasty to an end. In 1877, Queen Victoria took the title of Empress of India.' The people of India, as such, did not have any say in running the government or formulation of its policies. Consequently, people's disgust with the British rule kept mounting, which gave rise to the birth of Indian National Movement.

Rise of Organized Movements

The decades following the Sepoys Rebellion were a period of growing political awareness, manifestation of Indian public opinion and emergence of Indian leadership at national and provincial levels. Dadabhai Naoroji formed East India Association in 1867, and Surendranath Banerjee founded Indian National Association in 1876. Inspired by a suggestion made by A.O. Hume, a retired British civil servant, seventy-three Indian delegates met in Mumbai in 1885 and founded the Indian National Congress. The influences of socio-religious groups such as Arya Samaj (started by Swami Dayanand Saraswati) and Brahmo Samaj (founded, amongst others, by Raja Ram Mohan Roy) became evident in pioneering reform of Indian society. The inculcation of religious reform and social pride was fundamental to the rise of a public movement for complete nationhood. The work of men like Swami Vivekananda, Ramakrishna Paramhansa, Sri Aurobindo, Subramanya Bharathy, Bankim Chandra Chatterjee, Sir Syed Ahmed Khan, Rabindranath Tagore and Dadabhai Naoroji spread the passion for rejuvenation and freedom. The leadership of the freedom movement passed into the hands of reformists like Raja Rammohan Roy, Bankim Chandra and Ishwar Chandra Vidyasagar. During this time, the binding psychological concept of National Unity was also forged in the fire of the struggle against a common foreign oppressor.

Raja Rammohan Roy (1772-1833) founded the Brahmo Samaj in 1828 which aimed at urging the society of all its evil practices. He worked for eradicating evils like sati, child marriage and purdah system, championed widow marriage and women's education and favoured English system of education in India. It was through his effort that sati was declared a legal offence by the British. Swami Vivekananda (1863-1902) the disciple of Ramakrishna Paramahansa, established the Ramkrishna Mission at Belur in 1897. He championed the supremacy of Vedantic philosophy. His talk at the Chicago (USA) Conference of World Religions in 1893 made the westerners realize the greatness of Hinduism for the first time.

Rise of Indian Nationalism

Bal Gangadhar Tilak was the first Indian nationalist to embrace Swaraj as the destiny of the nation. Tilak deeply opposed the British education system that ignored and defamed India's culture, history and values. He resented the denial of freedom of expression for nationalists, and the lack of any voice or role for ordinary Indians in the affairs of their nation. For these

reasons, he considered Swaraj as the natural and only solution. His popular sentence "Swaraj is my birthright, and I shall have it" became the source of inspiration for Indians. In 1907, the Congress was split into two. Tilak advocated what was deemed as extremism. He wanted a direct assault by the people upon the British Raj, and the abandonment of all things British. He was backed by rising public leaders like Bipin Chandra Pal and Lala Lajpat Rai, who held the same point of view. Under them, India's three great states - Maharashtra, Bengal and Punjab shaped the demand of the people and India's nationalism. Gokhale criticized Tilak for encouraging acts of violence and disorder. But the Congress of 1906 did not have public membership, and thus Tilak and his supporters were forced to leave the party.

But with Tilak's arrest, all hopes for an Indian offensive were stalled. The Congress lost credit with the people, A Muslim deputation met with the Viceroy, Minto (1905–10), seeking concessions from the impending constitutional reforms, including special considerations in government service and electorates. The British recognized some of Muslim League's petitions by increasing the number of elective offices reserved for Muslims in the Government of India Act 1909. The Muslim League insisted on its separateness from the Hindu-dominated Congress, as the voice of a "nation within a nation."

Formation of Indian National Congress (INC)

The foundations of the Indian National Movement were laid by Surendranath Banerjee with the formation of Indian Association at Calcutta in 1876. The aim of the Association was to represent the views of the educated middle class, inspire the Indian community to take the value of united action. The Indian Association was, in a way, the forerunner of the Indian National Congress, which was founded, by A.O. Hume, a retired British official. The birth of Indian National Congress (INC) in 1885 marked the entry of new educated middle-class into politics and transformed the Indian political horizon. The first session of the Indian National Congress was held in Bombay in December 1885 under the president ship of Womesh Chandra Banerjee and was attended among others by and Badr-uddin-Tyabji. Later in the Surat Conference of the Congress there developed a cleavage between the moderates headed by Gokhale and the extremists lead by Tilak.

At the turn of the century, the freedom movement reached out to the common unlettered man through the launching of the "Swadeshi Movement" by leaders such as Bal Gangadhar Tilak and Aurobindo Ghose. The Congress session at Calcutta in 1906, presided by Dadabhai Naoroji, gave a call for attainment of 'Swaraj' a type of self- government elected by the people within the British Dominion, as it prevailed in Canada and Australia, which were also the parts of the British Empire. Meanwhile, in 1909, the British Government announced

certain reforms in the structure of Government in India which are known as Morley-Minto Reforms. But these reforms came as a disappointment as they did not mark any advance towards the establishment of a representative Government. The provision of special representation of the Muslim was seen as a threat to the Hindu-Muslim unity on which the strength of the National Movement rested. So, these reforms were vehemently opposed by all the leaders including the Muslim leader Muhammad Ali Jinnah. Subsequently, King George V made two announcements in Delhi: firstly, the partition of Bengal, which had been effected in 1905, was annulled and, secondly, it was announced that the capital of India was to be shifted from Calcutta to Delhi. The disgust with the reforms announced in 1909 led to the intensification of the struggle for Swaraj. While, on one side, the extremist led by the great leaders like Bal Gangadhar Tilak, Lala Lajpat Rai and Bipin Chandra Pal waged a virtual war against the British, on the other side, the revolutionaries stepped up their violent activities there was a widespread unrest in the country.

Partition of Bengal

In 1905, Curzon, the Viceroy and Governor-General (1899–1905), ordered the partition of the province of Bengal for improvements in administrative efficiency in that huge and populous region, where the Bengali Hindu intelligentsia exerted considerable influence on local and national politics. The partition outraged Bengalis. Not only had the government failed to consult Indian public opinion, but the action appeared to reflect the British resolve to divide and rule. Widespread agitation ensued in the streets and in the press, and the Congress advocated boycotting British products under the banner of swadeshi. People showed unity by tying Rakhi on each other's wrists and observing Arandhan (not cooking any food). During the partition of Bengal new methods of struggle were adopted. These led to swadeshi and boycott movements. The Congress-led boycott of British goods was so successful that it unleashed anti-British forces to an extent unknown since the Sepoy Rebellion. A cycle of violence and repression ensued in some parts of the country.

World War - I

World War I began with an unprecedented outpouring of loyalty and goodwill towards the United Kingdom from within the mainstream political leadership, contrary to initial British fears of an Indian revolt. India contributed massively to the British war effort by providing men and resources. About 1.3 million Indian soldiers and labourers served in Europe, Africa, and the Middle East, while both the Indian government and the princes sent large supplies of food, money, and ammunition. However, Bengal and Punjab remained hotbeds of anticolonial activities. Nationalism in Bengal, increasingly closely linked with the unrests in

Punjab, was significant enough to nearly paralyse the regional administration. Also from the beginning of the war, expatriate Indian population, notably from United States, Canada, and Germany, headed by the Berlin Committee and the Ghadar Party, attempted to trigger insurrections in India on the lines of the 1857 uprising with Irish Republican, German and Turkish help in a massive conspiracy that has since come to be called the Hindu-German Conspiracy. This conspiracy also attempted to rally Afghanistan against British India. A number of failed attempts were made at mutiny, of which the February mutiny plan and the Singapore mutiny remain most notable. This movement was suppressed by means of a massive international counter-intelligence operation and draconian political acts (including the Defence of India act 1915) that lasted nearly ten years.

In the aftermath of the World War I, high casualty rates, soaring inflation compounded by heavy taxation, a widespread influenza epidemic, and the disruption of trade during the war escalated human suffering in India. The Indian soldiers smuggled arms into India to overthrow the British rule. The pre-war nationalist movement revived as moderate and extremist groups within the Congress submerged their differences in order to stand as a unified front. In 1916, the Congress succeeded in forging the Lucknow Pact, a temporary alliance with the Muslim League over the issues of devolution of political power and the future of Islam in the region.

The British themselves adopted a "carrot and stick" approach in recognition of India's support during the war and in response to renewed nationalist demands. In August 1917, Edwin Montagu, the secretary of state for India, made the historic announcement in Parliament that the British policy for India was "increasing association of Indians in every branch of the administration and the gradual development of self-governing institutions with a view to the progressive realization of responsible government in India as an integral part of the British Empire." The means of achieving the proposed measure were later enshrined in the Government of India Act 1919, which introduced the principle of a dual mode of administration, or diarchy, in which both elected Indian legislators and appointed British officials shared power. The act also expanded the central and provincial legislatures and widened the franchise considerably. Diarchy set in motion certain real changes at the provincial level: a number of non-controversial or "transferred" portfolios, such as agriculture, local government, health, education, and public works, were handed over to Indians, while more sensitive matters such as finance, taxation, and maintaining law and order were retained by the provincial British administrators.

Gandhi Arrives in India

Mohandas Karamchand Gandhi (also known as Mahatma Gandhi), had been a prominent leader of the anti-Apartheid movement in South Africa, and had been a vocal opponent of basic discrimination and abusive Labour treatment as well as suppressive police control such as the Rowlatt Acts. During these protests, Gandhi had perfected the concept of Satyagraha, which had been inspired by the philosophy of Baba Ram Singh (famous for leading the Kuka Movement in the Punjab in 1872). The end of the protests in South Africa saw oppressive legislation repealed and the release of political prisoners by General Jan Smuts, head of the South African Government of the time.

Gandhi, a stranger to India and its politics after twenty years, had initially entered the fray not with calls for a nation-state, but in support of the unified commerce-oriented territory that the Congress Party had been asking for. Gandhi believed that the industrial development and educational development that the Europeans had brought with them were required to alleviate many of India's problems. Gopal Krishna Gokhale, a veteran Congressman and Indian mentor. Gandhi's ideas and strategies of non-violent civil disobedience initially appeared impractical to some Indians and Congressmen. In Gandhi's own words, "civil disobedience is civil breach of unmoral statutory enactments." It had to be carried out non-violently by withdrawing cooperation with the corrupt state. Gandhi's ability to inspire millions of common people became clear when he used Satyagraha during the anti-Rowlett Act protests in Punjab.

Gandhi's vision would soon bring millions of regular Indians into the movement, transforming it from an elitist struggle to a national one. The nationalist cause was expanded to include the interests and industries that formed the economy of common Indians. For example, in Champaran, Bihar, the Congress Party championed the plight of desperately poor sharecroppers and landless farmers who were being forced to pay oppressive taxes and grow cash crops at the expense of the subsistence crops which formed their food supply. The profits from the crops they grew were insufficient to provide for their sustenance.

The Viceroy's government with extraordinary powers to quell sedition by silencing the press, detaining the political activists without trial, and arresting any individuals suspected of sedition or treason without a warrant. In protest, a nationwide cessation of work (hartal) was called, marking the beginning of widespread, although not nationwide, popular discontent. The agitation unleashed by the acts culminated on 13 April 1919, in the Jallianwala Bagh massacre (also known as the Amritsar Massacre) in Amritsar, Punjab. The British military commander, Brigadier-General Reginald Dyer, blocked the main entrance, and ordered his soldiers to fire into an unarmed and unsuspecting crowd of some 5,000 men, women and

children. They had assembled at Jallianwala Bagh, a walled in courtyard in defiance of the ban. A total of 1,651 rounds were fired, killing 379 people (as according to an official British commission; Indian estimates ranged as high as 1,499 and wounding 1,137 in the episode, which dispelled wartime hopes of home rule and goodwill in a frenzy of post-war reaction.

Rowlett Act

To add to the already growing discontent among the people, Rowlett Act was passed in 1919, which empowered the Government to put people in jail without trial. This caused widespread indignation, led to massive demonstration and hartals, which the Government repressed with brutal measures like the Jaliawalla Bagh massacre, where thousands of unarmed peaceful people were gunned down on the order of General Dyer.

Jalianwala Bagh Massacre

Jalianwala Bagh massacre of April 13, 1919 was one of the most inhuman acts of the British rulers in India. The people of Punjab gathered on the auspicious day of Baisakhi at Jalianwala Bagh, adjacent to Golden Temple (Amritsar), to lodge their protest peacefully against persecution by the British Indian Government. General Dyer appeared suddenly with his armed police force and fired indiscriminately at innocent empty handed people leaving hundreds of people dead, including women and children.

Jail going for breaking the British law became a respectable thing for the Indians. The Jallianwala Bagh massacre in 1919, the Dandi March in 1935 for making salt and the Quit India Movement in 1942 were some of the highlights of the freedom struggle.

After a series of events including the Jallianwala Bagh Massacre, Gandhiji realized that there was no prospect of getting any fair treatment at the hands of British, so he planned to withdraw the nation's co-operation from the British Government, thus launching the Non-Cooperation Movement and thereby marring the administrative set up of the country. This movement was a great success as it got massive encouragement to millions of Indians. This movement almost shook the British authorities.

Gandhi and Independence Movement

After the First World War (1914-1918), Mohandas Karamchand Gandhi became the undisputed leader of the Congress. During this struggle, Mahatma Gandhi had developed the novel technique of non-violent agitation, which he called 'Satyagraha', loosely translated as 'moral domination'. Gandhi, himself a devout Hindu, also espoused a total moral philosophy of tolerance, brotherhood of all religions, non-violence (ahimsa) and of simple living. With this, new leaders like Jawaharlal Nehru and Subhash Chandra Bose also emerged on the scene and advocated the adoption of complete independence as the goal of the National

Movement. With the new leadership of Gandhi at the end of the world war, the Congress became more belligerent. Equipped with a Degree in Law from England, Gandhi was able to kindle a mass movement in India. He established ashrams in Sabarmati and Wardha to follow his swadeshi ideals.

The Non-Cooperation Movement

The Non-Cooperation Movement was pitched in under leadership of Mahatma Gandhi and the Indian National Congress from September 1920 to February 1922, marking a new awakening in the Indian Independence Movement. After a series of events including the Jallianwala Bagh Massacre, Gandhiji realised that there was no prospect of getting any fair treatment at the hands of British, so he planned to withdraw the nation's co-operation from the British Government, thus launching the Non-Cooperation Movement and thereby marring the administrative set up of the country. This movement was a great success as it got massive encouragement to millions of Indians. This movement almost shook the British authorities.

The first Satyagraha movement urged the use of Khadi and Indian material as alternatives to those shipped from Britain. It also urged people to boycott British educational institutions and law courts; resign from government employment; refuse to pay taxes; and forsake British titles and honours. Although this came too late to influence the framing of the new Government of India Act of 1919, the movement enjoyed widespread popular support, and the resulting unparalleled magnitude of disorder presented serious challenges to foreign rule. However, Gandhi called off the movement following the Chauri Chaura incident, which saw the death of twenty-two policemen at the hands of an angry mob.

Gandhi was sentenced in 1922 to six years of prison, but was released after serving two. On his release from prison, he set up the Sabarmati Ashram in Ahmedabad, on the banks of river Sabarmati, established the newspaper Young India, and inaugurated a series of reforms aimed at the socially disadvantaged within Hindu society - the rural poor, and the untouchables. This era saw the emergence of new generation of Indians from within the Congress Party, including C. Rajagopalachari, Jawaharlal Nehru, Vallabhbhai Patel, Subhash Chandra Bose and others- who would later on come to form the prominent voices of the Indian independence movement, whether keeping with Gandhian Values, or diverging from it.

The Indian political spectrum was further broadened in the mid-1920s by the emergence of both moderate and militant parties, such as the Swaraj Party, Hindu Mahasabha, Communist Party of India and the Rashtriya Swayamsevak Sangh. Regional political organizations also continued to represent the interests of non-Brahmins in Madras, Mahars in Maharashtra, and Sikhs in Punjab. However, Brahmins like Mahakavi Subramanya Bharathi, Vanchinathan and

Neelakanda Brahmachari played a major role from Tamil Nadu in both freedom struggle and fighting for equality for all castes and communities.

Simon Commission

The Simon Commission was sent to India in 1927 by the British Government to suggest further reforms in the structure of Indian Government. The Commission did not include any Indian member and the Government showed no intention of accepting the demand for Swaraj. Therefore, it sparked a wave of protests all over the country and the Congress as well as the Muslim League gave a call to boycott it under the leadership of Lala Lajpat Rai. The crowds were lathi charged and Lala Lajpat Rai, also called Sher-e-Punjab (Lion of Punjab) died of the blows received in an agitation.

Purna Swaraj

Following the rejection of the recommendations of the Simon Commission by Indians, an all-party conference was held at Bombay in May 1928. This was meant to instill a sense of resistance among people. The conference appointed a drafting committee under Motilal Nehru to draw up a constitution for India. The Calcutta session of the Indian National Congress asked the British government to accord dominion status to India by December 1929, or a countrywide civil disobedience movement would be launched. By 1929, however, in the midst of rising political discontent and increasingly violent regional movements, the call for complete independence from Britain began to find increasing grounds within the Congress leadership. Under the presidency of Jawaharlal Nehru at its historic Lahore session in December 1929, The Indian National Congress adopted a resolution calling for complete independence from the British. It authorized the Working Committee to launch a civil disobedience movement throughout the country. It was decided that 26 January 1930 should be observed all over India as the Purna Swaraj (total independence) Day. Many Indian political parties and Indian revolutionaries of a wide spectrum united to observe the day with honour and pride.

Salt March and Civil Disobedience Movement

Gandhi emerged from his long seclusion by undertaking his most famous campaign, a march of about 400 kilometers from his commune in Ahmedabad to Dandi, on the coast of Gujarat between 12 March and 6 April 1930. The march is usually known as the Dandi March or the Salt Satyagraha. At Dandi, in protest against British taxes on salt, he and thousands of followers broke the law by making their own salt from seawater. In April 1930 there were violent police-crowd clashes in Calcutta. Approximately 100,000 people were imprisoned in the course of the Civil disobedience movement (1930-31), while in Peshawar unarmed

demonstrators were fired upon in the Qissa Khwani bazaar massacre. The latter event catapulted the then newly formed Khudai Khidmatgar movement (founder Khan Abdul Ghaffar Khan, the Frontier Gandhi) onto the National scene. While Gandhi was in jail, the first Round Table Conference was held in London in November 1930, without representation from the Indian National Congress. The ban upon the Congress was removed because of economic hardships caused by the Satyagraha. Gandhi, along with other members of the Congress Working Committee, was released from prison in January 1931. In March 1931, the Gandhi-Irwin Pact was signed, and the government agreed to set all political prisoners free (Although, some of the key revolutionaries were not set free and the death sentence for Bhagat Singh and his two comrades was not taken back which further intensified the agitation against Congress not only outside it but with in the Congress itself). In return, Gandhi agreed to discontinue the civil disobedience movement and participate as the sole representative of the Congress in the second Round Table Conference, which was held in London in September 1931. However, the conference ended in failure in December 1931. Gandhi returned to India and decided to resume the civil disobedience movement in January 1932.

Mahatma Gandhi led the Civil Disobedience Movement that was launched in the Congress Session of December 1929. The aim of this movement was a complete disobedience of the orders of the British Government. During this movement it was decided that India would celebrate 26th January as Independence Day all over the country. On 26th January 1930, meetings were held all over the country and the Congress tri-colour was hoisted. The British Government tried to repress the movement and resorted to brutal firing, killing hundreds of people. Thousands were arrested along with Gandhiji and Jawaharlal Nehru. But the movement spread to all the four corners of the country Following this, Round Table Conferences were arranged by the British and Gandhiji attended the second Round Table Conference at London. But nothing came out of the conference and the Civil Disobedience Movement was revived.

During this time, Bhagat Singh, Sukhdev and Rajguru were arrested on the charges of throwing a bomb in the Central Assembly Hall (which is now Lok Sabha) and were hanged to death on March 23, 1931.

Elections and Lahore Resolution

The Government of India Act 1935, the voluminous and final constitutional effort at governing British India, articulated three major goals: establishing a loose federal structure, achieving provincial autonomy, and safeguarding minority interests through separate electorates. The federal provisions, intended to unite princely states and British India at the

centre, were not implemented because of ambiguities in safeguarding the existing privileges of princes. In February 1937, however, provincial autonomy became a reality when elections were held; the Congress emerged as the dominant party with a clear majority in five provinces and held an upper hand in two, while the Muslim League performed poorly.

In 1939, the Viceroy Linlithgow declared India's entrance into World War II without consulting provincial governments. In protest, the Congress asked all of its elected representatives to resign from the government. Jinnah, the president of the Muslim League, persuaded participants at the annual Muslim League session at Lahore in 1940 to adopt what later came to be known as the Lahore Resolution, demanding the division of India into two separate sovereign states, one Muslim, the other Hindu; sometimes referred to as Two Nation Theory. Although the idea of Pakistan had been introduced as early as 1930, very few had responded to it. However, the volatile political climate and hostilities between the Hindus and Muslims transformed the idea of Pakistan into a stronger demand.

Revolutionary Activities

Apart from a few stray incidents, the armed rebellion against the British rulers was not organized before the beginning of the 20th century. The Indian revolutionary underground began gathering momentum through the first decade of 1900s, with groups arising in Maharashtra, Bengal, Orissa, Bihar, Uttar Pradesh, Punjab, and the then Madras Presidency including what is now called South India. More groups were scattered around India. Particularly notable movements arose in Bengal, especially around the Partition of Bengal in 1905, and in Punjab. In the former case, it was the educated, intelligent and dedicated youth of the urban Middle Class Bhadrakol community that came to form the "Classic" Indian revolutionary, while the latter had an immense support base in the rural and military society of the Punjab. Organisations like Jugantar and Anushilan Samiti had emerged in the 1900s. The revolutionary philosophies and movement made their presence felt during the 1905 Partition of Bengal. Arguably, the initial steps to organize the revolutionaries were taken by Aurobindo Ghosh, his brother Barin Ghosh, Bhupendranath Datta etc. when they formed the Jugantar party in April 1906. Jugantar was created as an inner circle of the Anushilan Samiti which was already present in Bengal mainly as a revolutionary society in the guise of a fitness club.

The Anushilan Samiti and Jugantar opened several branches throughout Bengal and other parts of India and recruited young men and women to participate in the revolutionary activities. Several murders and looting were done, with many revolutionaries being captured and imprisoned. The Jugantar party leaders like Barin Ghosh and Bagha Jatin initiated

making of explosives. Amongst a number of notable events of political terrorism were the Alipore bomb case, the Muzaffarpur killing tried several activists and many were sentenced to deportation for life, while Khudiram Bose was hanged. The founding of the India House and the Indian Sociologist under Shyamji Krishna Varma in London in 1905 took the radical movement to Britain itself. On 1 July 1909, Madan Lal Dhingra, an Indian student closely identified with India House in London shot dead William Hutt Curzon Wylie, a British M.P. in London. 1912 saw the Delhi-Lahore Conspiracy planned under Rash Behari Bose, an erstwhile Jugantar member, to assassinate the then Viceroy of India Charles Hardinge. The conspiracy culminated in an attempt to Bomb the Viceregal procession on 23 December 1912, on the occasion of transferring the Imperial Capital from Calcutta to Delhi. In the aftermath of this event, concentrated police and intelligence efforts were made by the British Indian police to destroy the Bengali and Punjabi revolutionary underground, which came under intense pressure for sometimes. Rash Behari successfully evaded capture for nearly three years. However, by the time that World War I opened in Europe, the revolutionary movement in Bengal (and Punjab) had revived and was strong enough to nearly paralyse the local administration. During the First World War, the revolutionaries planned to import arms and ammunitions from Germany and stage an armed revolution against the British. The Ghadar Party operated from abroad and cooperated with the revolutionaries in India. This party was instrumental in helping revolutionaries inside India catch hold of foreign arms. After the First World War, the revolutionary activities began to slowly wane as it suffered major setbacks due to the arrest of prominent leaders. In the 1920s, some revolutionary activists began to reorganize. Hindustan Socialist Republican Association was formed under the leadership of Chandrasekhar Azad. Bhagat Singh and Batukeshwar Dutt threw a bomb inside the Central Legislative Assembly on 8 April 1929 protesting against the passage of the Public Safety Bill and the Trade Disputes Bill. Following the trial (Central Assembly Bomb Case), Bhagat Singh, Sukhdev and Rajguru were hanged in 1931. Allama Mashriqi founded Khaksar Tehreek in order to direct particularly the Muslims towards the independence movement.

On 13 March 1940, Udham Singh shot Michael O'Dwyer, generally held responsible for the Amritsar Massacre, in London. However, as the political scenario changed in the late 1930s — with the mainstream leaders considering several options offered by the British and with religious politics coming into play — revolutionary activities gradually declined. Many past revolutionaries joined mainstream politics by joining Congress and other parties, especially communist ones, while many of the activists were kept under hold in different jails across the

country. Indians throughout the country were divided over World War II, as Linlithgow, without consulting the Indian representatives had unilaterally declared India a belligerent on the side of the allies. In opposition to Linlithgow's action, the entire Congress leadership resigned from the local government councils. However, many wanted to support the British war effort, and indeed the British Indian Army was one of the largest volunteer forces, numbering 205,000 men during the war. Especially during the Battle of Britain, Gandhi resisted calls for massive civil disobedience movements that came from within as well as outside his party, stating he did not seek India's freedom out of the ashes of a destroyed Britain. However, like the changing fortunes of the war itself, the movement for freedom saw the rise of two movements that formed the climax of the 100-year struggle for independence. The first of these, the Azad Hind movement led by Netaji Subhash Chandra Bose, saw its inception early in the war and sought help from the Axis Powers. The second saw its inception in August 1942 led by Gandhi and began following failure of the Cripps' mission to reach a consensus with the Indian political leadership over the transfer of power after the war.

Indian National Army (INA)

The arbitrary entry of India into the war was strongly opposed by Subhash Chandra Bose, who had been elected President of the Congress twice, in 1937 and 1939. After lobbying against participation in the war, he resigned from Congress in 1939 and started a new party, the All India Forward Bloc. When war broke out, the Raj had put him under house arrest in Calcutta in 1940. However, at the time the war was at its bloodiest in Europe and Asia, he escaped and made his way through Afghanistan to Germany to seek Axis help to raise an army to fight the shackles of the Raj. Here, he rose with Rommel's Indian POWs what came to be known as the Free India Legion. This came to be the conceptualizations in embryonic form of Bose's dream of raising a liberation Army to fight the Raj. However, the turn of tides in the Battlefields of Europe saw Bose make his way ultimately to Japanese South Asia where he formed what came to be known as the Azad Hind Government as the Provisional Free Indian Government in exile, and organized the Indian National Army with Indian POWs and Indian expatriates at South-East Asia, with the help of the Japanese. Its aim was to reach India as a fighting force that would build on public resentment to inspire revolts among Indian soldiers to defeat the Raj. The INA would ultimately fail, owing to disrupted logistics, poor arms and supplies from the Japanese, and lack of support and training. The supposed death of Bose is seen as culmination of the entire Azad Hind Movement. Following the surrender of Japan, the troops of the INA were brought to India and a number of them charged with treason. However, Bose's audacious actions and radical initiative had by this

time captured the public imagination and also turned the inclination of the native soldiers of the British Indian Forces from one of loyalty to the crown to support for the soldiers that the Raj deemed as collaborators. It was the INA and the mutinies it inspired among the British Indian Armed forces that were the true driving force behind India's final independence.

The Second World War broke out in September of 1939 and without consulting the Indian leaders, India was declared a warring state (on behalf of the British) by the Governor General. Subhash Chandra Bose, with the help of Japan, preceded fighting the British forces and not only freed Andaman and Nicobar Islands from the Britishers but also entered the north-eastern border of India. But in 1945, Japan was defeated and Netaji proceeded from Japan through an airplane to a place of safety. But met with an accident and it was given out that he died in that air-crash itself. "Give me blood and I shall give you freedom" - was one of the most popular statements made by him, where he urges the people of India to join him in his freedom movement.

After World War – II

World war-II brought about a great change in India. There was a powerful national upsurge, since the Congress exploited the problems that the British Empire faced due to the world war, to demand a definite promise of Independence. Following the end of the war in 1945, the British took steps to grant Independence in 1947. The British Empire was completely shattered after the war and their first priority was restructuring their own economy, which was in shambles. The entire nation saw it as the victory of the Gandhian strategy of non-violence. But it was a mixed package since the freedom at midnight was tied with the partition of the country under communal lines.

Quit India Movement

On 8 August 1942, the Quit India resolution was passed at the Bombay session of the All India Congress Committee (AICC). The draft proposed that if the British did not accede to the demands, a massive Civil Disobedience would be launched. However, it was an extremely controversial decision. At Gowalia Tank, Mumbai, Gandhi urged Indians to follow a non-violent civil disobedience. Gandhi told the masses to act as an independent nation and not to follow the orders of the British. The British, already alarmed by the advance of the Japanese army to the India–Burma border, responded the next day by imprisoning Gandhi at the Aga Khan Palace in Pune. The Congress Party's

Working Committee or national leadership was arrested all together and imprisoned at the Ahmednagar Fort. They also banned the party altogether. Large-scale protests and demonstrations were held all over the country. Workers remained absent en masse and strikes

were called. The movement also saw widespread acts of sabotage, Indian under-ground organisation carried out bomb attacks on allied supply convoys, government buildings were set on fire, electricity lines were disconnected and transport and communication lines were severed. The Congress had lesser success in rallying other political forces, including the Muslim League under a single mast and movement. It did however, obtain passive support from a substantial Muslim population at the peak of the movement. The movement soon became a leaderless act of defiance, with a number of acts that deviated from Gandhi's principle of nonviolence. In large parts of the country, the local underground organizations took over the movement. However, by 1943, Quit India had petered out.

Round Table Conferences

First Round Table Conference- When the first Round Table Conference was held in London from November 12, 1930 to January 19, 1931, not a single member of the Congress attended it. The British now appealed to the Congress to work with them. Lord Irwin also declared that Mahatma Gandhi and the other members of the Congress Working Committee would soon be freed to consider the matter 'freely and fearlessly.' The Mahatma and Lord Irwin finally met. The result was the Gandhi-Irwin pact. Amongst other things, the Civil Disobedience Movement was withdrawn under the pact, and a second Round Table Conference with Congress participation was agreed upon. Gandhi attended the Second Round Table conference in London in 1931 as the sole representative of the Congress. He demanded control of foreign affairs and defence, and the matter of minorities, with little help from Muhammad Ali Jinnah, His Highness the Aga Khan and Dr Bhimrao Ramji Ambedkar, ended in a complete deadlock. Gandhi returned to India on December 28, 1931 emptyhanded. During World War II, the Congress decided that India should co-operate with Britain on the understanding that complete independence would be granted to India after that. The British however were unwilling to discuss the issue of independence during wartime. This had the members of the Congress wondering about the intentions of the government. Meanwhile, the divide between Jinnah's Muslim League and the Congress' aims and demands had grown sharper. In early 1940, Jinnah declared Pakistan as the goal of the League.

After the fall of France in 1940, Gandhi declared, "We do not seek independence out of Britain's ruin." The British reply to this was an offer to discuss an Indian constituent assembly, as well as Dominion status 'after the war'. The offer was spurned. This resulted in yet status would be another deadlock not to be resolved till 1947.

Partition of India and Pakistan

The partition of Indian subcontinent in 1947, following World War II is perhaps the most tragic of all political events to affect India in its long political history. The partition divided Hindus and Muslims who had lived together for hundreds of years. It led to endless boundary disputes, three wars between the two neighbors, a nuclear powered arms race, and state sponsored terrorism. The agony and horrors of partition also gave rise to a new genre of moving art and literature of India.

Reasons for Partition

The British who had followed "Divide and conquer" principle to rule India, had to yield to the "Divide and Relinquish" demands of Muslims especially the charismatic Mohamed Ali Jinnah. The British overestimated the popularity of Muslim League that pressed for creation of Pakistan, and didn't understand the fact that there were Muslims living in every village of India, and possibly couldn't be relocated to Pakistan. Some Congress leaders would rather have an early freedom for India rather than convoluted delays in settlement by not agreeing to divide India.

Freedom of India with Creation of Pakistan

At the conclusion of the Second World War, the Labour Party, under Prime Minister Clement Richard Attlee, came to power in Britain. The Labour Party was largely sympathetic towards Indian people for freedom. A Cabinet Mission was sent to India in March 1946, which after a careful study of the Indian political scenario, proposed the formation of an interim Government and convening of a Constituent Assembly comprising members elected by the provincial legislatures and nominees of the Indian states. An interim Government was formed headed by Jawaharlal Nehru. However, the Muslim League refused to participate in the deliberations of the Constituent Assembly and pressed for the separate state for Pakistan. Lord Mountbatten, the Viceroy of India, presented a plan for the division of India into India and Pakistan, and the Indian leaders had no choice but to accept the division, as the Muslim League was adamant.

On 3 June 1947, Viscount Louis Mountbatten, the last British Governor-General of India, announced the partitioning of the British Indian Empire into a secular India and a Muslim Pakistan. On 14 August 1947, Pakistan was declared a separate nation from them. At midnight, on 15 August 1947, India became an independent nation. Violent clashes between Hindus and Muslims followed. Prime Minister Nehru and Deputy Prime Minister Sardar Vallabhbhai Patel invited Mountbatten to continue as Governor General of India. He was replaced in June 1948 by Chakravarti Rajagopalachari. Patel took on the responsibility of

unifying 565 princely states, steering efforts by his “iron fist in a velvet glove” policies, exemplified by the use of military force to integrate Junagadh, Jammu and Kashmir, and Hyderabad state (Operation Polo) into India.

While Gandhi himself was opposed to partition of India, in the end, he could not stop the unfolding of the history and many Hindus blamed his Muslim appeasement stance. A Hindu fanatic assassinated Gandhi in 1948 in the aftermath of the partition. In what is termed as the greatest human migration, some 15 million people were displaced from their homes as a result of the partition with Hindus in Pakistan moving to areas in Punjab and other bordering areas. Many Muslims left India to succeed in Pakistan ("Land of the Pure") especially many writers and intellectuals. The partition was marred by large scale violence with death of a million (some estimate it up to 1.5 million) citizens and countless others suffering. Thus, India became free at the stroke of midnight, on August 14, 1947. (Since then, every year India celebrates its Independence Day on 15th August). Jawaharlal Nehru became the first Prime Minister of free India and continued his term till 1964.

Giving voice to the sentiments of the nation, Prime Minister, Pandit Jawaharlal Nehru said, ‘Long years ago we made a tryst with destiny, and now the time comes when we will redeem our pledge, not wholly or in full measure, but very substantially. At the stroke of the midnight hour, when the world sleeps, India will awake to life and freedom. A moment comes, which comes but rarely in history, when we step out from the old to the new, when an age ends and when the soul of a nation, long suppressed, finds utterance.... We end today a period of ill fortune, and India discovers herself again.

Formation of Constituent Assembly

Earlier, a Constituent Assembly was formed in July 1946, to frame the Constitution of India and Dr. Rajendra Prasad was elected its President. The Constituent Assembly completed the work of drafting the constitution on 26 November 1949; on 26 January 1950 the Republic of India was officially proclaimed. The Constituent Assembly elected Dr. Rajendra Prasad as the first President of India, taking over from Governor General Rajgopalachari. Subsequently, a free and sovereign India absorbed three other territories: Goa (from Portuguese control in 1961), Pondicherry (which the French ceded in 1953–1954) and Sikkim which was absorbed in 1975. In 1952, India held its first general elections, with a voter turnout exceeding 62%.

Mahatma Gandhi’s Contribution in Independence

Mahatma Gandhi was born as Mohandas Karamchand Gandhi on 2nd October, 1869. He was the most popular as well as the most influential political and spiritual leaders of India. His contribution to the freedom struggle of India is priceless and the country owes its

independence, partly, to this great man. The Satyagraha movement, which led to India's independence, was founded by Mahatma Gandhi only. In India, Gandhi is known as the 'Father of the Nation' and his birthday is celebrated as a national holiday. Early Life: Mohandas Karamchand Gandhi was born in the Porbandar city of Gujarat, to Karamchand Gandhi, the diwan of Porbandar, and his wife, Putlibai. Since his mother was a Hindu of the Pranami Vaishnava order, Gandhi learned the tenets of non-injury to living beings, vegetarianism, fasting, mutual tolerance, etc, at a very tender age. Mohandas was married at the age of 13 to Kasturba Makhanji and had four sons. He passed the matriculation exam at Samaldas College of Bhavanagar. In the year 1888, Gandhi went to University College of London to study as a barrister. He came back to India after being called to the bar of England and Wales by Inner Temple. In 1893, he accepted a yearlong contract from an Indian firm to a post in Natal, South Africa. There, he faced racial discrimination directed at blacks and Indians. Such incidents provoked him to work towards social activism. Participation in Indian Independence Movement: Gopal Krishna Gokhale, a leader of the Congress Party, introduced Mahatma Gandhi to the Indian issues, Indian politics and the Indian people. Gandhi participated in the following movements related to India's freedom struggle. Champaran and Kheda Satyagraha: The Champaran Agitation and Kheda Satyagraha of 1918 was the first major success of Mahatma Gandhi in his struggle towards India's freedom. The reason for the agitation was the levy of an oppressive tax by the British, which they insisted on increasing further. He organized his supporters as well as volunteers to protest against this atrocity and also began leading the cleanup of villages, building of schools and hospitals as well as encouraging the village leadership to condemn the numerous social evils affecting the society. Mahatma Gandhi was successful in signing an agreement with the British, wherein the poor farmers were granted more compensation and control over farming.

Non-Cooperation Movement and Swaraj: Non-cooperation Movement of Mahatma Gandhi was one of his prime fights against the British. The massacre at the Jallianwala Bagh of Punjab was what instigated him to take this step. After the gruesome incident, he focused himself entirely on obtaining complete autonomy for the country as well as the control of all Indian government institutions. Soon, this movement turned into Swaraj (complete individual, spiritual and political independence). His association with the Indian National Congress (INC) was further strengthened in December 1921, when he was made the executive authority of the party. Under Mahatma Gandhi, INC was restructured, accepting the goal of Swaraj, having open membership, forming a hierarchy of committees, and so on. He urged Indian citizens to boycott imported goods, British educational institutions, law

courts, government employment, and the like. Non-cooperation became very popular and started spreading through the length and breadth of India. However, the violent clash in Chauri Chaura town of Uttar Pradesh, in February 1922, led to a sudden end of this movement. Gandhi was arrested on 10th March 1922 and was tried for sedition. He was sentenced to six years imprisonment, but served for only two years in prison.

Salt Satyagraha and Dandi March: During the period of 1920s, Mahatma Gandhi concentrated on resolving the wedge between the Swaraj Party and the Indian National Congress. Around 1928, Gandhi again started focusing on Indian freedom struggle. In 1927, British had appointed Sir John Simon as the head of a new constitutional reform commission. There was not even a single Indian in the commission. Agitated by this, Gandhi passed a resolution at the Calcutta Congress in December 1928, calling on the British government to grant India dominion status. In case of non-compliance with this demand, the British were to face a new campaign of non-violence, having its goal as complete independence for the country. The resolution was rejected by the British. The flag of India was unfurled in Lahore by the members of the INC on 31st December 1929. January 26, 1930 was celebrated as the Independence Day of India. Soon, British government levied a tax on salt and Salt Satyagraha was launched in March 1930, as an opposition to this move. Mahatma Gandhi started the Dandi March with his followers in March, going from Ahmedabad to Dandi on foot, to make salt himself. The campaign became so successful that British ended up arresting over 60,000 people who participated in the March. Gandhi-Irwin Pact was signed in March 1931, where the British Government set all political prisoners free as an exchange for the suspension of the civil disobedience movement.

Quit India Movement:As the World War II progressed, Mahatma Gandhi intensified his protests for the complete independence of the Indian subcontinent. He drafted a resolution calling for the British to Quit India. The 'Quit India Movement' or the 'Bharat Chhodo Andolan' was the most aggressive revolt of the INC, with the aim of gaining complete exit of the British from India. Gandhi was arrested on 9th August 1942 and held for two years in the Aga Khan Palace in Pune. There, he lost his secretary, Mahadev Desai and his wife, Kasturba. The Quit India Movement came to an end by the end of 1943, when the British gave hints that complete power would be transferred to the people of India.

Freedom and Partition of India: The independence cum partition proposal offered by the British Cabinet Mission in 1946 was accepted by the Congress, in spite of being advised otherwise by Mahatma Gandhi. Sardar Patel convinced Gandhi that it was the only way to avoid civil war and he reluctantly gave his consent. After India's independence, Gandhi

focused on peace and unity of Hindus and Muslims. He launched his last fast-unto-death in Delhi, asking for all communal violence to be stopped and the payment of Rs. 55 crores, as per the Partition Council agreement, to be made to Pakistan. Ultimately, all the political leaders conceded to his wishes and he broke his fast by sipping orange juice.

Assassination:The inspiring life of Mahatma Gandhi came to an end on 30th January 1948, when he was shot by Nathuram Godse. Nathuram was a Hindu radical, who held Gandhi responsible for weakening India by ensuring the partition payment to Pakistan. Godse and his co-conspirator, Narayan Apte, were later tried and convicted. They were executed on 15th November 1949.

Gandhi's Principles:Mahatma followed as well as preached the principles throughout his life i.e. Truth, Nonviolence, Vegetarianism, Brahmacharya (Celibacy), Simplicity, Faith in God. Apart from this Gandhi ji gives a statement – Bura Mat Bolo, Bura Mat Suno and Bura mat Dekho.

The chronology of major event from 1857 to 1947 (the period from colonization to becoming independent India)

- 1857: The Sepoy Mutiny, which was the first battle for Indian Independence. 1858: The Indian Government is taken over by the British Crown.
- 1861: Introduction of the Indian Councils Act, Indian High Courts Act and the Penal Code. 1877: The Queen of England is introduced as Empress of India.
- 1885: The first formal meeting of the Indian National congress was held.
- 1899: Lord Curzon is appointed as Governor-General, as well as Viceroy.
- 1906: The Muslim League was formed and Congress makes the declaration for Swaraj.
- 1908: The Newspaper Paper Act was introduced.
- 1912: The capital of the imperial was shifted from Calcutta to Delhi.
- 1919: Massacre at Jalianwalla Bagh
- 1921: Mahatma Gandhi takes over leadership of Congress; beginning of the Non-co-operation Movement.
- 1922: Civil Disobedience Movement.
- 1923: Salt tax is certified.
- 1927: The Simon Commission was appointed.
- 1928: The Simon Commission arrives in India and is boycotted all the Indian parties.

- 1929: Lord Irwin promises to provide Dominion status for the nation; the National flag of India is hoisted by Jawaharlal Nehru in Lahore.
- 1930: Salt Satyagraha, which took the form of the Dandi March; also the First Round Table Conference.
- 1931: The pact between Irwin and Gandhi; as well as the Second Round Table Conference. 1932: Third Round Table Conference. 1935: Introduction of the Government of India Act. 1942: Congress brings to the fore Quit India resolution; Indian National Army formed by Subash Chandra Bose; Cripps Mission.
- 3rd June 1947: Lord Mountbatten announces his plan for partition of India.
- 15th August: Indian Independence; as well as India-Pakistan partition.

CENTRE AND STATES RELATIONS

The Indian constitution declares India as federal. That means it is a union of states where power is divided between centre and states as per the procedure mentioned in the constitution. In this two tier system, the central government have the final say in all the matters and in this way India is federal but unitary. The different relations between centre and state are as follows:

1. LEGISLATIVE RELATIONS 2. ADMINISTRATIVE RELATIONS 3. FINANCIAL RELATIONS

Legislative Centre-State Relations:

Articles 245 to 255 in the Indian constitution deal with the legislative aspect of centre states relation. Legislation means the power of making a law which is enforceable. Both the central and state governments in India have the power to make laws. But, the matters on which they can make laws differ. While the centre can make laws applicable to the nation as a whole, the states have the power to make laws applicable in their own territory that too in some matters only. Some matters need both the centre and state legislations. They are as given:

UNION LIST:

Union list Include the matters on which only central government can make legislations. The state governments are bounded by these legislations. Union list has 100 subjects on which it has exclusive authority to make laws. These include Foreign affairs, Defence, Armed forces, Communications, Posts and telegraphs, inter-state trade and commerce and so on.

STATE LIST:

State list includes the matters on which the respective state governments can make laws. The state list consists of 61 subjects which include Public order in the state, police, administration of justice, prisons, Local Governments, agriculture and so on. However, under some situations such as emergency, The Centre will take over the State list as well.

CONCURRENT LIST:

The Concurrent list includes the subjects on which both central and state governments have the power to make laws. The Concurrent list has 52 subjects which include Criminal and Civil procedure, marriage and divorce, economic and special planning, trade unions, labour welfare electricity, newspapers, books and printing presses, population control and so on. However, the centre has the sole powers to take over the concurrent list if needed. On all the subject matters mentioned above, finally, the central government have the powers to take over every subject in any situation. Such is the power given to the centre by the Indian Constitution.

Administrative Centre-State Relations:

Articles 256 to 263 The Indian Constitution deal with the administrative aspect of centre-state relations in India. Regarding Administration, State governments are like sub-ordinates to the Centre. Central government gives directions to the State governments in the course of administrative action. Even some matters like railways, central excise, income tax, post and telegraph and so on are directly administered by the central government. Hence, in administrative matters also Centre has the final say.

Financial Centre-State Relations:

Articles 268 to 293 in the Indian constitution deal with the financial aspect of centre estate relations in India. It mainly deals with the imposition and collection of taxes. These are categorised as follows: Taxes levied by the centre but collected and used by the states: The stamp duties, Excise duties, medicinal and toilet preparations come under this. Taxes levied and collected by the centre but given to the states: The property tax, taxes on goods carried by railways, Sea, airways and so on come under this. Taxes levied and collected by the centre but distributed between centre and states: Income tax other than corporate tax and such other residual taxes come under this. In addition to this, Centre also gives many grants and loans to the states from time to time. When we observe the centre-state relations in India, the power position given to the central government is clearly known. Hence, Indian political system is federal but unitary. Federalism is a system of government in which power is divided between a central authority and constituent political units. Indian Federalism is different from the type

of Federalism practiced in the countries like the United States of America. In this post, we analyze in detail 15 issues/challenges pertaining to Indian Federalism.

Is India a true federation?

Indian model of federalism is called quasi-federal system as it contains major features of both a federation and union. It can be better phrased as ‘federation sui generis’ or federation of its own kind. Article 1 of the Constitution of India states that ‘India that is Bharat shall be a union of states’. Indian federation was not a product of coming together of states to form the federal union of India. It was rather a conversion of a unitary system into a federal system. It is a compromise between two conflicting considerations such as autonomy enjoyed by states within the constitutionally prescribed limit (State List) and the need for a strong centre in view of the unity and integrity of the country (Union List).

Federal Features of the India Union

- Two governments i.e. Union Government and State governments
- Division of powers between the union and its constituents (Seventh Schedule of the Constitution contains three lists such as the Union List, State List, and Concurrent List)
- Supremacy of the Constitution (Basic structure of the Constitution is made indestructible by the Judiciary)
- Partial rigidity of the Constitution
- Independent Judiciary
- Bicameralism

Unitary Features of the Constitution

A strong centre – The Union Government becomes all powerful in certain times like emergencies. Article 200 of the Constitution of India demands that the States must comply with the central laws. Other features include

- Single Constitution
- Single citizenship
- Flexibility of Constitution
- Integrated judiciary
- Appointment of the Centre
- All India Services
- Emergency provisions

Importance of Federalism in India

Federalism is the most relevant factor of modern constitutionalism. The core objectives of Indian federalism are unity in diversity, devolution in authority, and decentralization in administration. Through federalism, the State pursues the goal of common welfare in the midst of wide diversity in socio-cultural, economic spheres.

Issues and Challenges faced by Indian Federalism

1. Regionalism

It is considered one of the significant challenges to federalism in India.

Federalism best thrives as a democratic system when it mitigates the centralization of power sharing between the centre and the states. The pluralist character of India gives rise to many factors including regionalism. People from far northeast sometimes feel themselves at a formidable distance from New Delhi and people in southern part of the country with bigger states feel neglected having been within larger states. Regionalism or love for one's area, despite India's tradition of successful federal rule over the years since independence, still raises its head in different parts of the country. □ The voice for the demand of more states has become more prominent in recent times, especially after the formation of Telangana in 2014. Recent demands like four-fold division of Uttar Pradesh and the creation of Gorkhaland from West Bengal are instances of aggressive regionalism that pose a threat to the federal structure of India.

The agitations for Gorkhaland, Bodoland, and KarbiAnglong have been revived. This is apart from the new demands for a separate Vidarbha State in Maharashtra, and Harit Pradesh and Poorvanchal in Uttar Pradesh. The more the number of states the more the centre will be held hostage to state parties on matters of national importance. For instance, West Bengal threatened India's Teesta river waters treaty with Bangladesh because of its possible potential costs for West Bengal. Even growing regional powers may affect effective foreign policy as the federal government may bow to the will of an individual state. India had to vote in favour of UNHRC resolution for Sri Lanka in 2012 for a backlash from Tamil Nadu.

2. Division of Powers

Unlike the USA and Australia, in India distribution of power is made under Three Lists found in the Seventh Schedule of the Constitution. The powers of both the Central and State Governments are specifically enumerated in the Union list and State list respectively while powers mentioned in the Concurrent list are enjoyed by the two sets of governments. The residuary powers are vested in the Central government. The general principle underlying the division of powers is that all matters of national importance, e.g. defence, foreign affairs,

railways, currency are allotted to the Central government while matters that are primarily of local or regional importance e.g., education, public health, police, local administration are assigned to regional governments. Some matters which require the involvement of both the centre and states like criminal law, forest, economic and social planning are assigned in the Concurrent List. However, in the case of conflict over the legislation on any of the subjects mentioned in the Concurrent List, the Centre supersedes the States. Article 200 (reservation of State Bills by the Governor for consideration of the President), emergency provisions under Article 352, 356 and 360 and compulsory compliance by the States with the executive power of the Centre under Article 256 and 257 amount to centralisation of power which has been the major concern among the states. Centralisation is as such a threat to Indian federalism.

3. Absence of Fiscal Federalism

The Indian Constitution, while expressly vesting the Centre with greater powers of taxation, also provides for an institutional mechanism — the Finance Commission — to determine the share of the States in the Central tax revenues by way of correcting this imbalance. While deciding the devolution of taxes and the provisions of grants the Finance Commission is required to address both the vertical imbalance between the Centre and the States and the horizontal imbalance between states. □ At present, about 40 percent of Central revenues (tax and non-tax) is transferred to the States, and this includes the grants they get from the Planning Commission and the Central Ministries.

Despite the enlargement of the shareable pool under the 80th Amendment which includes all central taxes, the revenue accruals of the Centre and the States have not seen any major changes. □ Asymmetrical sharing of revenue and resource crunch at the periphery results in uneven development across the country. The current Goods and Services Tax measure is feared by many states to be against fiscal federalism in India. It has amalgamated the various taxes into a single tax, procurement of which will then be divided among states in a prescribed ratio. Many states in India demand for more financial autonomy in India. 4.

Unequal Representation of Units

With a view to preventing the evil of predominant influence of larger units over smaller units in a federation, most federations in the world have resorted to some constitutional mechanism like an equal representation of units or states in the Second Chamber and ratification of all amendments to the Constitution by states. □ In India, there is no such provision of an equal representation of states in the Rajya Sabha, the Second Chamber and nor the states have any substantial say over the amendments done to the Constitution from time to time. □ 5.

Centralized Amendment Power In a typical federation, the power of amendment to the Federal Constitution lies on a shared basis between the federation and its units. In India, the power of constitutional amendment lies with the Centre under Article 368 and other provisions. Although ratification of half of the states is sought for in some limited areas, the states in the Indian Union have virtually no power in this critical area of governance.

6. The Indestructible Union with Destructible Units

Unlike successful federations, India Constitution doesn't have the provision for the secession of states from the Union of India. The Union has been made indestructible with a view to protecting unity and integrity in a country like India.

However, this typical Indian arrangement checks the growing demand for secession from the Indian Union. The simmering demand for 'Dravida Nadu' comprising southern States and voice of separation in the eastern and western part of India pose a great threat to the unity and sovereignty of India. Even if it appears anti-federal in content, it has proved a blessing in disguise for if states would have given plenary power in deciding their geographical territory, there would have been much chaos and impasses leading to serious law and order problems in the country. All major federal democracies have in their Constitutions the provision that a state cannot be divided or merged with another state without its prior consent. This is the essence of federalism. However, the power of making, remaking states lies with the Union Parliament.

Our nation-builders were wise in drafting the Constitution to suit our requirements. While prior consent of the state was not necessary under the Constitution, in practice every state has been formed with prior consent, in most cases after a detailed, impartial examination by an independent commission. However, in certain cases, states concerned are often being ignored by the Union Government in a matter of division of their geographical territory. The recent formation of the State of Telangana is a case in point. The resolute efforts of the Union government and its frequent declarations that Andhra Pradesh would be divided irrespective of the legislature's views pose a grave danger to Indian federalism and unity. In the sensitive matters like redrawing the territory of a state in India the views of concerned states should be given due weightage by the Centre. Any arbitrary decision of the Centre without the consent of the State and a negotiated settlement in this regard will effectively convert states into municipalities, and India into a unitary state. Neither the Constitution-makers nor nation-builders intended such an outcome. India's future will be in danger if such an effort is made to make the nation effectively unitary at this stage.

7. Office of the governor

The office of the Governor for each state in India has been a sensitive issue as it sometimes poses a threat to the federal character of Indian Union. Centre's visible arbitrariness in misusing such constitutional office has been the subject of acrimonious debates and divergent opinions in the country. The imposition of President's Rule in Arunachal Pradesh in January 2016, while there was an elected government in the State, created a bizarre incidence in the constitutional history of India. The Supreme Court on July 13 termed Governor's decision unconstitutional ordered restoration of Congress government in Arunachal Pradesh. The overt supports of the Central Government to the Governor in this critical matter speak volume of the inbuilt weakness in India's quasi-federal structure. The abuse of the power under Article 356 by the Central Government is replete in the political history of the country. This has resulted in cementing of centralized forces and disaffection of constituent states towards the federal character of the Indian Polity.

8. Single Constitution and Citizenship

Unlike the Constitution of the USA, the Constitution of India lays down the constitution for the States as well and no state except Jammu and Kashmir has right to decide its own constitution.

The Indian Constitution, unlike the other federal constitutions of the world, introduces single citizenship. It is based upon the idea of 'one nation one citizenship'. All are citizens of India irrespective of whichever state he/she lives in. The States don't confer any separate status as a citizen of the State.

9. Integrated Services- The integrated judiciary is a typical feature of Indian federation. Unlike typical federations, in India Supreme Court is the apex court and all other courts are subordinate to it. The States don't have separate independent courts dealing specially with state matters. Also, the machinery for election, accounts, and audit in India is integrated.

The All Indian Services and central services are also considered by many states and critics as anti-federal. However, considering the nature and scope of administration in India, such services are essential as they impart all India character to governance. These services are meant for the administration of the affairs of the Union Government.

10. Centralised Planning

Although economic and social planning is found in the Concurrent List of the Seventh Schedule to the Constitution, the Union Government enjoys unbridled authority over national and regional planning in India. Centralised planning, through the Planning Commission, now NITI Aayog appointed by the Centre, considerable preponderance in legislative power for the

Union, the financial dependence of the states on the Centre's mercy, the administrative inferiority of the states make the states meek and weak. The States only fill the blank spaces meant for in the text for planning. There is no special planning commission for the states in India. It also adds to the misery of states and poses smooth functioning of federal spirit across the country.

11. Language Conflicts

Diversity in languages in India sometimes causes a blow the federal spirit of the Constitution. There are 22 languages constitutionally approved in India. Besides, hundreds of dialects are spoken across the country. Trouble arises when the strongest unit of the federation attempts to force a particular language on others. The tussle for official language in India is still a burning issue. The southern states' opposition to Hindi as the official language of India has led to deep-seated language crisis in India.

12. Issue of Religion India is a fine example of religious heterogeneity that sometimes gives rise to turmoil to weaken the federation. But the religious process need not be always divisive. So long as there is a reasonable tolerance on the part of the people and a genuine secular policy on the part of the government, religion may not cause imbalances in a federation.

13. Economic Incompatibilities of the units Differences economic standards and relative economic and fiscal incompatibilities among the constituent states also pose a threat to a federation. The forces of imbalances in the field are demands for economic planning and development and for regional economic equality and financial autonomy of states. Demand for a financial equality of a region creates problems in a federation.

In India, some states are declared as poor and on the principle of equalization, are getting grants-in-aid. But the dilemma in a federation emerges that if the principle of equalization is adhered to, the national income and the total income growth will suffer. Again, if much attention is paid to economic development, equalization of all units cannot be attained.

14. Physical Environment

Physical environment may also create hurdles for a federation by affecting communication. A federation in which the lines of communication are long and difficult has to face the difficulty of keeping in touch with all the units. It is easy for creating misunderstanding and conflict and perhaps this was one of the important causes for the separation of the east wing from Pakistan. Moreover, in the absence of good communication, the poorer units tend to develop a complex of neglect and feel that they are receiving less than their fair share of resources for

development. In India, the North- Eastern states are having similar feelings and creating problems for the federation.

15. External forces External forces also create hindrances for a federation. The tension in the North Eastern States in India is due to the interference of neighbouring countries. China's claim on some portion of the territory of Arunachal Pradesh on LAC threatens the territorial integrity of India. The Tamil issue in Sri Lanka creates disruptive forces in India. The alleged Pak hand in Khalistan movement in the past also has a say in weakening the Indian federation.

“Functioning of Parliamentary Democracy in India”

Parliamentary Democracy as distinguished from Presidential Democracy Our constitution provides for parliamentary form of government. We have borrowed the constitutional features of several democratic countries. But our parliamentary model is predominantly based on the British system. The Head of Government in our system, the Prime Minister, can hold office only so long as he commands the confidence of the Lok Sabha. Confidence of the House is reflected in existence/continuance of majority support - whether it be of a single party or of a coalition of parties. This feature can, and does, cause instability in governance. In Presidential democracies, the Head of Government, the President is directly elected by the people and cannot be removed from office except in circumstances of high crimes and misdemeanour established through impeachment process. Hence, Presidential democracies provide stable governance. In our parliamentary system, we have had changes of government through mid-term elections or political realignments. Changes in government undoubtedly bring about disruptions in implementation of policies, development programmes and schemes.

A question that has been publicly debated often is whether we should not opt for Presidential form of government. Parliamentary form being a basic feature of the Constitution, as held by the Supreme Court, legal problems might arise in switch over to any other form. Nor is it the case that parliamentary form is without its merits. The Parliament is in a position to keep the Prime Minister and his Ministers under constant vigil through its oversight mechanisms and devices - Question Hour, Adjournment Motions, Calling Attention Notices, debates, Confidence and No Confidence Motions, Scrutiny of budget and its implementation, public accounts audit, etc.

We should also remember that lack of mandate for the parliament to force a government out of office when circumstance would warrant may result in dictatorial tendencies on the part of the Head of the Government. We can perhaps consider the feasibility of adopting the German

model of constitutional/legal provisions for constructive Votes of No Confidence. Under this model, the parliament may express its lack of confidence in the Head of government only by electing a successor by the vote of a majority of Members and requesting the President for the appointment of the successor.

Head of Government to be from the House of the People

Under Article 75 of the Constitution, the Prime Minister is appointed by the President and the other Ministers are appointed by the President on the advice of the Prime Minister. The Council of Ministers including the Prime Minister are collectively responsible to the Lok Sabha. Often our Prime Ministers are not from the Lok Sabha but from the Rajya Sabha. His responsibility being to the Lok Sabha, it is desirable that the Prime Minister is drawn from the Lok Sabha.

Multi Party System

For a long time now, governance through coalition arrangements has more or less become the order of the day in the multi party system that we follow. In the current (15th) Lok Sabha, forty political parties have their presence. As of now, the present UPA II Coalition consists of 11 parties and is supported from outside by 9 parties.

Running the government by coalition formations like this is like running a handicapped race. The government gets to be hamstrung in taking effective policy/reform measures. Coalition partners have their regional, local and ideological agendas which they are often unable to harmonize with the overall coalition programmes. While the Government tries to ventilate its helplessness by referring to "coalition compulsions," the constituent partners complain of violation of "coalition dharma" by the government in not reaching out to them. There needs to be effective and meaningful efforts on the part of ruling coalition's at what late Prime Minister V.P Singh characterized as "management of contradictions". This is feasible only if coordination mechanisms are perfected and made functional by ruling coalitions.

Federalism

Our polity is a Union of States. Our administration is decentralized. Sharing of powers is constitutionally provided for and mandated. Rising up to local aspirations, since original States Reorganization, several new States have been created. In my experience, parliamentarians and constitutional authorities of other countries have marvelled about our finely balanced Centre State relationship. Our political leaders owe it to our people not to disrupt this balance. Of late, especially with the rise of the regional parties, jurisdictional questions are being increasingly raised on grounds of federalism. Examples are jurisdictional debates in the context of Lok Pal Bill and creation of National Counter Terrorism Centre

(NCTC). On issues of national importance, National and State level leaders and parties need to carefully harmonize their respective concerns in a non-partisan manner. This would be feasible only if National and State governments reach out to each other for consensus building.

Money and Muscle Power in Elections

Money power plays a significant role in our elections. Of course, the Election Commission does try to keep vigil through its expense monitoring mechanisms against efforts at mobilizing votes for money. That by no means can be considered to be adequate. At least the public perception is that the election expenses incurred by candidates are several multiples of the expenditure ceilings officially fixed. Even as ceilings have to be reviewed and revised, making them more realistic and consistent with ground realities, statutory regulations in respect of their breach should be made stringent and deterrent. Criminalization of politics caused by the nexus between bureaucracy, political players and criminals has been a subject matter for public debates over several years. But the problem persists. Candidates having criminal background do enter legislative bodies. This is because parties, cutting across the political spectrum, give seats to candidates on ground of their so called "winnability." It is for the political parties themselves to set up standards regarding clean candidature policy. Of course, electoral contestants are now making declarations regarding their criminal antecedents, if any, as well as their assets in affidavits filed by them while filing nomination papers. At present, this is being done by them based on Supreme Court Ruling. It is desirable to have clear statutory provisions regarding mandatory declarations. Such provisions should also stipulate appropriate sanctions against non-disclosure of full information.

Inner Party Democracy

Choice of candidates by political parties for electoral contests is not necessarily driven by transparent inner party democratic processes. Often, it is the Party High Command which has the ultimate say in choice of candidates. Political parties need to introspect on the "High Command Culture".

Representation

The system of election that we follow in our country is the "first past the post system." That is, among various contesting candidates, whoever gets the highest number of validly polled votes is declared elected. This results in candidates who do not necessarily get the majority (more than 50%) of valid votes getting qualified for seats in the legislative bodies. This also results in political parties having seats in the legislative bodies disproportionate to the popular votes polled by them in electoral contests.

The merit of the "first past the post system" is that in our country of a billion people, we can conduct elections without complicated procedures inherent in proportional system of representation. The latter system also results in multiplicity of parties in the legislative bodies.

Rules of Order in the Houses

The Rules of Procedure for the Conduct of Business of the Houses do contain elaborate provisions concerning orderliness in business transaction. These provisions are more often observed only in their breach.

- Members drown one another in their noisy demands, projecting issues outside the agenda;
- demand suspension of the Question Hour;
- do cross talking;
- don't comply with the instructions of the Chair;
- repeat arguments in debates, not having done home work on the subjects of debates;
- often force adjournment of the Houses from hour to hour, day to day;
- boycott Ministers;
- pass budgets hurriedly without serious debates, cause guillotining important demands for grants.

In the process what suffers is the performance of the parliament in holding the government to account. The people are seriously concerned with chaotic parliamentary proceedings. Of course, the Presiding Officers can discipline the Members. But they rarely exercise their disciplinary powers in the interests of patiently getting the business through. Ultimately, it is for the parliamentary parties to ensure the orderly conduct of their Members. Either the writ of these parties does not run among its Members or they passively allow the members to create chaos on partisan considerations. The parties should introspect on this matter.

Constructive Opposition

The Opposition necessarily has to play the role of vigilantly keeping the government on leash. But it has a very constructive role to play. Indeed, in the British parliamentary system, the senior leaders in the Opposition form "shadow cabinet" - to "shadow" each member of the government. It keeps government initiated laws and policies under scrutiny and offers alternative policies. Often, shadow cabinet members themselves become Ministers when the Opposition gets to form the government. Opposition unity and integrity is as important as unity and integrity of the ruling dispensation. People of the country should not lose out in terms of delivery of services in a merry ground of cyclical partisan hostility between the ruling dispensation and the Opposition.

Law Making

Law making is the primary function of legislative bodies. In all parliaments, there are established procedures for making laws. By and large, these procedures concern initiation, introduction, general discussion, Committee scrutiny, public consultation, amendments, discussion in the plenary and voting leading to authentication by the President. We also have time honoured rules for legislation comparable to international standards. Of late, Civil Society Organizations have tended to become strident in regard to the manner in which they should be consulted in law making. Of course, these organizations can provide invaluable inputs based on their grass roots perception of people's aspirations. It is desirable that any public consultation including with Civil Society organizations is done within the framework of parliamentary procedures. In representational democracies, it is the prerogative of the parliament to make laws on behalf of the sovereign people. We cannot allow law making to be delegated to the Civil Society with the result that it becomes something in the nature of collective bargaining. The simple reason is that there are lot many Civil Society Organizations and we should not tie ourselves down by complicated procedures. Nor do they have representative character. This apart, such organizations also may have their caprices and partisan orientations. Laws touching, as they do, millions of people should be formulated without capricious and partisan orientations. Government, on their part, could study, and learn from, the experiences of other countries such as UK in perfecting pre-legislative scrutiny.

Integrity of Institutions Ministers and civilian officers come and go. But institutions are there to stay. They are expected to provide important technical support in governance - in their respective areas of competence. Indeed they constitute the memory for, and continuance of - smooth governance. The integrity of these institutions needs to be preserved and strengthened. An example of such institutions is the Comptroller and Auditor General (CAG). In all truly democratic countries, the supreme audit institution has constitutional status, autonomous and politically neutral. Our CAG also has constitutional status. He is appointed by the President. Before entering upon office he swears, inter alia, to perform duties of his office "without fear or favour, affection or ill will and uphold the Constitution and the laws". His duties and powers are as prescribed by law by the parliament. It is very important that the office of the CAG, being a watch dog institution meant to provide objective professional support to the parliament in its financial oversight of the government is not dragged into controversies.

Right to Information (RTI)

The RTI law established by the parliament is an important landmark in the evolution of our system of governance into a transparent and accountable one. While the law finely and deeply enunciates Fundamental Rights, there are bound to be lot more efforts at seeking its further liberalization. This is because there are numerous items of information which are exempt from disclosure, apart from organizations altogether excluded from the ambit of the law. The exempted items are likely to be ingenuously interpreted by the officialdom so as to negate the intent of the law. The enactment of the Right to Information Act should be seen not as the end of the movement for access to information, but rather the beginning.

Public Outreach

Outreach of the parliament as an institution to the people and of the Members to their constituents is very crucial. This facilitates the parliament being seen as a body effectively engaged in delivery of services to the people. It helps in the Members holding themselves accountable to their sovereign voters. Most parliaments of the world have pressed Information Communication Technology (ICT) into service to create awareness among the people about the Members, daily business of the Houses, reports and proceedings of the Houses and their Committees, legislative initiatives etc. Our parliament also has made a lot of progress in this regard. It is desirable that our Members share the experiences of other parliaments such as those of UK, USA, Germany, France and Japan in ICT applications. Our Parliament is funding the Members in terms of Constituency Allowance, travelling allowances and facilities, staff support expenses, expenses for correspondence and telecommunication etc. - to help them reach out to their constituents. But in many areas voters do have grievances that their representatives do not maintain adequate visibility in the constituencies. This is perhaps the reason why many sitting parliamentarians do not get re-elected. Every parliament has a substantial number of new Members. This is a matter which needs to be monitored and addressed by the concerned political parties themselves.

Parliamentary Ethics: Probity and standards

In representative democracies, members of legislative bodies elected by the people hold their positions in trust for their constituents. People expect them to maintain high standards in public life. Constitutionally, legislators also have the function and responsibility of overseeing the Executive. It is the centrality of this function that maladministration on the part of those in positions of power in the Executive is under check. It is but natural, then, that the legislators who perform watch dog functions, are themselves expected to be persons of honesty and integrity.

In order to be seen and recognized as transparent and credible institutions of service delivery to the people, many parliaments have set ethical standards of behaviour for their members and enforce them through self regulation. They have established their own Codes of Conduct, Ethics Rules of Practice for implementing the Codes and internal mechanisms for enforcement of the Rules.

By and large, the Ethics Rules stipulate the following for adherence by the parliamentarians:

- Financial disclosures;
- Declaration of interests;
- Prohibition of Advocacy;
- Prohibition of outside employment;

Post tenure employment restrictions.

We do have Ethics mechanisms in both Houses of the Parliament. But there is considerable scope for bringing practices in conformity with international standards, especially with reference to all the above parameters.

Countering Corruption

We have been living with corruption down the decades. We have been bearing the brunt of both systemic corruption and that in high places. With liberalization of the economy and the elimination of licence raj, we have considerably divested governmental decision makers of their discretionary powers. This has helped in scaling down systemic corruption to a certain extent. But recently, cases of alleged corruption of Himalayan proportions have come to light. This has been significantly due to exercise of discretion by authorities in high places in the disposal of natural resources. The judiciary has also since ruled that natural resources should not be disposed of otherwise than through auctions. Irrespective of the ruling dispensation, addressing corruption in high places has always been problematic. It is in this context that the enactment of Lok Pal Law assumes importance. The issue central to this legislation is autonomy of the investigating and prosecuting agencies. Reportedly, other measures to counter corruption are under contemplation - Public Procurement Law, Public Grievances Law (to ensure time bound delivery of services at the cutting edge levels) etc. Important as these laws may be, it is unrealistic to assume that enactment of these laws by itself would eliminate corruption. We are a highly over legislated country. But the track record of our performance in the implementation of enacted laws has been pretty poor. It is also important that whatever may be the measures we may take, we should address corruption at its demand

as well as supply sides, especially because the unregulated Market also is no solution for corruption.

Powers and Functions of President in India

The President of India is the Head of State. The system of government of India is a cabinet form of government. The Indian President is, therefore, a constitutional head like the King or Queen of Britain—that is, all executive powers are constitutionally vested in him, although those are actually exercised and executed by the cabinet.

In India the powers of the Union government are treated as the powers of the President because these powers are used in his name in pursuance of the constitutional stipulation under Article 53 which reads: The executive powers of the Union shall be vested in the President and shall be exercised by him either directly or through the officers subordinate to him in accordance with this Constitution.

The constitutional powers and functions of the President of India may be classified into six principal types.

Executive Functions

1. Head of the Union: The President is at the head of the Union Executive. Consequently, all executive powers are exercised in his name. The executive power of the Union to be exercised by the President is extended to the matters with respect to which Parliament has power to make laws and to conclude treaty and agreement.
2. Appointments: As head of the executive, the President appoints the Governors of States, the Judges of the Supreme Court and the High Courts, the Auditor General of India and many other high officials, such as the members of Finance Commission, Election commission, Union Public commission etc.
3. Appointment of the Prime Minister and other Ministers: The President also appoints the Prime Minister and with his advice the other Ministers of the Union Council of Ministers. But here too, as in all other appointments, the President can seldom use his discretion. He is, ordinarily, duty-bound to summon the leader of the political party which secures an absolute majority in the Lok Sabha to become the Prime Minister and form the Ministry. He does enjoy some discretionary powers in the matter only under exceptional circumstances. When no single political party wins a clear absolute majority and, as a result, no Council of Ministers can be formed without a coalition of parties the President can exercise his discretion judiciously in appointing the Prime Minister. Such situations developed in the past.

India has entered into an age of coalition politics. And it may so happen that no single party will be able to secure an absolute majority, and the President may be required to exercise his discretionary power for some time to come, in appointing Prime Minister.

4. Can ask to prove Majority in Lok Sabha: Union Council of Ministers normally remains in office for five years, unless dissolved earlier for any reason. The President must be satisfied that the Council of Ministers enjoys the confidence of the majority of the Lok Sabha. In case of any

doubt he can ask the Council of Ministers to prove its majority in the Lok Sabha, as the Prime Ministers Sri H.D. Deve Gowda was asked by the President after the official withdrawal of support by the Congress Party from Ministry. The President can also dissolve the Union Council of Ministers in accordance with Article 75(2) of the constitution, if he finds that the Ministry does not enjoy the support of the majorities in the Lok Sabha.

5. Supreme Commander: As head of State, the President is the supreme Commander of the Armed Forces of India and is entitled to declare war or conclude a treaty.

Legislative Powers and Functions

1. President is a part of Parliament: The Union Legislature or Parliament consists of the President and two Houses of Parliament. The President is, therefore, an integral part of Union Legislature. He shall summon from time to time, either separately or jointly, the Houses of Parliament. The President can prorogue the Houses or either House of Parliament and, if necessary, can dissolve the lower Chamber of Parliament, the Lok Sabha. For example, the President dissolved the twelfth Lok Sabha in early 1999 when the confidence motion in favour of the Vajpayee government was lost in the Lok Sabha.

2. Summons and Addresses Parliament: The President may address either or both House of Parliament. In such address, at the first session after general election to the Lok Sabha and at beginning of a joint session of Parliament each year, he may place the reasons for summoning it. Apart from addressing Parliament, the President may also, in case of necessities, send messages to either House, or to both Houses [Article 86(2)]. Normally, the President does not send such a message, unless however, he has a serious disagreement with the Council of Ministers.

3. Nomination: The President nominates a number of members in both Houses. The chief purpose of the nomination is to ensure adequate representation in Parliament of all sections of population which may not always be achieved through elections.

4. Power in respect of Bills: The President has certain functions in respect of passing of a Bill. A bill passed by both the Houses of Parliament requires his assent in order to become an

Act. He may give his assent to a bill or can withhold assent when a bill, after getting approved in both the Houses, is placed before the President. But, if Parliament, acting on President's refusal to assent to a bill, passes it again with or without amendment, for the second time and presents it to the President for his approval, the President shall not withhold his assent there from under Article 111. In other words, it becomes obligatory upon him to give his assent.

In certain cases, prior sanction of the President is required for initiating any legislation. For instance, bill for formation of a new State or altering the boundaries of the existing State or States is to be placed before Parliament with prior approval of the President. Money bill is another example where obtaining of such approval of the President is a constitutional necessity.

5. Bill passed by a State Legislature: A bill passed by a State Legislature may also be reserved for the consideration of the President by the Governor of that State. The President enjoys this right in relation to a bill passed by a State Legislature only in such cases where those are referred to him by the Government of a State under Article 200.

Power to Promulgate Ordinances

Except when both Houses of Parliament are in session, the President may promulgate such Ordinances as the circumstances appear to him to require (Article 123). Such an ordinance can have the same force and effect of an Act of Parliament. Such an ordinance shall cease to operate unless passed by both Houses of Parliament within the stipulated period. A.K. Roy vs. Union of India (1982) illustrates the proposition that the satisfaction of the President must be as to the existence of a situation which makes it necessary for the President to promulgate such an Ordinance.

Financial Powers and Functions

The President causes the annual budget of the Union Government to be laid before Parliament every year. No proposal for spending money or raising revenues for purposes of government can be introduced in Parliament without previous permission of the President.

Emergency Powers of the President

1. The constitution of India empowers the President to proclaim three kinds of Emergencies: National Emergency (Art. 352);
2. Emergency for failure of Constitutional Machinery in a State (Art. 356);
3. Financial Emergency (Art. 360)

Types of Party System

India has a multi-party system. Indian politics is dominated by several national and regional parties. There are countries where there is one-party system or two-party system. Erstwhile Soviet Union and Yugoslavia had single party systems. Similarly, China has one-party system. Earlier in Germany there existed only one-party – the Nazi Party; so was the case in Italy where the only party was known as the Fascist Party. In a two party or bi-party system there are two main political parties. The United Kingdom (UK), the United States of America (USA), Australia and New Zealand have bi-party systems. There may exist other parties but their role is generally insignificant. For example in UK, there are two main parties, the Conservative Party and the Labour Party. In the USA the two main parties are the Republican Party and the Democratic Party. Japan, France, Germany and Switzerland have multi-party systems.

Evolution of Party System in India

The evolution of Indian party system can be traced to the formation of the Congress, as a political platform in 1885. Other parties and groups originated later. The Indian National Congress was formed as a response to the colonial rule and to achieve independence from the British rule. After independence and with the adoption of a democratic Constitution, a new party system emerged in the wake of the first general elections based on universal adult franchise in 1952. In preceding lesson you have learnt about the universal adult franchise in detail. During the post-independence period, the party system passed through various phases. The first phase is known as the phase of one-party dominance because with the exception of Kerala during 1956–59, the ruling party both at the Centre and in the states was the Congress. The second phase (1967–1975) saw the emergence of a multi-party system in India. In the Assembly elections in 1967, Congress was defeated in eight States. For the first time non-Congress parties formed governments in these states. These parties formed coalition governments. Then came the split in Congress into Congress (O) and Congress (N). However, the Congress again became a dominant force at the Centre after winning 1971 mid-term poll. Then came the emergency period (1975–77) which is known as the authoritarian period of Indian democracy.

With the lifting of emergency, the dominance of Congress ended. In the general elections of 1977 Congress was defeated by the Janata Party. Janata Party came into existence as a result of the merger of many opposition parties. But again in 1980 general elections Congress came back to power and remained in power till 1989.

Janata Party emerged out of the merger of Congress (O) led by Morarji Desai, Bharatiya Lok Dal led by Ch. Charan Singh, Congress for Democracy (CFD) led by Jagjivan Ram and H.N. Bahuguna, the socialists led by George Fernandes and Jana Sangh led by L.K. Advani.

In 1989 elections, the National Front joined government with the support of BJP and the Left Front. But this formation could not last its tenure and elections for the tenth Lok Sabha were held in May-June, 1991. Congress again formed government at the Centre. In 1996 general elections BJP emerged as the single largest party and was asked to form government at the Centre. Since it could not prove its majority within the given time it had to resign. The United Front which was a combination of thirteen parties, formed the government at the Centre with the external support of the Congress and the CPI(M). But this government also could not last its full term. Although the coalition government formed under the leadership of BJP after 1998 elections was defeated in Lok Sabha, the 1999 elections again provided them the opportunity to form government which lasted its full term under a multi-party coalition, known as National Democratic Alliance (NDA).

In the 14th general elections held in 2004, Congress emerged as the single largest party. It formed alliance with like-minded parties and formed government at the Centre. The phase of Indian party system which began in 1989 and is still continuing has been aptly called a phase of coalition politics. No single party has been able to form government on its own at the Centre.

National Parties and Regional Parties

India has two types of political parties – national parties and regional parties. National parties are those which generally have influence all over the country. It is not necessary that a national party will have equal strength in all the states; it varies from State to State. A party is recognised as a national party by the Election Commission on the basis of a formula. The political party which has secured not less than four percent of the total valid votes in the previous general elections at least in four states, is given the status of a national party.

The number of national parties has been changing. In the year 2006, Indian National Congress, Bharatiya Janata Party, Communist Party of India (Marxist) [CPI(M)], Communist Party of India (CPI), Bahujan Samaj Party, and the Nationalist Congress Party were national parties.

However, there are other parties in India, which do not enjoy national influence. Their activities and influence are restricted to particular states or regions. Sometimes these parties are formed to voice demands of a specific region. These parties are neither weak nor short-lived. Sometimes they prove to be very powerful in their respective regions. These are known

as regional parties. Major regional parties are AIADMK and DMK in Tamil Nadu, Telugu Desam in Andhra Pradesh, Akali Dal in Punjab, National Conference in Jammu and Kashmir, Jharkhand Mukti Morcha in Jharkhand, Asom Gana Parishad in Assam and Nationalist Congress Party and Shiv Sena in Maharashtra.

Major National Parties in India

1. Indian National Congress

As you have already read, Indian National Congress was formed in the year 1885 in Bombay. W.C. Bonnarjee was the first President of the Indian National Congress. To begin with, Congress was an organisation of middle class intellectuals who were primarily concerned with political reforms in the British colonial rule. In the twenties under the leadership of Mahatma Gandhi, the Congress became a mass based organisation. The party started enjoying the support of the common people and played a very significant role in the freedom struggle.

After independence Jawahar Lal Nehru became the Prime Minister and led the Congress till his death in 1964. As already mentioned in an earlier paragraph, this was known as the 'Nehru era'. The Congress party won first five general elections in 1952, 1957, 1962, 1967 and 1971. In 1975 national emergency was declared which went on till 1977. In the elections of 1977, the Congress was defeated. However, in 1980 general elections, the Congress Party led by Indira Gandhi came back to power. Indira Gandhi was assassinated in 1984 and during 1985 general elections, Rajiv Gandhi was the leader of the party. Congress won the 1985 general elections with a larger majority. In 1989 though Congress could not get absolute majority, it was the single largest party. In the tenth general elections in 1991, Congress again emerged as the single largest party and formed the government at the Centre. In the 1996, general elections Congress could not form government at the Centre. In the 12th general elections in 1998, Congress could get only 140 Lok Sabha seats. In the 1999 general elections Congress's strength was further reduced to 112. But in the 14th general elections Congress entered into alliance with other secular parties and secured the number of seats that provided it an opportunity to form a coalition government.

2. The Bharatiya Janata Party (BJP)

The Bharatiya Janata Party (BJP) was formed in 1980. Since then it has extended its influence in the Hindi belt, Gujarat and Maharashtra. Since 1989, it has been trying to extend its base in South India also.

Since its formation in 1980, the BJP has been increasing its number of seats in the Lok Sabha gradually. In 1984, general elections it secured only two seats. In 1989 the number of seats

increased to 88. In 1991 general elections BJP's strength in the Lok Sabha increased to 122 which rose to 161 in the 1996 elections. In 1998 it won 180 seats and in 1999 its number in Lok Sabha increased to 182. In the 1999 general elections, BJP contested as an alliance partner in the National Democratic Alliance (NDA). In the recent 2004 general elections BJP as an alliance of NDA could not get the required majority. It is playing the role of the opposition party. The BJP has emerged as a significant national party but its support base as yet is limited to certain areas, rather than spread all over India.

3. The Communist Parties

The two communist parties are the Communist Party of India (CPI) and the Communist Party of India (Marxist) [CPI(M)]. Next to the Congress, the Communist Party is the oldest in India. The communist movement began in the early twenties and the Communist Party was founded in 1925. The communists participated in the national movement, though often they had serious differences with the Congress. The communists assert that the people should be economically equal and the society should not be divided into classes of rich and poor. The workers and peasants and other toiling people who do most of the productive work for the society, should be given due recognition and power.

The communists were the main opposition in the Lok Sabha throughout the Nehru Era. In the first Lok Sabha they had 26 members, in the second and the third Lok Sabha, they had 27 and 29 members respectively. In 1957, the CPI won absolute majority in the Kerala Assembly and formed the first Communist government in India. In the early sixties specially after the Chinese aggression of 1962 there were serious differences among the members of the Communist Party. As a result, the party split into two. Those who broke away from CPI, formed CPI(M) in 1964. The CPI(M)'s main support base has been concentrated in West Bengal, Kerala and Tripura, though it has registered its presence in Andhra Pradesh, Assam, Bihar, Maharashtra, Orissa and Punjab. The CPI has its pockets of influence in states like Andhra Pradesh, Assam, Bihar, Manipur, Orissa, Pondicherry, Punjab, etc. Moreover CPI has been a part of the left front coalition in Kerala and West Bengal. In the Lok Sabha elections of 2004, both the CPI and the CPI (M) were alliance partners of the Congress. They are supporting the United Progressive Alliance (UPA) government at the Centre from outside.

4. Bahujan Samaj Party (BSP)

The BSP acquired the status of a national party in 1996. The BSP champions the cause of those sections which belong to low castes, deprived groups and minorities. In fact, these sections of Indian society (the Bahujan Samaj) form the majority of the Indian population. The BSP believes that this 'samaj' should be freed from the exploitation of the upper castes

and by forming their own government. BSP's influence lies in states like Madhya Pradesh, Uttar Pradesh and Punjab. In 1995 and 1997 BSP was a partner in the coalition governments in Uttar Pradesh.

Features of Indian Economy – 20 Points

Indian economy bags the seventh position among the other strongest and largest economies among the world. Being one of the top listed countries among the developing countries in terms of industrialization and economic growth, India holds a robust stand with an average growth rate of approx 7%.

The Indian economy has emerged as a robust economic player among the economic giants like-US, UK, China, etc. Even though the rate of growth has been sustainable and comparatively stable, but there are still fair opportunities of growth.

With the growing standards and opportunities in India, it is expected to very soon capture a very dominant position among the others in the world. The characteristic features of India Economy is discussed below in details:

Features of Indian Economy

1. India has a mixed economy

Indian economy is a true example of complete mixed economy. This means both private and public sectors co-exist and function here, simultaneously. On one side, some of the fundamental and heavy industrial units are being operated under the public sector. Whereas, due to the liberalization factors of the economy, the private sector has gained further enhancements in terms of scope. This makes it a perfect amalgamation of both public and private sectors being operated and supported under a single economic cloud.

2. Agriculture plays the key role in supporting the Indian economy

Agriculture being the maximum pursued occupation in Indian plays an important role in its economy as well. Around 70% of the occupational practice in India is covered by the farmers and other agricultural units. This gives a higher impact on the Indian economy, both directly and indirectly. In fact, about 30% of our GDP today is earned from the agricultural sector itself. Agricultural sector is thereby also called as the backbone of the Indian economy. It forms as a major component of livelihood for maximum people in India. The agricultural products being exported such as fruits, vegetables, spices, vegetable oils, tobacco, animal hair, etc. also add to the economic uphold with rise in the international trading.

3. Newly Industrialized Economy – good balance between agriculture and industrial sector

Indian economy has been a true holder of newly imbibed innovations in the formation of the country's economy. Earlier agriculture used to be the prime contributor as industrialization was at a lower edge during the time. With the growing time, subsequently industrial took a high tide in the country making it a very important contributor to it. Well the Indian economy keeps both these in good balance. It amalgamates the agricultural outputs towards enhancing the industries and contributing to the growth of the economy, together.

4. An Emerging Market

Being a developing country with great level of economic well-being, India has emerged as an emerging market for the other players. Holding a constant GDP rate even in the downfall situations, it has kept its position intact making it a lucrative spot for the other economies to invest. This has in turn also helped the Indian economy exist as a robust economy among the other leaders. India has a high potential with low investments and risk factors, this also makes it an emerging market for the world.

5. A Major Economy

Emerging as a top economic giant among the world economy, India bags the seventh position in terms of nominal Gross Domestic Product (GDP) and third in terms of Purchasing Power Parity (PPP). These figures are a representation of the Indian economy among the G20 countries. This is a clear indication of the robustness Indian economy has gained over decades and emerged as a major economy among the other leading economies on the globe.

6. Federal in Character

Bearing a federal character in the economy upholds, in India both the centre and state are economy growth drivers. They equally act as the operators of the economies at their own levels. In fact, the Indian constitution gives the clear permissions and guidelines to operate and regulate the economies and economic standard of living of the people both at the center and the state level, separately.

7. Fast Growing Economy

India's economy is one of the world's fastest growing economies on the globe. India's economy has emerged as the world's fastest growing economy in the last quarter of 2014 and has replaced the People's Republic of China with a growth rate of approx 7%.

8. Fast growing Service Sector

With growth in the service sector, Indian economy has formulated its growth in the service sector as well. There has been a high rise growth in the technical sectors like-e of Information Technology Sector, BPO, etc. The business in these sectors has not only added and enhanced the contribution to the economy, but has also helped in the multi-fold growth of the country a

well. These emerging service sectors have helped the country go global and helped in spreading its branches around the world.

9. Unequal distribution of Income economic disparities

There exists a huge economic disparity in the Indian economy. There is a huge difference in the distribution of income among the various categories of people on the basis of income. This has led to an increase in the poverty level in the society and a maximum percentage of individuals are thus living under the – Below Poverty Line (BPL). This unequal distribution of income has created a huge gap and economic disparity among the various categories of people in the Indian economy.

10. Instability of price – Cost of products is not stable

Even though there has been a constant growth rate in the GDP and growth opportunities in the Indian economy, but there have been fluctuations in the price concerns too. Being depended on the other bigger economic giants the price of the products and services keep on fluctuating since decades. At times the inflation grows high raising the prices of the commodities. This clearly indicates the instability of the price concerns in the Indian economy.

11. Lacks proper infrastructure

Even though there has been a gradual and high scale improvement in the infrastructural development in the past few decades, but there is still a scarcity of the same. The industrial growth escalating in the country lacks proper infrastructure growth. The rate at which the infrastructure is growing needs proper infrastructure growth to support the growth process. This has been a lacking point in the growth of the Indian economy. With the subsequently supporting infrastructure the economy has grown a lot, but will definitely need further growth support in the form of proper infrastructure.

12. Inadequate Employment opportunities

India is a growing country with a growing economy as well! Comparing the growth rate of the economy in the last few decades there has been a gradual highrise in the same. The population rate has also grown on a large-scale; this has been the biggest challenge for the growth of the economy. With growing population there is a huge need of the employment opportunities too! But, there have been inadequate employment opportunities in the country that has affected the economy on a large-scale. Even though the conditions have improved a lot in the past few decades, but still in comparison to the other giant economies there is a lot of scope of improvement.

13. Large Domestic consumption

With the escalating growth rate in the economy the standard of living has grown a lot. This in turn has resulted in increasing the domestic consumption in the country. With the growing advancements and globalization, the domestic consumption rate within the people of the country is already high, this adds a lot to the Indian economy.

14. Rapid growth of Urban areas

Urbanization and planned development is a key ingredient towards the growth of any of the economy around the world. There has been a rapid growth of urban areas in India after independence. The growth acceleration in the rate of urbanization after independence was due to the country's adoption of a mixed economy. This has given rise in complete development and rise of the private sector that has played a key role in constituting the Indian economy. Thus, urbanization is taking place at a quite faster rate in India changing the shape of the Indian economy. The constant urbanization is a key to the growth of the Indian economy.

15. Stable macro economy

The Indian economy has been projected and considered one of the most stable macro economy around the world. It's not just the saying, but the facts too reflect the same. The current year's survey represents the Indian economy to be a "heaven of macroeconomic stability, resilience and optimism. According to the last economic survey for the year 2014-15, 8%-plus GDP growth rate has been predicted, with actual growth turning out to be a little less (7.6%). This is a clear indication of a stable macro economic growth rate.

16. Excellent human capital

The maximum population that constitutes the human capital of India is young. This means that India is a pride owner of the maximum percentage of youth human capital that is a great indicator of the growth. The young population is not only motivated but skilled and trained enough to maximize the growth situations. Creating vital opportunities to expand the business and other economic opportunities this human capital plays a key role in maximizing the growth opportunities in the country. Also, this has invited foreign investments to the country and outsourcing opportunities too.

17. Large Population

India holds a top position in terms of population growth after China. The population growth rate of India is very high and this affects the Indian economy as well. The population growth rate in India is as high as 2.0% annually, leading to the major leads towards poverty. This population, however, has the highest percentage of the youth crowd which if monitored and

directed in the right direction can turn out to produce wondrous growth results in the economy.

18. Unequal wealth distribution

The Indian economy bears a great disparity between the rich and the poor. There is a complete lop-sided distribution of the wealth in the economy. This is why the rich are becoming richer and the poor are growing even poor in the economy levels. This unequal wealth distribution doesn't affect the economy on the whole, but definitely affects the per capita income and living standards of the people in India. India tends to be the second most unequal wealth distribution based economy in the world, after Russia. This increases the political instability that affects the economy a lot.

19. Pursues labor intensive techniques

Due to a high potential population bank in India, there exist both merits and demerits of the same. In order to offer employment opportunities to the maximum population crowd in the country Indian economy focuses on labor intensive techniques. These techniques help get the job done according to the labor friendly standards contributing to maximizing the employment opportunities in the country.

20. Technological use is less in comparison to the well-developed economies

India being a growing economy is in the stage of further growth. Even though the technology and technical usage in the country is good enough, but is really less as compared to the well-developed economies. The other reason behind this is the use of labor intensive techniques and slow rate of acceptance to innovation. Even though the capability standard of the country is high, but due to the lack of speed in the transition process, things need time. In the current scenario the country has grown a lot and coming up as a major technological player among the others in the world.

Conclusion

These are the major characteristic feature of the Indian economy. India is an active member in various economic groups' like-BRICS and G-20. Not only does India have the potential in the form of human capital and other raw materials, but is also technically advanced to support maximum growth in the country. This is a true indicator of inviting foreign investments and creating the best growth situation for both the foreign and national crowds.

Mixed Economic System in India: Characteristics, Merits and Demerits Mixed Economy is neither pure capitalism nor pure socialism but a mixture of the two system. In this system we find characteristics of both capitalism and socialism. Mixed economy is operated by both, private enterprise and public enterprise. That is private enterprise is not permitted to function

freely and controlled through price mechanism. On the other side, the government intervenes to control and regulate private enterprise in several ways. It has been realised that a free functioning of private enterprise results in several types of problems. According to J. W Grove, “One of the presuppositions of a mixed economy is that private firms are less free to control major decisions about production and consumption than they would be under capitalist- free enterprise, and that public industry is free from government restraints than it would be under centrally directed socialist enterprise.”

Characteristics of Mixed Economy: The important characteristics of mixed economy are as follows:

1. Co-existence of the public and Private Sectors:

The important characteristics of mixed economy are that in this economy both private sector and public sector function together. The heavy industries such as defence equipment, atomic energy, heavy engineering industries etc., come under the control of public sector, on the other hand, the consumer goods, small and cottage industries, agriculture, etc., are assigned to the private sector. The government helps the private sector by providing several facilities, of their development.

2. Economic Welfare: It is the most important criterion of the success of a mixed economy. Public Sector seeks to avoid regional inequalities, provides large employment opportunities and often its price policy is guided by considerations of economic welfare rather than by profit motive. Private activities are influenced through monetary and fiscal policies to make them contribute to economic welfare of the society at large level.

3. Economic Planning: In Mixed economy, the Government adopts the instrument of economic planning. This is necessary for the public sector enterprises which have to work according to some plan and to achieve certain predetermined objectives. In the same way, the Private Sector cannot be left to develop in its own way. To ensure a co-ordinated and fast economic development the programmes of both the sector are drawn in such a way that growth in one complements the growth in the other.

4. Free and Controlled Economic Development: The Mixed Economic System considered to be more appropriate to remove the demerits of the capitalist and communist economic systems. Encouragement is given to free economic activities and at the same time steps are also taken to control economic activities.

Merits of Mixed Economy: AThe merits of mixed economic system are discussed below:

1. Adequate Freedom: Mixed economy also permits adequate freedom to different economic units: (a) Consumers are free to dispose of their incomes in a manner they want, although the

government does try to influence these decisions through monetary, fiscal and commercial policies, (b) Factors of production are free to choose their own occupations although again the Government may strive to create conditions favourable for the growth of chosen occupations.(c) Private initiative is always encouraged to find it's best possible use.

2. Maximum Welfare:

In mixed economic system, the state makes efforts to provide maximum welfare to workers and other citizens. The government makes provision for the employees for housing, education, minimum wages, good working conditions, etc.

3. Modern Technology: In mixed economy, the modern technology and capital saving method is used, with the result large- scale production and profit could be possible. Reserve fund is created to meet any undesired situation in future. It produces more at the time of trade boom and utilise the reserve capital when there is recession.

4. Best Allocation of Resources: The resources are utilised in the best possible manner in the Mixed Economic System. The Central Government makes economic planning for optimum use of the resources. Thus shortage is avoided; productive efficiency increases and cyclical fluctuations are eliminated.

Demerits of Mixed Economy: The major disadvantages of mixed economy are:

1. Low inflow of Foreign Capital: Because of the government policy and the fear of nationalisation there is less possibility of inflow of foreign capital which is very essential of the development of private sector.

2. Inefficiency of Public Sector: In comparison to private sector, public sector efficiency is lacking and corruption, discrimination and red-tapism are the evils spread in the public sector.

3. Maximum Control on Private Sector: On one side, opportunity is given to private sector for development but, on the other side stringent controlling is exercised by the government to regulate the functioning of private enterprises. This has an adverse impact on the development of private sector.

4. Fear of Nationalisation: The private entrepreneurs are much worried about the government policy to nationalise private enterprises in certain situations.

5. Problem of Concentration of Economic Power: Although it is said that the mixed sector minimises economic concentration but in practice the privateentrepreneurs take the advantage of government policy and accumulate wealth since both the private and public sectors co-exist, the government will not be in a position to impose any stringent steps to prevent economic concentration.

6. Presence of Imbalance in the Economy: The mixed economy cannot provide faster development as the government simply wants to maintain a balance between the private and public sectors. The policies of the government are not so clear or it facilitates to give any direction with the result, there exists non-clarity of objectives and presence of imbalance in the economy.

TWELFTH FIVE YEAR PLAN (2012-17)

Growth Platform The growth experience of Andhra Pradesh in the recent past has been commendable. Compared to previous decades, the average growth rate of the state economy in the last decade is substantially higher. During last decade (2002-2012), the state economy grew at an average rate of 8%, exceeding the Nation's average growth rate of 7.82% for the same period. It is pertinent to recall that the growth performance of the State has been better than the national average during both the 10th and the 11th Plan particularly in agriculture and industry sectors. The higher growth of GSDP and faster decline in rate of growth in population in the state further raised the level of per capita income in the State to 10% higher than the national average per capita income. One important feature of the growth experienced in the Eleventh Plan, as revealed by the 12th Plan which is relevant for inclusiveness, is that high rates of economic growth have been more broadly shared than ever before across the States. 12th Five Year Plan(2012-17) Government of India prepared the approach paper for 12th Plan by involving the civil society and NGOs, seeking their inputs, suggestions and experiences in identifying challenges and areas that require special focus. The Planning Commission, upon discussing the approach paper for the 12th Plan, brought out the document for the 12th Plan and got approval in the NDC meeting. Keeping in view of the slowdown of the economy in the recent past, the overall growth target of 9% originally envisaged by the GoI for the 12th Plan has been revised to 8.2%. Accordingly, the sectoral growths targets for Agriculture, Industry and Services sectors have been revised to 4%, 8.1% and 9.1% respectively. The main theme of the 12th Plan is 'faster, sustainable and more inclusive growth'. The 12th Plan document outlined the following 25 most important monitorable indicators.

Economic Growth

1. Real GDP Growth Rate of 8.2 per cent.
2. Agriculture Growth Rate of 4.0 per cent.
3. Manufacturing Growth Rate of 10.0 per cent.
4. Every State must have a higher average growth rate in the XII Plan than that achieved in the Eleventh Plan. Poverty and Employment

5. Head-count ratio of consumption poverty to be reduced by 10 percentage points over the preceding estimates by the end of XII Plan.

6. Generate 50 million new work opportunities in the non-farm sector and provide skill certification to equivalent numbers during the XII Plan.

Education 7 Mean Years of Schooling to increase to seven years by the end of XII Plan.

8 Enhance access to higher education by creating two million additional seats for each age cohort aligned to the skill needs of the economy.

9 Eliminate gender and social gap in school enrolment (that is, between girls and boys, and between SCs, STs, Muslims and the rest of the population) by the end of XII Plan. Health

10. Reduce IMR to 25 and MMR to 1 per 1000 live births, and improve Child Sex Ratio (0-6 years) to 950 by the end of the XII Plan.

11. Reduce Total Fertility Rate to 2.1 by the end of XII Plan.

12. Reduce under-nutrition among children aged 0-3 years to half of the NFHS-3 levels by the end of XII Plan.

Infrastructure, Including Rural Infrastructure 13. Increase investment in infrastructure as a percentage of GDP to 9 per cent by the end of XII Plan. 14. Increase the Gross Irrigated Area from 90 million hectare to 103 million hectare by the end of XII Plan. 15. Provide electricity to all villages and reduce AT&C losses to 20 per cent by the end of XII Plan. 16. Connect all villages with all-weather roads by the end of XII Plan. 17 Upgrade national and state highways to the minimum two-lane standard by the end of XII Plan. 18. Complete Eastern and Western Dedicated Freight Corridors by the end of XII Plan. 19. Increase rural tele-density to 70 per cent by the end of XII Plan. 20. Ensure 50 per cent of rural population has access to 55 LPCD piped drinking water supply and 50 per cent of gram panchayats achieve the Nirmal Gram Status by the end of XII Plan. Environment and Sustainability 21. Increase green cover (as measured by satellite imagery) by 1 million hectare every year during the XII Plan. 22. Add 30000 MW of renewable energy capacity in the XII Plan. 23. Reduce emission intensity of GDP in line with the target of 20 per cent to 25 per cent reduction by 2020 over 2005 levels. Service Delivery 24. Provide access to banking services to 90 per cent Indian households by the end of XII Plan 25. Major subsidies and welfare related beneficiary payments to be shifted to a direct cash transfer by the end of the XII Plan, using the Aadhar platform with linked bank accounts.

Andhra Pradesh –preparations for 12th Plan The State along with the Nation entered the 12th Five Year Plan (2012-17) on an optimistic note from the 1st April, 2012. The State Government in its endeavour to firm up the ideas and prepare appropriate strategies and

eventually come up with an approach for its 12th Five Year Plan in line with the thinking of the Government of India, have broadly formed ten working groups covering Agriculture, Industry and Services sectors and stationed them at the Centre for Economic and Social Studies (CESS). Each of these working groups is headed by a Professor/Senior faculty from the CESS and ensuring due representation from line departments, NGOs, Civil Society Organizations. These working groups made detailed discussions with the respective line departments for firming the strategies for preparing the approach for the 12th Plan in line with State's thinking and with broad overall Nation's objectives. Similar to the 25 key monitorable indicators identified by the Planning Commission for the XII Plan, the State has also identified 50 monitorable indicators whose regular monitoring is expected to propel growth. In the 56th National Development Council (NDC) meeting on Approach to 12th Five Year Plan the State's approach and Strategies for the 12th Five Year Plan have been discussed at length. Some of the identified issues include: Priority to agriculture and subsidy provided to power use, interest on the loans and other inputs. The State is making large investments in developing water potential both for irrigation and for drinking purposes as well. Growth Targets for the 12th Plan With the experience gained during the last few years through implementation of several welfare and developmental programmes reinforced with fiscal discipline, Andhra Pradesh is confident of targeting a growth of 10% during the 12th Plan period with the corresponding sectoral growth targets of 6% for Agriculture, 10.5% for Industry and 11.5% for Services.

The overall strategy would be to look beyond growth and focus on generation of employment to the millions of the youth in the State. This would eventually result in a faster reduction in unemployment and poverty through skill development and also help bridging multiple divides. The State Government has identified the need for substantial increases in plan outlays to the identified core sectors such as Agriculture, Livestock, Fisheries, Horticulture, Industries, IT, Tourism, Youth Welfare and Minority welfare from the first year of the 12th Plan itself i.e., Annual Plan 2012-13. The most important thrust area, among other key issues, identified by the State for effectively utilizing the abundant labour force would be enhancing skill development since demographic dividend can add to growth potential, subject to fulfillment of two conditions

- First, much higher levels of health, education and skill development must be achieved.
- Second, creation of an environment in which the economy not only grows rapidly, but also expands good quality employment/livelihood opportunities to meet the needs.

A growth rate of 10% requires significant acceleration in growth in agriculture, mining, registered manufacturing, construction and in services. Agricultural growth has always been an important component for effecting inclusiveness. However, the task of providing additional jobs to the growing labour force rests on manufacturing, construction and services sectors. Highest outlay for 12th Plan Andhra Pradesh stands tall among all the States and Union Territories with the largest projected outlay of over Rs.3,42,842 crore for the 12th Plan, accounting nearly for over 9.2% of the total outlay of all the States. Important strategies for 12th Plan The 12th Plan provides an opportunity to restructure policies to achieve a new vision of growth that will be faster, more broad-based, sustainable and more inclusive. With the fairly decent growth experience behind, the Nation is poised to make yet another impressive mark during the 12th Five Year Plan.

The following are some of the priorities and strategies for the 12th Plan.

Poverty reduction The performance of Andhra Pradesh in reducing income poverty has been impressive, particularly in rural areas. Estimates for 2009-10 indicate a further decline in poverty to 21.1% in the state from 29.6% in 2004-05 in AP while it fell to 29.8% from 37% at all India level during the same period. A noteworthy feature is that the faster rate of poverty reduction has led to a fall in absolute number of poor in the state.

Agriculture, allied sectors, Irrigation and Rural Development The Group of Secretaries constituted for working out convergence in Primary Sector will work on firming up strategies for strengthening Agriculture Technology Mission(ATM) covering the subjects of agriculture, horticulture, fisheries, food processing, storage and marketing.

The main thrust areas are: promoting System of Rice Intensification (SRI) cultivation in 10.00 lakh ha. by 2016-17, seed replacement, oil palm development, cluster development for value addition up to 50%, avoidance of handling losses and agri-business strategy. In rain-fed areas, Agriculture diversification to high value commodities has been given importance. The food grain production, which attained a level of 204 lakh tonnes during the 11th Plan (2007-12) is targeted to reach a new peak of 300 lakh MTs(increase of 47%) during the 12th Plan.

Rice being the staple food, it is planned to increase the production of rice during the 12th Plan from the present normal level of 131.3 lakh MTs to 216.2 lakh MTs. The State also targets to increase the production of pulses to 24.2 lakh tonnes by the end of 12th Plan from the present normal level of 19.7 lakh MTs and enhance

Maize production from the present level of 37.5 lakh MTs to 51 Lakh tonnes by the end of 12th Plan. By 2016-17, it is planned to supply 18.8 lakh quintals of seed on subsidy out of the estimated total seed requirement of about 52.5 lakh quintals. Micronutrient deficiency in

Andhra Pradesh soils is identified as one of the major constraints to crop productivity while there are areas where the Zinc, Sulphur, Iron and Manganese deficiencies are vast. Correcting micro nutrient deficiency will be a major initiative in the 12th Plan. Credit flow to farmers has increased during the last few years. However, due to erratic monsoon and uncertain markets, the debt burden is going up considerably and the State is planning to provide large amounts of agriculture loans to farmers. Further, improved incentive scheme of Vaddi Leni Runalu (0% interest loans) introduced in place of Pavala Vaddi to farmers who have made prompt repayment of crop loans, will be a boon for the farmers. The Government is requesting the GoI to expedite the operationalisation of interest subvention of 7% on par with farmers to all the SHGs to cover all districts in Andhra Pradesh. This will help the poor to move out of poverty faster. A programme for construction of 25 lakh tonnes of scientific storage space is also initiated. It is aimed to reduce post-harvest losses from 35% to less than 25% by investing and building post-harvest infrastructure facilities like cold storages, integrated pack houses, ripening chambers and reefer vans etc and strengthening the linkages between production clusters and buyers. During the XII Plan, it is also planned to consider setting up of cold storages and attract entrepreneurs to establish their infrastructure. Value addition in Horticulture and agri-business is possible with proper marketing infrastructure in place. The role of private players under the PPP mode with Government as a facilitator is being worked out as a viable option to overcome shortage of godown space. During the 12th Plan, strategies are being worked out to establish a Mega Food park in each district in the State. Preparation of roadmaps for translating priorities, targets etc. into action plans for implementation, duly supported by strategies for value addition and creation of infrastructure facilities for propelling growth of Agriculture, Horticulture, Milk, Meat and Eggs and Fisheries sectors have been worked out.

The Government of India's reform-oriented decision of allowing Foreign Direct Investment (FDI) in multibrand retail in the Country helps not only to introduce new technology and bring in investment in marketing agricultural produce but also strengthen the supply chain considerably. Fisheries sector has performed well in the 11th Plan period. The total fish production in the State is expected to increase to 22.5 lakh tonnes by 2016-17 from its current level of 16.5 lakh tonnes. Inland fisheries account for about 75% production of the total fisheries. More than five lakh families are engaged in marine fishing which supports livelihoods of approximately 15 lakh people. Livestock is a key area of intervention during the 12th Plan. Andhra Pradesh currently ranks 2nd in milk production in the country with 120 lakh metric tonnes. With the State Milk Mission in place, it is programmed to double milk

production and thereby increase incomes of famers. Irrigation as an essential input to agriculture will continue to be the focus during the 12th Plan also. In addition, the priority is to enhance water use efficiency for increasing irrigated area. During the 12th Five Year Plan, it is planned to create 78.9 lakh acres of Irrigation Potential at an estimated cost of over Rs.1.2 lakh crore. During the first two years of the 12th Plan, it is targetted to complete 50 projects for creating Irrigation Potential of over 30 lakh acres. Reflecting genuine concern of the Government for the farmers, a separate document for the farming sector to bring progress and invigorate the agriculture and allied sectors, is proposed for the first time in the State. The government had launched the programme Indira Jal Prabha during November, 2011 to convert 10 lakh acres of uncultivated lands belonging to the poorest of poor SC/ST households to cultivable irrigated lands. A projected expenditure of Rs. 395 crores is envisaged under the project during the 12th Plan. Since economic empowerment of women holds the key for transformative rejuvenation of the poor, a number of pension schemes like Abhaya Hastham, Aam Admi Bhima Yojana and Janshree Bhima Yojana have been initiated to cover the SHG member's access to Social Safety nets and entitlements. For ensuring effective implementation of the rural development initiatives, an expenditure plan of over Rs. 14,000 crore for the 12th Plan is being conceived.

Rural road connectivity is an important concern for the State. Out of the total Road (all roads) length of 2.15 lakh kms in the State, the Panchayat Roads account for 1.44 lakh kms and the balance 0.71 lakh kms roads is under Roads and Buildings Department. Energy Even though power situation has been difficult in the recent past, supply of adequate power has been ensured to over 32 lakh pump sets in the state. Due to reduction in the Gas supply from the KG 6 Basin, quantum of energy produced by gas based power plants has come down drastically. All necessary steps are being taken to meet this deficit. APGENCO continues to add additional capacity of power and in the next one year, it plans to add 2200 MW through commissioning of new units at Kakatiya Thermal Power Station and Krishnapatnam Thermal Power station. The state Government is also going in a big way for harnessing solar power in the state and accordingly announced "Andhra Pradesh Solar Power Policy, 2012" to encourage generation of solar power in the state. The state has also planned for purchase of 1000 MW of solar power through DISCOMs. Industry The State has a strong industrial base with huge industrial investments providing employment to 28.26 lakh persons in both – the Large and Marginal, Small and Medium Enterprises (MSMEs). Employment in MSMEs is nearly 10 times that of the large industries.

Our Industrial strategy envisages productivity enhancement of MSMEs through clusters, under PPP model particularly in the employment intensive sectors like readymade garments, textile, electronics, footwear, food processing etc. Skill development and employment generation especially under the manufacturing sector through development of MSME is going to be yet another focus area during the 12th Plan period.

The government is planning to create over 3.70 million additional employment opportunities in the textiles, construction, and IT & ITES, tourism and health care and other sectors during the 12th Plan period. Information Technology Andhra Pradesh has emerged as the most preferred destination in the country that provides the right climate for the growth of IT business and is a home for a host of Indian IT majors. The Government has also taken up new initiatives to promote and augment the growth of IT sector in the state through Development of Information Technology Investment Region (ITIR) in an area of 202 sq. kms in and around Hyderabad and Rangareddy districts. The IT and ITES sectors have directly created 3.19 lakh jobs in the emerging new economy. IT sector contributes 39% of total exports from our state. The Government introduced a new initiative - Mee Seva, an online web based citizen-centric service facility to provide access to the citizens for getting services from multiple Government offices. Since inception, the total number of transactions through Mee Seva have crossed one Crore. Skill Development The Rajiv Yuva Kiranalu programme under the Rajiv Education and Employment Mission has been launched to enhance employment opportunities for the youth of the State. The Mission targets to provide placement to 15 lakh youth by 2014 @ 5 lakh youth per year for three years. The development of higher education-including technical education leading to enhancement of skill development remains the core agenda for 12th Plan period.

Towards this, 97 Skill Development Centers have been commissioned in the State. Social sector initiatives Focus is given to improving Drinking water and Sanitation conditions in the state. Of the 72,388 habitations in the State, 17,318 habitations are fully covered (55 lpcd) and 40,276 habitations partially covered by safe drinking water.

It is proposed to cover the balance partially covered and quality affected habitations with 40 lpcd service level by the end of the 12th Plan period. A major concern for the 12th plan is the increasing number of quality affected habitations. The 14,794 quality affected habitations are proposed to be covered for safe drinking water in a phased manner by 2014-15. It is proposed to cover all the 21,757 Gram Panchayats in the State with sanitation facilities during the 12th Plan. Providing water supply to schools, school toilets and anganwadis is being taken up seriously.

For improving public health services in the state, about 4264 Nutrition cum Day Care Centers (NDCCs) have been established under the Health and Nutrition convergence initiative. The NDCCs are run by the SHGs and provide nutritious hot cooked meals to pregnant woman daily. The villages where the NDCCs have been established have shown encouraging results and have reported 97% safe deliveries among the women enrolled in these centres. The Group of Secretaries, constituted recently for improving the social sector performance and bringing in convergence through linking of NDCCs with the ICDS Anganwadi centres, is consciously working on devising strategies to usher in a safe and healthy future for all. Population growth rate in our State has considerably come down during the last 20 years. Annual growth rate stands at 1.11% today. It has been one of the most dramatic success stories of population control in the country. As part of the efforts to reduce Maternal Mortality Ratio (MMR) and Infant Mortality Rate (IMR) and ensure health growth of infants, the government have recently launched the scheme of 'Indiramma Amrutha Hastham' under which, one nutritious meal a day to pregnant woman and lactating mothers is being provided at Anganwadis in 102 high risk Integrated Child Development Scheme (ICDS) Projects. Mother and Child Tracking System (MCTS) to monitor the holistic improvements in the health of the people is put in place. A convergence initiative, MAARPU among departments relating to delivery of health services with twin focus on strengthening the district administration and the strong self-help groups at the community is being implemented.

The three important programmes which earned worldwide recognition and replicated in many states across the country - Rajiv Arogya Sri Health Insurance Scheme to all BPL families, 108-Emergency response services and 104-Universal Health Information Helpline and fixed day Health services, are being run successfully in the state expanding their coverage and acceptability. Education has been recognized as a critical aspect for ensuring equitable and sustainable human development. Andhra Pradesh is committed to Education for All and Millennium Development Goals(MDGs). Although substantial progress has been made during the 11th Plan in access, enrollment, retention, equity and quality in education, it requires rigorous efforts to achieve set goals in elementary and secondary education. The State has experienced a breakthrough in implementation of schemes under District Primary Education Programme and Sarva Siksha Abhiyan (SSA) and also registered good progress in implementation of National Flagship programmes of Mid-Day Meals and Sarva Siksha Abhiyan.

Government is equally inclined towards urban development. The Hyderabad Metro Rail Project currently under construction on PPP mode is planned to cover 71 kms in the city

spreading across three high density traffic corridors and this project is declared as one of the Strategic 100 Mega Investment projects in the World. The project being developed on Design, Build, Finance, Operate and Transfer mode is considered to be the single largest private investment in a PPP project in India besides being one of the largest metro rail projects build and operated by a private entity anywhere in the World. The works are on a fast track. Union Government's flagship programmes like the JnNURM have been very helpful in addressing a number of urban management problems. Andhra Pradesh with 252 sanctioned projects costing Rs. 11,877 crores under JnNURM stands 2nd highest in the country.

The Government of Andhra Pradesh has also unveiled a policy for a Slum Free Andhra Pradesh by 2014 and committed to provide houses and infrastructure facilities to all houseless urban poor. Urban poor families in Andhra Pradesh are organized into 2.5 lakh Self Help Groups (SHGs) in slums to help them improve their quality of life. Social justice, equity and equality One significant innovative initiative taken up by the Andhra Pradesh Government in recent past during the 1st year of the 12th Plan is the enactment of the Act, "Andhra Pradesh Scheduled Castes Sub-Plan and Tribal Sub-Plan(Planning Allocation and Utilisation of Financial Resources), 2013.

The Act, proposes to ensure accelerated development of Scheduled Castes and Scheduled Tribes with emphasis on achieving equality in the next ten years focusing on economic, educational and human development along with ensuring the security and social dignity and promoting equity among the SCs and STs by earmarking a portion, in proportion to population of SCs and STs in the State of the Total Plan Outlay of the State as the outlay of the Scheduled Castes Sub-Plan and Tribal Sub-Plan of the State. The SCSP/TSP plan would be implemented in a focused and targeted manner.

Flagship programmes – a new thrust during the 12th Plan One area that attracts due attention during the 12th Plan period is more effective implementation of flagship programmes. The 12th Plan document of the GoI highlights that there is a proliferation of centrally sponsored schemes over a period which led to poor implementation, duplication, lack of convergence and sub-optimal results and stressed the urgency of transforming the system and considerably reduce the number of schemes. The Central Government plans to restructure the Centrally Sponsored Schemes in the light of the recommendations of Dr. Chaturvedi Committee where the State will have flexibility to utilise 20% of these funds to formulate schemes suiting State specific requirements. Convergence of departments- Effective monitoring through RFDs and SPIUs The 12th Plan document highlighted that a key deficiency of Plan programmes is that

they continue to function within the confines of departmental silos without requisite convergence and with a high degree of duplication of efforts. Interestingly, exactly with a similar thought process, the state Government has set up 5 separate Groups of Secretaries for - Social sector, Primary sector, Road sector, Rural and Urban Infrastructure for poverty eradication and Industry sectors under the Chairmanship of the Chief Secretary to workout convergence of departments for optimizing results.

The State Government is also working out on evolving a Result Framework on the lines of the Government of India which provides a summary of the most important results that a department expects to achieve during the financial year. This document shall have two main purposes: (a) shifting the focus from process- orientation to results-orientation, and (b) provide an objective and fair basis to evaluate department's overall performance at the end of the year. Fitting into the Result framework, the State Government is embarking on an innovative idea to identify a few most important outcomes of core departments for regular and systematic monitoring for better results, shifting the traditional focus from the outlays to outcomes. As a part of the 12th Plan strategy, it is also proposed to establish Strategic Planning and Innovative Units (SPIUs) which will be governed by each of the Convergence Groups. Effective delivery through Aadhar Andhra Pradesh is a fore runner in implementing Aadhar Project where over 6 crore enrolments out of the total population of 8.4 crore have already been enrolled. Five districts of the State to be included in the pilot list of districts where Aadhar enabled payments will be made. East Godavari district was conferred Aadhar Governance Award by the UIDAI. Efforts are being made to integrate various databases through State Resident Data Hub (SRDH) for arresting leakages in Aadhar delivery.

LIBERALISATION, PRIVATIZATION AND GLOBALIZATION

Liberalisation-

The basic aim of liberalisation was to put an end to those restrictions which become hindrances in the development and growth of the nation. The loosening of government control in a country and when private sector companies' start working with fewer restrictions and the government allow private players to expand for the growth of the country depicts liberalisation in a country.

Objectives-

1. To increase competition amongst the domestic industries
2. To encourage trade with other countries without regulated imports and exports
3. Enhancement of foreign capital and technology
4. To expand global market frontier of the country

5. To diminish the debt burden of the country

Privatisation-

It is the increment of the dominating role of the private sector companies and reduced role of the public sector companies. In other words, it is the reduction of ownership of the management of a government owner enterprise.

Government companies can be converted into private companies in 2 ways-

1. By investment
2. By withdrawal of governmental ownership and management of public sector companies

Objectives-

1. Improve the financial situation of the government
2. Reduce the workload of the public sector companies
3. Raise funds from disinvestment
4. Increase the efficiency of the government organisations
5. Provide better and improved goods and services to the customer
6. Create healthy competition in the society
7. Encourage foreign direct investments (FDI) in India

Globalisation-

It means to integrate the economy of one country with the global economy. During globalisation, the prime focus is on foreign trade as well as on private and industrial foreign investment. The main aim is to transform the world towards independence and integration of the world as a world by setting various strategic policies. Globalisation is attempting to create a borderless world, wherein the need of one country can be driven from across the globe and turning into one large economy.

RESERVATION

The system of reservation in India comprises a series of affirmative action measures, also known as 'positive action' in the UK, such as reserving access to seats in the various legislatures, to government jobs, and to enrolment in higher educational institutions. The societal inequality in India is represented by the grossly inadequate representation of Scheduled Castes, Scheduled Tribes and Other Backward Castes in employment and education due to historic, societal and cultural reasons even though their share in total population is more than two third. The reservation is intended to balance this with respect to their population size and hence favours the historically disadvantaged castes and tribes, listed as Scheduled Castes and Scheduled Tribes by the Government of India. The reservation is

undertaken to address the historic oppression, inequality and discrimination faced by members of those communities and to give these communities voice. It is intended to realise the promise of equality enshrined in the Constitution. However, there has been a serious debate about reservation in the private sector.

The Constitution prohibits untouchability under its Article 17, and obligates the state to make special provision for the betterment of the scheduled castes and scheduled tribes, also spelling out that such special provisions would not be considered discriminatory, as it would address existing inequality. Over the years, the categories for affirmative action have been expanded beyond the lists of Scheduled castes and tribes to include a special category of Other Backward Classes (OBC). Consideration has also been given to economically backward in providing reservations.

Reservation is governed by constitutional laws, statutory laws, and local rules and regulations. The Scheduled castes (SC), scheduled tribes (ST) and Other Backward Classes (OBC), and in some states Backward Classes among Muslims under a category called BC(M), are the primary beneficiaries of the reservation policies under the Constitution – with the objective of ensuring a level playing field. However, in the recent years there have been Reservation Inclusion Agitations among some of the other general section of population due to misconceived notion of denying them the access to opportunity, without realising that they are actually competing on intra-community basis rather than inter-community basis. India's affirmative action programme was launched in 1950 and is the oldest such programme in the world. After the independence of India in 1947 there were some major changes in favour of the Scheduled Tribes (ST), Scheduled Castes (SC) and Other Backward Classes (OBC). A common form of caste discrimination in India has been the practice of untouchability. SCs were the primary targets of the practice, which was outlawed by the new Constitution of India. In 1954, the Ministry of Education suggested that 20 per cent of places should be reserved for the SCs and STs in educational institutions with a provision to relax minimum qualifying marks for admission by 5 per cent wherever required. In 1982, it was specified that 15 per cent and 7.5 per cent of vacancies in public sector and government-aided educational institutes should be reserved for the SC and ST candidates, respectively.

A significant change began in 1978 when the Mandal Commission was established to assess the situation of the socially- and educationally-backward classes. The commission did not have exact population figures for the OBCs and so used data from the 1931 census, thus estimating the group's population at 52 per cent. In 1980 the commission's report recommended that a reserved quota for OBCs of 27 per cent should apply in respect of

services and public sector bodies operated by the Union Government. It called for a similar change to admissions to institutes of higher education, except where states already had more generous requirements. It was not until the 1990s that the recommendations were implemented in Union Government jobs.

The Constitution of India states in article 15(4): "Nothing in [article 15] or in clause (2) of article 29 shall prevent the State from making any special provision for the advancement of any socially and educationally backward classes of citizens or for the Scheduled Castes and the Scheduled Tribes." Article 46 of the Constitution states that "The State shall promote with special care the educational and economic interests of the weaker sections of the people, and, in particular, of the Scheduled Castes and the Scheduled Tribes, and shall protect them from social injustice and all forms of exploitation." The Supreme Court of India ruled in 1992 that reservations could not exceed 50 percent, anything above which it judged would violate equal access as guaranteed by the Constitution. It thus put a cap on reservations. However, there are state laws that exceed this 50 per cent limit and these are under litigation in the Supreme Court. For example, in the State of Tamil Nadu the caste-based reservation stands at 69 per cent and applies to about 87 per cent of the population.

Our Constitution guarantees/stipulates justice and equality of opportunity to all its citizens. It also recognizes that equal opportunity implies competition between equals, and not 'unequals'. Recognizing the inequality in our social structure, the makers of the Constitution argued that weaker sections have to be dealt with on a preferential footing by the state. A special responsibility was, thus, placed upon the state to provide protection to the weaker sections of society. Accordingly, the Constitution provided for protective discrimination under various articles to accelerate the process of building an egalitarian social order. Thus, preferential treatment for the depressed classes (SCs and STs), including reservation of seats, should not be understood as an act of magnanimity on the part of the political elite at the national level but rather a strategy to give them a share in power in politics and administration and to uplift them socially and economically.

Initially, the percentage of reservation (in 1950 Constitution) provided reservation of 12.5 per cent for the SCs and 5 per cent for the STs but these percentages were subsequently enhanced in 1970 to 15 per cent and 7.5 per cent for SCs and STs respectively. The reservation was provided in jobs, admission to colleges and universities, and the central and state legislative assemblies. Later, it was provided in public undertakings and nationalised banks, etc. All state governments also enacted laws providing for reservation for the SCs (and STs) in the services under their control. Further, other concessions like reservation in promotions, etc.

were also provided by the governments. In January 1999, the President of India's noting in a confidential file pertaining to judicial appointments to the effect that special quota should be considered for the weaker sections of society like SCs, STs and women in the appointment of judges in High Courts and the Supreme Court, led to a future in legal circles and a debate on meritocracy versus protective discrimination.

The controversy is not about whether the President has constitutional power to suggest changes in the selection process. The issue is: if Chief Justice of India's argument that merit alone is important in judicial appointments is logical, why cannot it be applied to other areas like educational institutions, science laboratories, etc., and if President's view has logic, why can't reservations be extended to armed forces, formation of cabinets, etc. The President's noting are never casual. They are not personal opinions. They carry an official stamp. If judges and senior advocates believe in the primacy of merit in judiciary, will the Supreme Court review its earlier judgement given in November 1992 with regard to accepting 27 per cent reservation for the OBCs? The failure of the policy of reservation to uplift the SCs (and STs) over a period of around five decades on the one hand and the politics of reservation, i.e., the rat race among the political parties to net specific groups like OBCs, Dalit Christians and the Muslims, and recent demands of some castes (like Jats, etc. in Rajasthan) to include them in OBC category, on the other, have posed serious challenges for the society and economy.

The Supreme Court ruling on the ceiling of the reservation limit at 50 per cent and subsequently, the passing of Tamil Nadu Reservation Act (1993) raising the reservation to 69 per cent and including this Act in the constitution by 85th amendment to take it beyond judicial review have opened the door with one state government after another rushing through similar kind of legislations. It is in this context that the issue of reservation assumes great importance.

WOMEN SAFETY, GENDER EQUALITY AND ACTIVISM

WOMEN SAFETY

In the past few years, the safety of women in India has been down because of some continuous and terrible crimes against women. There has been decline in the women status from ancient to medieval period which is continued in such an advanced era. Women of India have equal rights as like as men of this country as they occupy almost half population of the country and involved in half proportion in the growth and development of the country. It is true that women in modern India are joining high offices (President, Speaker of Lok Sabha, Union Ministers, Leader of Opposition, Chief Minister, Governor, etc) however on the back of curtain they are being exploited too. According to the Constitution of India, they have

equal rights of dignity, equality, and freedom from gender discrimination. Indian women are continuously facing numerous problems such as sexual harassment, violent victimization through rape, acid attack, dowry deaths, forced prostitution, and many more.

Education and Economic Development

Number of women heading the households in India is found decreased though female literacy rate is still less than male literacy rate. Urban girls are nearly equal in education like boys however in the rural areas there is still a big gap. On the other hand, some Indian states (like Kerala and Mizoram) have achieved universal female literacy. So, women in such states have high social and economic status. Women literacy rate in India is still less because of the inadequate school facilities, sanitary facilities, increasing crimes against women, shortage of female teachers, gender discrimination in the society, etc. According to the statistics of 2015, it is found that women (above 15 years or older) literacy rate is 60.6% whereas male literacy rate is 81.3%.

Crimes against women in India

There is a big list of crimes against women in India such as acid attack, child marriages, domestic violence, forceful domestic work, child abuse, dowry deaths, female infanticide and sex-selective abortions, child labour, honor killings, rape, sexual harassment, trafficking, forced for prostitution, and many more.

What are Safety Laws for Women in India?

There is a list of safety laws for women in India working in the field to provide safety to the women from all type of crimes against women. Some safety laws are Child Marriage Restraint Act 1929, Special Marriage Act 1954, Hindu Marriage Act 1955, Hindu Widows Remarriage Act 1856, Indian Penal Code 1860, Dowry Prohibition Act 1961, Maternity Benefit Act 1861, Foreign Marriage Act 1969, Indian Divorce Act 1969, Medical Termination of Pregnancy Act 1971, Christian Marriage Act 1872, Code of Criminal Procedure 1973, Equal Remuneration Act 1976, Married Women's Property Act 1874, Births, Deaths & Marriages Registration Act 1886, Indecent Representation of Women (Prevention) Act 1986, Muslim women (protection of rights on divorce) Act 1986, Commission of Sati (Prevention) Act 1987, National Commission for Women Act 1990, Prohibition of Sex Selection Act 1994, Protection of Women from Domestic Violence Act 2005, Prevention of Children from Sexual Offences Act 2012, Sexual Harassment of Women at Work Place Act 2013, etc.

Another Juvenile Justice (Care and Protection of Children) Bill, 2015 has been passed replacing the existing Indian juvenile delinquency law of 2000 (Juvenile Justice (Care and

Protection of Children) Act, 2000). This act was passed by the Lok Sabha on 7th of May in 2015 and however, by the Rajya Sabha on 22nd of December in 2015. This act is passed to lower down the juvenile age from 18 to 16 years in cases of heinous offense (especially after the release of Nirbhaya's case accused juvenile).

Conclusion

Despite of formation of various effective rules and regulations by the Indian government to handle and control the crimes against women, the number and frequency of crimes against women are increasing day by day. Women status in the country has been more offensive and dreadful in the last few years. It has decreased the confidence level of women for safety in their own country. Women are in doubtful condition for their safety and have fear while going anywhere else outside their home (office, market, etc). We should not blame the government because women safety is not only the responsibility of government only, it is the responsibility of each and every Indian citizen

Gender inequality in India

Gender inequality in India refers to health, education, economic and political inequalities between men and women in India. Various international gender inequality indices rank India differently on each of these factors, as well as on a composite basis, and these indices are controversial.

1. Gender inequalities, and its social causes, impact India's sex ratio, women's health over their lifetimes, their educational attainment, and economic conditions. Gender inequality in India is a multifaceted issue that concerns men and women alike. Some argue that some gender equality measures, place men at a disadvantage. However, when India's population is examined as a whole, women are at a disadvantage in several important ways. In India, discriminatory attitudes towards either sex have existed for generations and affect the lives of both sexes. Although the constitution of India has granted men and women equal rights, gender disparity still remains.

Facts about gender inequality

- Over the last three years, there were over 24,000 reported dowry deaths in India.
- As many as 70% of married women in India between 15 and 49 years of age are victims of beatings or rape.
- According to a 2011 study, 72% of acid-attack cases in India from 2002 to 2010 included at least one female victim.

- According to UNICEF, foetal sex determination by unethical medical professionals has today grown into a ₹1,000 crore industry in India.
- Following the 2011 census, a number of activists raised concerns that up to 8 million female fetuses had been aborted in the previous decade.
- Although child marriage is illegal in India, almost half of all women between the ages of 20 and 24 years were married off before the legal age of 18.
- According to a report, India shows "extremely high" levels of gender inequality, with a Gender Parity Score of 0.48, compared to an ideal score of 1.
- While the male literacy rate of India stands at 82.14%, the female literacy rate is only 65.46%, with Rajasthan having the lowest female literacy at 52.66

Birth The cultural construct of Indian society which reinforces gender bias against men and women, with varying degrees and variable contexts against the opposite sex has led to the continuation of India's strong preference for male children. Female infanticide and sex-selective abortion is adopted and strongly reflects the low status of Indian women. Census 2011 shows decline of girl population (as a percentage to total population) under the age of seven, with activists estimating that eight million female fetuses may have been aborted in the past decade. The 2005 census shows infant mortality figures for females and males are 61 and 56, respectively, out of 1000 live births, with females more likely to be aborted than males due to biased attitudes, cultural stereotypes, insecurity, etc.

A decline in the child sex ratio (0–6 years) was observed with India's 2011 census reporting that it stands at 914 females against 1,000 males, dropping from 927 in 2001 – the lowest since India's independence. The demand for sons among wealthy parents is being satisfied by the medical community through the provision of illegal service of fetal sex-determination and sex-selective abortion. The financial incentive for physicians to undertake this illegal activity seems to be far greater than the penalties associated with breaking the law.

Adulthood and onwards

Discrimination against women has contributed to gender wage differentials, with Indian women on average earning 64% of what their male counterparts earn for the same occupation and level of qualification This has led to their lack of autonomy and authority. Although equal rights are given to women, equality may not be well implemented. In practice, land and property rights are weakly enforced, with customary laws widely practiced in rural areas. Women do not own property under their own names and usually do not have any inheritance rights to obtain a share of parental property.

Economic inequalities

Labour participation and wages]

Over 50% of Indian labour is employed in agriculture. A majority of rural men work as cultivators, while a majority of women work in livestock maintenance, egg and milk production. Raostates that about 78 percent of rural women are engaged in agriculture, compared to 63 percent of men. About 37% of women are cultivators, but they are more active in the irrigation, weeding, winnowing, transplanting, and harvesting stages of agriculture. About 70 percent of farm work was performed by women in India in 2004. Women's labour participation rate is about 47% in India's tea plantations, 46% in cotton cultivation, 45% growing oil seeds and 39% in horticulture. There is wage inequality between men and women in India. The largest wage gap was in manual ploughing operations in 2009, where men were paid ₹ 103 per day, while women were paid ₹ 55, a wage gap ratio of 1.87. For sowing the wage gap ratio reduced to 1.38 and for weeding 1.18

Occupational inequalities

Military service

Women are not allowed to have combat roles in the armed forces. According to a study carried out on this issue, a recommendation was made that female officers be excluded from induction in close combat arms. The study also held that a permanent commission could not be granted to female officers since they have neither been trained for command nor have they been given the responsibility so far. Although changes are appearing and women are playing important roles in army and the defence minister is also female.

Property Rights

Women have equal rights under the law to own property and receive equal inheritance rights, but in practice, women are at a disadvantage. This is evidenced in the fact that 70% of rural land is owned by men. Laws, such as the Married Women Property Rights Act of 1974 protect women, but few seek legal redress. Although the Hindu Succession Act of 2005 provides equal inheritance rights to ancestral and jointly owned property, the law is weakly enforced, especially in Northern India.

LITERACY Though it is gradually rising, the female literacy rate in India is lower than the male literacy rate. According to Census of India 2011, literacy rate of females is 65.46% compared to males which is 82.14%. Compared to boys, far fewer girls are enrolled in the schools, and many of them drop out. According to the National Sample Survey Data of 1997, only the states of Kerala and Mizoram have approached universal female literacy rates.

According to majority of the scholars, the major factor behind the improved social and economic status of women in Kerala is literacy. From 2006-2010, the percent of females who completed at least a secondary education was almost half that of men, 26.6% compared to 50.4%. In the current generation of youth, the gap seems to be closing at the primary level and increasing in the secondary level. In rural Punjab, the gap between girls and boys in school enrolment increases dramatically with age as demonstrated in National Family Health Survey-3 where girls age 15-17 in Punjab are 10% more likely than boys to drop out of school. Although this gap has been reduced significantly, problems still remain in the quality of education for girls where boys in the same family will be sent to higher quality private schools and girls sent to the government school in the village.

Reservations for female students

Under Non-Formal Education programme, about 40% of the centres in states and 10% of the centres in UTs are exclusively reserved for females. As of 2000, about 0.3 million NFE centres were catering to about 7.42 million children, out of which about 0.12 million were exclusively for girls. Certain state level engineering, medical and other colleges like in Orissa have reserved 30% of their seats for females. The Prime Minister of India and the Planning Commission also vetoed a proposal to set up an Indian Institute of Technology exclusively for females. Although India had witnessed substantial improvements in female literacy and enrolment rate since the 1990s, the quality of education for female remains to be heavily compromised.

Health and survival inequalities

On health and survival measures, international standards consider the birth sex ratio implied sex-selective abortion, and gender inequality between women's and men's life expectancy and relative number of years that women live compared to men in good health by taking into account the years lost to violence, disease, malnutrition or other relevant factors. Sex-selective abortion Birth sex ratio map for India, boys per 100 girls in 0 to 1 age group according to 2011 census. The 2011 Census birth sex ratio for its States and Union Territories of India, in 0 to 1 age group, indicated Jammu & Kashmir had birth sex ratio of 128 boys to 100 girls, Haryana of 120, Punjab of 117, and the states of Delhi and Uttarakhand to be 114. This has been attributed to increasing misuse and affordability of foetus sex-determining devices, such as ultrasound scan, the rate of female feticide is rising sharply in India. Female infanticide (killing of girl infants) is still prevalent in some rural areas. Girl babies are often killed for several reasons, the most prominent one being financial reasons. The economic reasons include, earning of power as men as are the main income-earners, potential pensions,

as when the girl is married she would part ways with her family and the most important one, the payment of dowry. Even though, it is illegal by Indian law to ask for dowry, it is still a common practice in certain socio-economic classes which leads to female infanticide, as the baby girls are seen as an economic burden.

Gender selection and selective abortion were banned in India under Preconception and Prenatal Diagnostics Technique Act in 1994. The practice continues illegally. Other institutional efforts, such as advertisements calling female foeticides a sin by the Health Ministry of India and annual Girl Child Day can be observed to raise status of girls and to combat female infanticide. Health Immunization rates for 2 year olds was 41.7% for girls and 45.3% for boys according to the 2005 National Family Health Survey-3, indicating a slight disadvantage for girls. Malnutrition rates in India are nearly equal in boys and girls. The male to female suicide ratio among adults in India has been about 2:1 This higher male to female ratio is similar to those observed around the world Between 1987 and 2007, the suicide rate increased from 7.9 to 10.3 per 100,000, with higher suicide rates in southern and eastern states of India.

In 2012, Tamil Nadu, Maharashtra and West Bengal had the highest proportion of female suicides Among large population states, Tamil Nadu and Kerala had the highest female suicide rates per 100,000 people in 2012. Some studies in south India have found that gender disadvantages, such as negative attitudes towards women's empowerment are risk factors for suicidal behavior and common mental disorders like anxiety and depression.

Gender-based violence

Average annual crime rates per 100,000 women in India by its States and Union Territories. Crime rate in this map includes all Indian Penal Code crimes such as rape, sexual assault, insult to modesty, kidnapping, abduction, cruelty by intimate partner or relatives, importation or trafficking of girls, persecution for dowry, dowry deaths, indecency, and all other crimes identified by Indian law. Domestic violence, rape and dowry-related violence are sources of gender violence. According to the National Crime Records Bureau 2013 annual report, 24,923 rape cases were reported across India in 2012 Out of these, 24,470 were committed by relative or neighbour, in other words, the victim knew the alleged rapist in 98 per cent of the cases. Compared to other developed and developing countries, incidence rates of rape per 100,000 people are quite low in India. India records a rape rate of 2 per 100,000 people compared to 8.1 rapes per 100,000 people in Western Europe, 14.7 per 100,000 in Latin America, 28.6 in the United States, and 40.2 per 100,000 in Southern African region. Other sources of gender violence include those that are dowry-related and

honour killings. NCRB report states 8,233 dowry deaths in the country in 2012 Honour killings is violence where the woman's behavior is linked to the honour of her whole family; in extreme cases, family member(s) kill her.

Honour killings are difficult to verify, and there is dispute whether social activists are inflating numbers. In most cases, honour killings are linked to the woman marrying someone that the family strongly disapproves of Some honour killings are the result of extrajudicial decisions made by traditional community elders such as "khap panchayats," unelected village assemblies that have no legal authority. Estimates place 900 deaths per year (or about 1 per million people). Honour killings are found the Northern states of Punjab, Haryana, and Uttar Pradesh. Political inequalities This measure of gender inequality considers the gap between men and women in political decision making at the highest levels On this measure, India has ranked in top 20 countries worldwide for many years, with 9th best in 2013 – a score reflecting less gender inequality in India's political empowerment than Denmark, Switzerland, Germany, France and United Kingdom.

From the prime minister to chief ministers of various states, Indian voters have elected women to its state legislative assemblies and national parliament in large numbers for many decades. Women turnout during India's 2014 parliamentary general elections was 65.63%, compared to 67.09% turnout for men. In 16 states of India, more women voted than men. A total of 260.6 million women exercised their right to vote in April–May 2014 elections for India's parliament India passed 73rd and 74th Constitutional Amendments in 1993, which provides for 33 per cent quotas for women's representation in the local self-government institutions. These Amendments were implemented in 1993. This, suggest Ghani et al., has had strong effects for empowering women in India in many spheres.

Discrimination against girls

While women express a strong preference for having at least one son, the evidence of discrimination against girls after they are born is mixed. A study of 1990s survey data by scholars found less evidence of systematic discrimination in feeding practices between young boys and girls, or gender based nutritional discrimination in India. In impoverished families, these scholars found that daughters face discrimination in the medical treatment of illnesses and in the administration of vaccinations against serious childhood diseases. These practices were a cause of health and survival inequality for girls. While gender discrimination is a universal phenomenon in poor nations, a 2005 UN study found that social norms-based gender discrimination leads to gender inequality in India

Dowry

In India, dowry is the payment in cash or some kind of gifts given to bridegroom's family along with the bride. The practice is widespread across geographic region, class and religions.]The dowry system in India contributes to gender inequalities by influencing the perception that girls are a burden on families. Such beliefs limit the resources invested by parents in their girls and limits her bargaining power within the family] The payment of a dowry has been prohibited under The 1961 Dowry Prohibition Act in Indian civil law and subsequently by Sections 304B and 498a of the Indian Penal Code (IPC).] Several studies show that while attitudes of people are changing about dowry, the institution has changed very little, and even continues to prevail.

Marriage laws

Men and women have equal rights within marriage under Indian law, with the exception of all men who are allowed to unilaterally divorce their wife. The legal minimum age for marriage is 18 for women and 21 for men, except for those Indians whose religion is Islam for whom child marriage remains legal under India's Mohammedan personal laws. Child marriage is one of the detriments to empowerment of women.

WOMEN ACTIVISM

At earlier time they were getting equal status with men. But they had faced some difficulties during post-Vedic and epic ages. Many a time they were treated as slave. From early twenty century(national movement) their statuses have been changed slowly and gradually. In this regard, we may mention the name of the British people. After then, independence of India, the constitutional makers and national leaders strongly demand equal social position of women with men. Today we have seen the women occupied the respectable positions in all walks of the fields. Yet, they have not absolutely freed some discrimination and harassment of the society. A few numbers of women have been able to establish their potentialities. Therefore, each and every should be careful to promote the women statuses.

Introduction

Women constitute almost 50% of the world's population but India has shown disproportionate sex ratio whereby female's population has been comparatively lower than males. As far as their social status is concerned, they are not treated as equal to men in all the places. In the Western societies, the women have got equal right and status with men in all walks of life. But gender disabilities and discriminations are found in India even today. The paradoxical situation has such that she was sometimes concerned as Goddess and at other times merely as slave.

Women in India

Now the women in India enjoy a unique status of equality with the men as per constitutional and legal provision. But the Indian women have come a long way to achieve the present positions. First, gender inequality in India can be traced back to the historic days of Mahabharata when Draupadi was put on the dice by her husband. History is a witness that women were made to dance both in private and public places to please the man. Secondly, in Indian society, a female was always dependent on male members of the family even last few years ago. Thirdly, a female was not allowed to speak with loud voice in the presence of elder members of her in laws. In the family, every faults had gone to her and responsible. Forth, as a widow her dependence on male members of the family still more increase. In many social activities she is not permitted to mix with other members of the family. Other hand, she has very little share in political, social and economic life of the society. The early twenty century, it was rise of the National Movement under the leadership of Mahatma Gandhi who was in favour of removing all the disabilities of women. At the same time, Raja Ram Mohan Rai, Iswar Chandra Vidyasagar and various other social reformers laid stress on women's education, prevention of child marriage, withdrawals of evil practice of sati, removal of polygamy etc.

The National Movement and various reform movements paved the way for their liberations from the social evils and religious taboos. In this context, we may write about the Act of Sati (abolish) 1829, Hindu Widow Remarriage Act' 1856, the Child Restriction Act, 1929, Women Property Right Act, 1937 etc. After independence of India, the constitution makers and the national leaders recognized the equal social position of women with men.

The Hindu Marriage Act, 1955 has determined the age for marriage, provided for monogamy and guardianship of the mother and permitted the dissolution of marriage under specific circumstances. Under the Hindu Adoptions and Maintenance Act, 1956, an unmarried women, widow or divorcee of sound mind can also take child in adoption. Similarly, the Dowry Prohibition Act of 1961 says that any person who gives, takes, or abets the giving or taking of dowry shall be punished with imprisonment, which may extend to six months or fine up to Rs.5000/ or with both. The Constitution of India guarantees equality of sexes and in fact grants special favors to women. These can be found in three articles of the constitution. Article 14 says that the government shall not deny to any person equality before law or equal protection of the law. Article 15 declares that government shall not discriminate against any citizen on the ground of sex.

Article 15 (3) makes a special provision enabling the state to make affirmative discriminations in favour of women, Article 42 directs the state to make provision for ensuring just and human conditions of work and maternity relief. Above all, the constitution regards a fundamental duty on every citizen through Articles 15 (A), (E) to renounce the practices derogatory to the dignity of women.

Empowerment of women in India

The concept of empowerment flows from the power. It is vesting where it does not exist or exist inadequately. Empowerment of women would mean equipping women to be economically independent, self-reliant, have positive esteem to enable them to face any difficult situation and they should be able to participate in development activities.

The empowered women should be able to participate in the process of decision making. In India, the Ministry of Human Resource Development (MHRD- 1985) and the National Commission for Women(NCW) have been worked to Women Empowerment in India: A Brief Discussion 201 safeguard the rights and legal entitlement of women. The 73rd &74th Amendments (1993) to the constitution of India have provided some special powers to women that for reservation of seats(33%), whereas the report HRD as March2002, shows that the legislatures with the highest percentage of women are, Sweeden 42.7%, Denmark 38%, Findland 36% and Iceland 34.9%.

In India ‘The New Panchayati Raj ‘ is the part of the effort to empower women at least at the village level. The government of India has ratified various international conventions and human rights instruments committing to secure equal rights to women. These are CEDAW (1993), the Mexico Plan of Action (1975), the Nairobi Forward Looking Strategies (!985), the Beijing Declaration as well as the platform for Action (1995) and other such instruments.

The year of 2001 was observed as the year of women’s empowerment. During the year, a landmark document has been adopted, ‘ the National Policy for the empowerment of women.’ For the beneficiaries of the women, the government has been adopted different schemes and programs i.e. the National Credit Fund for Women (1993), Food and Nutrition Board (FNB), Information and Mass Education (IMF) etc. The most positive development last few years has been the growing involvement of women in the Panchayati Raj institutions. There are many elected women representatives at the village council level. At present all over India, there are total 20, 56, 882 laces Gaon panchayat members, out of this women members is 8, 38, 244 (40.48%), while total Anchalik panchayat members is 1, 09, 324, out of this

women members is 47, 455, (40.41%) and total Zila porisod members is 11, 708, out of this women members is 4, 923 (42.05%).

At the central and state levels too women are progressively making a difference. Today we have seen women chief ministers, women president, different political parties leader, well establish businessmen etc. The most notable amongst these are Mrs.protiva Devi Singh Patil, Shila Dexit, Mayawati, Sonia Gandhi, Binda karat, Nazma Heptulla, Indira Nuye (pepsi-co), BJP leader Susma Soraj, railway minister Momta Benarji, 'Narmada Basao' leader Medhapatekar, Indiand Iron Woman, EXprime minister Indira Gandhi etc. Women are also involving in human development issues of child rearing, education, health, and gender parity. Many of them have gone into the making and marketing of a range of cottage products-pickles, tailoring, embroidery etc.

The economic empowerment of women is being regarded these days as a sinequo-none of progress for a country; hence, the issue of economic empowerment of women is of paramount importance to political thinkers, social thinkers and reformers

Reasons for the empowerment of women

Today we have noticed different Acts and Schemes of the central government as well as state government to empower the women of India. But in India women are discriminated and marginalized at every level of the society whether it is social participation, political participation, economic participation, access to education, and also reproductive healthcare. Women are found to be economically very poor all over the India. A few women are engaged in services and other activities. So, they need economic power to stand on their own legs on per with men. Other hand, it has been 202

According to 2001 census, rate of literacy among men in India is found to be 76% whereas it is only 54% among women. Thus, increasing education among women is of very important in empowering them. It has also noticed that some of women are too weak to work. They consume less food but work more. Therefore, from the health point of view, women folk who are to be weaker are to be made stronger.

Another problem is that workplace harassment of women. There are so many cases of rape, kidnapping of girl, dowry harassment, and so on. For these reasons, they require empowerment of all kinds in order to protect themselves and to secure their purity and dignity. To sum up, women empowerment cannot be possible unless women come with and help to self-empower themselves. There is a need to formulate reducing feminized poverty, promoting education of women, and prevention and elimination of violence against women.

Judicial activism

Judicial activism is a legal term that refers to court rulings that are partially or fully based on the judge's political or personal considerations, rather than existing laws. In basic terms, judicial activism occurs when a judge presiding over a case allows his personal or political views to guide his decision when rendering judgment on a case.

It is a way through which justice is provided to the disadvantaged and aggrieved citizens. Judicial activism refers to the interference of the judiciary in the legislative and executive fields. That is why the Supreme Court had to expand its jurisdiction by, at times, issuing novel directions to the executive India has a recent history of judicial activism, originating after the emergency in India which saw attempts by the Government to control the judiciary. The prominent cases of judicial activism in recent times are:

- Reforms in Cricket: The Supreme Court set up Mudgal committee and the Lodha Panel to investigate the betting charges and suggest reforms. Now, the Supreme Court has dismissed BCCI officials for not adhering to the suggested reforms.
- SIT on Black money: The Supreme Court ordered the UPA government to set up an SIT to probe black money. The UPA government did not take action on this judgement. The NDA government has now fulfilled the task

Public Interest Litigation was thus an instrument devised by the courts to reach out directly to the public, and take cognizance though the litigant may not be the victim. "Suo motu" cognizance allows the courts to take up such cases on its own. The great contribution of judicial activism in India has been to provide a safety valve in a democracy and a hope that justice is not beyond reach. Judicial activism has come to stay in India and will prosper as long as the judiciary is respected and is not undermined by negative perceptions, which have overtaken the executive and the legislature. There is concern among the public about lack of transparency in judicial appointments and a sense of increasing unease because of a lack of a credible mechanism to deal with serious complaints against the higher judiciary. Judicial activism is gaining prominence in the present days. In the form of Public Interest Litigation (PIL), citizens are getting access to justice. Judiciary has become the centre of controversy, in the recent past, on account of the sudden (Me in the level of judicial intervention. The area of judicial intervention has been steadily expanding through the device of public interest litigation.

The judiciary has shed its pro-status-quo approach and taken upon itself the duty to enforce the basic rights of the poor and vulnerable sections of society, by progressive interpretation and positive action. The Supreme Court has developed new methods of dispensing justice to

the masses through the public interest litigation. Former Chief Justice PN. Bhagwat, under whose leadership public interest litigation attained a new dimension comments that "the supreme court has developed several new commitments. It has carried forward participative justice. It has laid just standards of procedure. It has made justice more accessible to citizens".

The term 'judicial activism' is intended to refer to, and cover, the action of the court in excess of, and beyond the power of judicial review. From one angle it is said to be an act in excess of, or without, jurisdiction. The Constitution does not confer any authority or jurisdiction for 'activism' as such on the Court. Judicial activism refers to the interference of the judiciary in the legislative and executive fields. It mainly occurs due to the non-activity of the other organs of the government. Judicial activism is a way through which relief is provided to the disadvantaged and aggrieved citizens. Judicial activism is providing a base for policy making in competition with the legislature and executive. Judicial activism is the rendering of decisions, which are in tune with the temper and tempo of the times. In short, judicial activism means that instead of judicial restraint, the Supreme Court and other lower courts become activists and compel the authority to act and sometimes also direct the government regarding policies and also matters of administration.

Judicial activism has arisen mainly due to the failure of the executive and legislatures to act. Secondly, it has arisen also due to the fact that there is a doubt that the legislature and executive have failed to deliver the goods. Thirdly, it occurs because the entire system has been plagued by ineffectiveness and inactiveness.

The violation of basic human rights has also led to judicial activism. Finally, due to the misuse and abuse of some of the provisions of the Constitution, judicial activism has gained significance. Besides the above mentioned factors, there are some other situations that lead to judicial activism. These are:

- (i) When the legislature fails to discharge its responsibilities.
- (ii) In case of a hung parliament where the government is very weak and instable.
- (iii) When the governments fail to protect the basic rights of the citizens or provide an honest, efficient and just system of law and administration,
- (iv) When the party in power misuses the courts of law for ulterior motives as was done during the Emergency period, and
- (v) Finally, the court may on its own try to expand its jurisdiction and confer on themselves more functions and powers.

Areas of Judicial Activism

During the past decade, many instances of judicial activism have gained prominence. The areas in which judiciary has become active are health, child labour, political corruption, environment, education, etc. Through various cases relating to Bandhua Mukti Morcha, Bihar Under trials, Punjab Police, Bombay Pavement Dwellers, Bihar Care Home cases, the judiciary has shown its firm commitment to participatory justice, just standards of procedures, immediate access to justice, and preventing arbitrary state action. Public interest litigation means a suit filed in a court of law for the protection of public interest such as pollution, terrorism, road safety etc. Judicial activism in India acquired importance due to public interest litigation. It is not defined in any statute or act. It has been interpreted by judges to consider the intent of public at large. The court has to be satisfied that the person who has resorted to PIL has sufficient interest in the matter.

In India, PIL initially was resorted to towards improving the lot of the disadvantaged sections of the society who due to poverty and ignorance were not in a position to seek justice from the courts. After the Constitution (Twenty Fifth Amendment Act, 1971), primacy was given to Directive Principles of State Policy by making them enforceable. The courts to improve administration by taking up PIL cases, for ensuring compliance constitutional provisions has also increased. PIL is filed for a variety of cases such as maintenance of ecological balance, making municipal authorities comply with statutory obligations of provision of civic amenities, violation of fundamental rights etc. It has provided an opportunity to citizens, social groups, consumer rights activists etc., easier access to law and introduced a public interest perspective. Justices P.N. Bhagwati and V.R. Krishna Ayer have played a key role in promoting this avenue of approaching the apex court of the country, seeking legal remedies in areas where public interests are at stake.

PIL has been considered a boon, as it is an inexpensive legal remedy due to nominal costs involved in filing the litigation. But there are some problems also in the PIL cases. There has been an increase in the number of frivolous cases being filed due to low court fees. Genuine cases got receded to the background and privately motivated interests started gaining predominance in PIL cases. In view of this, the Supreme Court has framed certain guidelines governing the PIL. Presently the court entertains only writ petitions filled by an aggrieved person or public spirited individual or a social action group for enforcement of the constitutional or the legal rights of a person in custody or of a class of persons who due to reasons of poverty, disability, socially or economically disadvantaged position are finding it difficult to approach the court for redress.

PIL is an extraordinary remedy available at a cheaper cost. As Justice Bhagwati observed in the case of Asiad workers case, 'now for the first time the portals of the court are being thrown open to the poor and the downtrodden. The courts must shed their character as upholders of the established order and the status quo. The time has come now when the courts must become the courts for the poor and the struggling masses of this country'.

NAAC ACCREDITED



तेजस्वि नावधीतमस्तु
ISO 9001:2015 & 14001:2015

BASICS OF DESIGN & GRAPHIC (105)

Unit 1

Basics of Design and Graphics

Graphic designs are visual elements for the web and print, such as layouts for website which are most of the time “translated” into real websites by the web designer, posters, brochures, flyers or advertising campaigns (both in web and offline). There are in total six elements of a design: the line, the shape, the color, the texture, the value and the space.

1. The line

The line is usually present in every design, even if it is a solid border or a dotted one. The lines can be long, red, straight, thin, blue, dashed, short, black or curved, they are all into the same category. They are most of the time used for delimitation between different sections of a design, or are used to direct a viewer’s vision in a specific direction. The lines can create different effects and visual impact. While a thick, bold line draws attention because of its visual power, the thin lines tend to go the other way. The color has an impact too, dark colors are easier to see and draw more attention than light or pale colors.

2. The shape

The shape, or the form, is the second most used element of a design. They are actually lines combined in different shapes. There can be circles, squares, rectangles, triangles or any other abstract shape; most of the designs include at least one of these. Like lines, shapes are also associated by the human mind with different movements. For example, circles are associated with movement and nature, while squares are often seen as structured, basic designs. Just like with the lines, the color, style, background or texture of a shape can totally change the viewer’s perception.

3. Textures

Texture styles include paper, stone, concrete, brick, fabric and natural elements, among flat or smooth colors. Textures can also be subtle or pronounced and can be used sparingly or liberally. They work with pretty much everything. Even if they do not seem important, the textures can totally change a website and offer a totally different visual impact.

4. Color The color may even be the most important element of a design, because it offers the most powerful visual impact at a single glance. Color is obvious and does not need basic graphic skills to be noticed. While lines and shapes mean the same thing as in the reality, only at a more Profound level, the color means exactly the same thing as in the nature. Color creates emotions – red is passionate, blue is calm, green is natural. Even if you don't realize this, colors have a clear effect on your mind.

NAAC ACCREDITED

Elements and principles of design



तेजस्वि नावधीतमस्तु
ISO 9001:2015 & 14001:2015

The elements and principles of design are the building blocks used to create a work of art. The elements of design can be thought of as the things that make up a painting, drawing, design etc. The Principles of design can be thought of as what we do to the elements of design. How we apply the Principles of design determines how successful we are in creating a work of art.

THE ELEMENTS OF DESIGN

LINE

Line can be considered in two ways. The linear marks made with a pen or brush or the edge created when two shapes meet.

SHAPE

A shape is a self contained defined area of geometric or organic form. A positive shape in a painting automatically creates a negative shape.

DIRECTION

All lines have direction - Horizontal, Vertical or Oblique. Horizontal suggests calmness, stability and tranquility. Vertical gives a feeling of balance, formality and alertness. Oblique suggests movement and action
see notes on direction

SIZE

Size is simply the relationship of the area occupied by one shape to that of another.

TEXTURE

Texture is the surface quality of a shape - rough, smooth, soft hard glossy etc. Texture can be physical (tactile) or visual

COLOUR

Also called Hue

VALUE

Value is the lightness or darkness of a colour. Value is also called Tone
see notes on tonal contrast

THE PRINCIPLES OF DESIGN

BALANCE

Balance in design is similar to balance physics A large shape close to the center can be balanced by a small shape close to the edge. A large light toned shape will be balanced by a small dark Toned shape. (the darker the shape the heavier it appears to be)

GRADATION

Gradation of size and direction produce linear perspective. Gradation of of colour from warm to cool and tone from dark to light produce aerial perspective. Gradation can add interest and movement to a shape. A gradation from dark to light will cause the eye to move along a shape.

REPETITION

Repetition with variation is interesting, without variation repetition can become monotonous. When variation is introduced, the five squares, although similar, are much more interesting to look at. They can no longer be absorbed properly with a single glance. The individual character of each square needs to be considered.

If you wish to create interest, any repeating element should include a degree of variation.

CONTRAST

Contrast is the juxtaposition of opposing elements e.g. Opposite colors on the colour wheel - red / green, blue, orange etc. Contrast in tone or value - light / dark. Contrast in direction - horizontal / vertical.

The major contrast in a painting should be located at the center of interest. Too much contrast scattered throughout a painting can destroy unity and make a work difficult to look at. Unless a feeling of chaos and confusion are what you are seeking, it is a good idea to carefully consider where to place your areas of maximum contrast.

HARMONY

Harmony in painting is the visually satisfying effect of combining similar, related elements. .adjacent colors on the colour wheel, similar shapes etc.

DOMINANCE

Dominance gives a painting interest, counteracting confusion and monotony. Dominance can be applied to one or more of the elements to give emphasis

UNITY

Relating the design elements to the idea being expressed in a painting reinforces the principal of unity.eg. a painting with an active aggressive subject would work better with a dominant oblique direction, course, rough texture, angular lines etc. whereas a quiet passive subject would benefit from horizontal lines, soft texture and less tonal contrast.

Unity in a painting also refers to the visual linking of various elements of the work.

Colour Psychology

Psychological Properties of Colors.

The eleven basic colors have fundamental psychological properties that are universal, regardless of which particular shade, tone or tint of it you are using. Each of them has potentially positive or negative psychological effects and which of these effects is created depends on the relationships within colour combinations.

There are four psychological primary colors - red, blue, yellow and green. They relate respectively to the body, the mind, the emotions and the essential balance between these three. The psychological properties of the eleven basic colors are as follows:

RED Physical

Positive: Physical courage, strength, warmth, energy, basic survival, 'fight or flight', stimulation, masculinity, excitement.

Negative: Defiance, aggression, visual impact, strain.

Its effect is physical; it stimulates us and raises the pulse rate, giving the impression that time is passing faster than it is. It relates to the masculine principle and can activate the "fight or flight" instinct. Red is strong, and very basic. It is stimulating and lively, very friendly. At the same time, it can be perceived as demanding and aggressive.

BLUE. Intellectual.

Positive: Intelligence, communication, trust, efficiency, serenity, duty, logic, coolness, reflection, calm.

Negative: Coldness, aloofness, lack of emotion, unfriendliness.

Blue is the colour of the mind and is essentially soothing; it affects us mentally, rather than the physical reaction we have to red. Strong blues will stimulate clear thought and lighter, soft blues will calm the mind and aid concentration. It is the colour of clear communication

YELLOW. Emotional

Positive: Optimism, confidence, self-esteem, extraversion, emotional strength, friendliness, creativity.

Negative: Irrationality, fear, emotional fragility, depression, anxiety, suicide.

The yellow wavelength is relatively long and essentially stimulating. In this case the stimulus is emotional; therefore yellow is the strongest colour, psychologically. The right yellow will lift our spirits and our self-esteem; it is the colour of confidence and optimism.

GREEN. Balance

Positive: Harmony, balance, refreshment, universal love, rest, restoration, reassurance, environmental awareness, equilibrium, peace.

Negative: Boredom, stagnation, blandness, enervation.

Green strikes the eye in such a way as to require no adjustment whatever and is, therefore, restful.

Being in the centre of the spectrum, it is the colour of balance - a more important concept than many people realize. When the world about us contains plenty of green, this indicates the presence of water, and little danger of famine, so we are reassured by green, on a primitive level. Negatively, it can indicate stagnation and, incorrectly used, will be perceived as being too bland.

VIOLET. Spiritual

Positive: Spiritual awareness, containment, vision, luxury, authenticity, truth, quality.

Negative: Introversion, decadence, suppression, inferiority.

The shortest wavelength is violet, often described as purple. It takes awareness to a higher level of thought, even into the realms of spiritual values. It is highly introversive and encourages deep

Contemplation or meditation. It has associations with royalty and usually communicates the finest possible quality. Being the last visible wavelength before the ultra-violet ray, it has associations with time and space and the cosmos. Excessive use of purple can bring about too much introspection and the wrong tone of it communicates something cheap and nasty, faster than any other colour.

ORANGE.

Positive: Physical comfort, food, warmth, security, sensuality, passion, abundance, fun.

Negative: Deprivation, frustration, frivolity, immaturity.

Since it is a combination of red and yellow, orange is stimulating and reaction to it is a combination of the physical and the emotional. It focuses our minds on issues of physical

comfort - food, warmth, shelter etc. - and sensuality. It is a 'fun' colour. Negatively, it might focus on the exact opposite - deprivation. This is particularly likely when warm orange is used with black. Equally, too much orange suggests frivolity and a lack of serious intellectual values.

PINK.

Positive: Physical tranquility, nurture, warmth, femininity, love, sexuality, survival of the species.

Negative: Inhibition, emotional claustrophobia, emasculation, physical weakness.

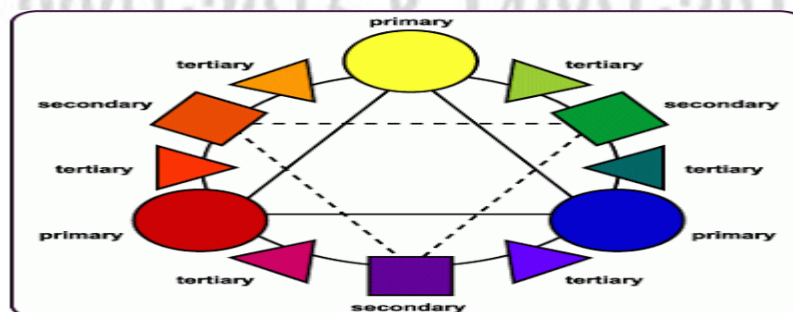
Being a tint of red, pink also affects us physically, but it soothes, rather than stimulates. (Interestingly, red is the only colour that has an entirely separate name for its tints. Tints of blue, green, yellow, etc. are simply called light blue, light green...etc.) Pink is a powerful colour,

Psychologically. It represents the feminine principle, and survival of the species; it is nurturing and physically soothing. Too much pink is physically draining and can be somewhat emasculating. .

Color Wheel

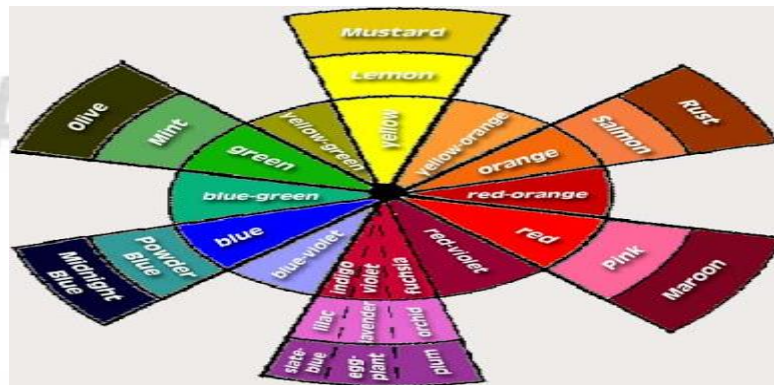
Color wheels which will make to understand the colors more effectively. There are many color wheels which exist and are accepted. But the color wheel here is the RYB color wheel. These are the colors which many artists use as primary colors for their painting. According to this color wheel Red, Blue and Yellow are the Primary colors and various secondary and tertiary colors can be derived by mixing these colors. Secondary colors are those which can be created by mixing two primary colors together. Tertiary colors are those which can be created by mixing a Primary and a Secondary color together

The Color Wheel



The Secondary colors here will be Green, Violet and Orange. And the Tertiary colors are as given below.

Particular chart



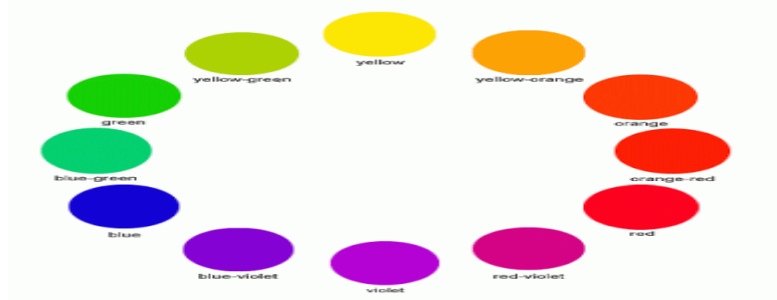
This chart shows some hues and Tints of the colors. Hues and Tints are the variations which can be derived from the same color. Ex. Pink is the hue of Red whereas Maroon is the Tint of Red. For those who wonder what is a Hue and a Tint, Hues are the color value of a color when it is mixed with the neutral color white. Tints are the color values of a color when it is mixed with the neutral color Black. Red when mixed with white gives you Pink whereas when mixed with Black it gives Maroon. This can be done with all the colors to get their various Hues and Tints.

Color Schemes:

Now that we have known something about colors we can actually use this information to enrich your homes with your imagination and creativity. Let us see the color schemes and how we can use them to make our homes better.

Analogous colors: Colors next to one another on the color wheel are called analogous. Analogous colors share a common color and usually appear to be in harmony. Ex. Green is made from a mixture of blue and yellow and is therefore analogous to blue and also to yellow.

Complementary Colors: Complementary colors are directly across from one another on the color wheel and share on common colors. Blue and orange are examples of complementary



NAAC ACCREDITED

Primary and secondary and Tertiary Colors Apart from these there are various color combinations which can be derived from this color schemes some color harmonies have been developed. But you must be careful in selecting the colors. Some of the color Schemes used at home is.

Monochromatic color Schemes:



A monochromatic scheme consists of different values of one color.

Analogous color Schemes:

Also called harmonious colors, are colors that are adjacent to each other on the color wheel. Some examples are green, light green, and yellow or red, orange and yellow.

Complementary color Schemes:

Complementary colors are colors that are opposite each other on the color wheel, such as blue and orange, red and green, purple and yellow. These colors, when used side-by-side, make each other appear brighter. When they are mixed, they neutralize each other.



Split-complementary color Schemes:

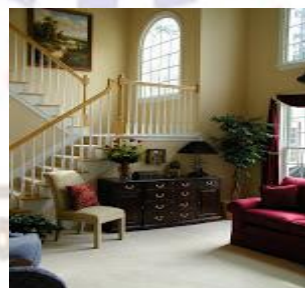
A color scheme that includes a main color and the two colors on each side of its complementary

Opposite colour of the scheme.



Triadic color Schemes:

A triadic color scheme consists of three colors, such as the basic triad of red, yellow and blue primaries



TYPOGRAPHY

In traditional typography, text is *composed* to create a readable, coherent, and visually satisfying that works invisibly, without the awareness of the reader. Even distribution of typeset material, with a minimum of distractions and anomalies, is aimed at producing clarity and transparency. Choice of typeface is the primary aspect of text typography—prose fiction, non-fiction, editorial, educational, religious, scientific, spiritual and commercial writing all

have differing characteristics and requirements of appropriate typefaces and fonts. For historic material established text typefaces are frequently chosen according to a scheme of historical *genre* acquired by a long process of accretion, with considerable overlap between historical periods.

Contemporary books are more likely to be set with state-of-the-art serif text fonts or book fonts with design values echoing present-day design arts, which are closely based on traditional models. With their more specialized requirements, newspapers and magazines rely on compact, tightly fitted seriffed text fonts specially designed for the task, which offer maximum flexibility, readability and efficient use of page space. Sans serif text fonts are often used for introductory paragraphs, incidental text and whole short articles. A current fashion is to pair sans-serif type for headings with a high-performance seriffed font of matching style for the text of an article. Typography is modulated by orthography and linguistics, word structures, word frequencies, morphology, phonetic constructs and linguistic syntax. Typography is also subject to specific cultural conventions. For example, in French it is customary to insert a non-breaking space before a colon (:) or semicolon (;) in a sentence, while in English it is not.

Color

In typography, *color* is the overall density of the ink on the page, determined mainly by the typeface, but also by the word spacing, leading and depth of the margins. Text layout, tone or color of the set text, and the interplay of text with the white space of the page in combination with other graphic elements impart a "feel" or "resonance" to the subject matter. With printed media typographers are also concerned with binding margins, paper selection and printing methods when determining the correct color of the page.

Readability and legibility

Legibility is primarily the concern of the typeface designer, to ensure that each individual character or glyph is unambiguous and distinguishable from all other characters in the font. Legibility is also in part the concern of the typographer to select a typeface with appropriate clarity of design for the intended use at the intended size. An example of a well-known design, Brush Script, contains a number of illegible letters since many of the characters can be easily misread especially if seen out of textual context.

Readability is primarily the concern of the typographer or information designer. It is the intended result of the complete process of presentation of textual material in order to communicate meaning as unambiguously as possible. A reader should be assisted in navigating around the information with ease, by optimal inter-letter, inter-word and particularly inter-line spacing, coupled with appropriate line length and position on the page, careful editorial “chunking” and choice of the text architecture of titles, folios, and reference links.

Some commonly agreed findings of legibility research include:

- Text set in lower case is more legible than text set all in upper case (capitals), presumably because lower case letter structures and word shapes are more distinctive.
- Extenders (ascenders, descenders and other projecting parts) increase salience (prominence).
- Regular upright type (roman type) is found to be more legible than italic type.
- Contrast, without dazzling brightness, has also been found to be important, with black on yellow/cream being most effective.
- Positive images. Black on white) are easier to read than negative or reversed . white on black). However even this commonly accepted practice has some exceptions, for example in some cases of disability.
- The upper portions of letters play a stronger part than the lower portions in the recognition

Readability can also be compromised by letter-spacing, word spacing, or leading that is too tight or too loose. It can be improved when generous vertical space separates lines of text, making it easier for the eye to distinguish one line from the next, or previous line. Poorly designed fonts and those that are too tightly or loosely fitted can also result in poor legibility.

Experimental typography

Experimental typography is defined as the unconventional and more artistic approach to setting type. Francis Picabia was a Dada pioneer in the early 20th Century. David Carson is often associated with this movement, particularly for his work in *Ray Gun* magazine in the 1990s. His work caused uproar in the design community due to his abandonment of standards

in typesetting practices, layout, and design. Experimental typography places emphasis on communicating emotion, rather than on legibility.

Display typography

19th century wanted poster for John Wilkes Booth (the assassin of U.S. President Abraham Lincoln) printed with lead and woodcut type, and incorporating photography. Display typography is a potent element in graphic design, where there is less concern for readability and more potential for using type in an artistic manner. Type is combined with negative space, graphic elements and pictures, forming relationships and dialog between words and images.

Color and size of type elements are much more prevalent than in text typography. Most display typography exploits type at larger sizes, where the details of letter design are magnified. Color is used for its emotional effect in conveying the tone and nature of subject matter.

Display typography encompasses:

- Book covers
- Typographic logos and word marks
- Packaging and labeling
- Graffiti
- Inscriptural and architectural lettering
- Poster design and other large scale lettering signage such as signage and billboards
- Business communications and advertising
- Kinetic typography in motion pictures and television, vending machine displays, online, and computer screen displays

Inscriptural and architectural letter types

The history of inscriptural lettering is intimately tied to the history of writing, the evolution of letterforms and the craft of the hand. The widespread use of the computer and various etching and sandblasting techniques today has made the hand carved monument a rarity, and the number of letter-carvers left in the USA continues to dwindle. For monumental lettering to be effective it must be considered carefully in its context. Proportions of letters need to be

altered as their size and distance from the viewer increases. An expert letterer gains understanding of these nuances through much practice and observation of their craft. Letters drawn by hand and for a specific project have the possibility of being richly specific and profoundly beautiful in the hand of a master. Each can also take up to an hour to carve so it is no wonder that the automated sandblasting process has become the industry standard.

To create a sandblasted letter, a rubber mat is laser cut from a computer file and glued to the stone. The sand then bites a coarse groove or channel into the exposed surface. Unfortunately, many of the computer applications that create these files and interface with the laser cutter do not have many typefaces available, and often have inferior versions of typefaces that are available. What can now be done in minutes, however, lacks the striking architecture and geometry of the chisel-cut letter that allows light to play across its distinct interior planes.^[1]

UNIT 2

- **Layout and its components**

Layout: Refers to the design and orderly formation (organization) of the various elements of an advertisement within specified dimensions.

The five elements of a layout are:

1. **Headline:** Not the largest or boldest on the page, but the focus message. The primary purpose of the headline is to command the reader's attention. The headline may announce something new and the text and graphic provide visual proof.
2. **Graphic:** Photograph or digital illustration. A picture is worth a thousand words, literally.
3. **Text:** The body copy is the informative or persuasive prose that elaborates on the central theme of the advertisement. Body copy is the proof of promise or product claims and the device that integrates headline with graphic. Text can be a story, bullet points or one line, even one word!
4. **Logo or Signature:** The tagline can include a company or product logo and a brand or company slogan. The ever-present logo can also be found within the graphic.
5. **Space:** Size of the advertisement — space is money! Billboard or postcard? Different layout requirements.

Analyzing Newspapers

A newspaper is a publication that is issued daily or weekly and includes local and international news stories, advertisements, announcements, opinions, cartoons, sports news and television listings. It is an important method of letting the public know everything that is happening in their local area and around the world. Even with the advancements in computer technology, newspapers continue to be an important aspect of everyday life. It is important to know the sections of the newspaper and what information each one contains. The front page has the most important stories of the day. Each story has its own "headline" and a "by-line" giving the name of the reporter who wrote the story.

- **Broadsheet and Tabloids Newspapers**

BROADSHEET

The term "broadsheet" is used both to refer to a generic paper size, and to specific types of publications which have historically been produced on broadsheets. The classic example of a broadsheet is a wide-circulation newspaper, with the broadsheet size being preferred by many newspaper publishers. Newspapers which are intended to act as major news authorities are classically printed on broadsheet-sized pieces of paper. As a general rule, the sheets are vertically long and short horizontally, with a length of at least 22 inches (56 centimeters) and a width which can vary. In a full broadsheet, a sheet of paper is printed and folded to create four pages, a front and back and two inner pages. A half broadsheet is a single piece of paper printed on both sides with no fold. For convenience in distribution, broadsheets are often folded in half lengthwise, but the fold does not impact the page count.

Tabloid

A tabloid is both a paper size and a term for the style of the newspapers that tend to use that format. Tabloid is the smaller of the two standard newspaper sizes; the larger newspapers are called broadsheets. The name seems to derive from a pharmaceutical trademark meaning compressed tablet, and has been applied to other small things. Tabloids tend to emphasize sensational stories and are reportedly prone to create their news if they feel that the subjects cannot, or will not, sue for libel. In this respect, much of the content of the tabloid press could be said to fall into the category of junk food news. The biggest tabloid by circulation in India is *mid day*.

NEWSPAPER LAYOUT

Byline: tells who wrote the story; may include the writer's title.

Classified ad: an ad that appears in the classified or "want ad" section of the newspaper.

Column: a vertical division of the layout that helps give structure to the pages. Newspaper stories and images are measured in column inches: the number of columns wide by the number of inches long.

Cutline/caption: explains what is happening in a photograph or illustration. The use of "cut" dates back to a time when images in the newspaper were printed from carved wood and etched metal. A cutline or caption sometimes may include a photo credit, the name of the person who took the picture.

Dateline: the location (and sometimes the date) from which a story was sent, usually given at the beginning of a story. The term was first used at a time when news often took days to reach a reader, so the date and location of the event were included in the story.

Editorial: a type of story on the editorial page that expresses an opinion of the newspaper and encourages the reader to take some action.

Flag: a display used by a newspaper to indicate section pages or special page

Logo/Plate name: combination of typography and artwork – identity of newspaper

Folio line: the date and page number that appears at the top of each newspaper page.

Headline: large type written and designed to summarize a story and get the reader's attention.

Index: tells the reader where regularly featured pages, such as sports, weather and local news, can be found

Jump line: the line that tells the reader on which page the story is continued.

Lead: the beginning of the story, which summarizes it and/or grabs the reader's attention

Masthead: the formal statement of the newspaper's name, officers, management and place of publication. It usually appears on the editorial page

Advertisement layout

Following are the basic elements of advertise layout

1. Border. Borders should complement the look that you are developing with your ad and should never be the most prominent part of your ad Straightforward and simple is best.

2. Heading. "The headline is a key part of the sales message; no matter how well the ad is presented, following the headline, subheads that either clarify or amplify the thought in the

headline. Subheads should be handled in much the same way as headlines, but are visually weighted somewhere between the body copy and the heading.

3. Illustrations. A highly effective way to draw the reader's attention to an ad is with the illustration. Studies have shown that an ad with an illustration that takes up 50 percent or more of the ad space increases readership by as much as 37 percent.

4. Price- Price is an important element in a layout. Many local advertisers build their ads around the price. Accent price in several ways: (1) as part of the heading, (2) the core the ad is built around, (3) preceding the copy, and (4) in the text space.

5. White space. Use as much white space. It minimizes distraction and draws attention to what matters most

6. Body copy. Body copy expands benefits offered in the headline. The power of well written advertising copy is proven by the billions of rupees of sales directly resulted from great newspaper advertising..

7. Signature. The signature is often a logotype. Though often used synonymously with logo, signature means the name of the advertiser in any form, and unlike the logo, may change form from one ad to the next. Remember not to let the signature overpower other important aspects.

8. The one second test. The one second test is a way of determining whether a reader can tell at a glance what the advertiser is selling. You should be able to look at a layout for a second, then close your eyes and recall its sales message. If you didn't get the message, you need to improve the layout. Another factor that affects eye appeal is concentration, grouping your selling points into display headings and text masses.

9. Color. Try to achieve contrast in layout by effective use of different size type, bold type and color. If you can, try to fit color into your advertising budget. Introducing color increases impact.

10. Creativity. Simplicity, focal point and sequence in mind, will be appealing to the eye. However, some ads are more visually appealing than others.

Visuals: Physical forms, functions & editing

The primary purposes of Visuals are

Create a clear visual hierarchy of contrast, so you can see at a glance what is important and what is peripheral

- Define functional regions of the page

- Group page elements that are related, so that you can see structure in the content

A simple page grid establishes discrete functional areas, and adequate negative space defines the figure-ground relationships for the page. The page uses familiar principles of page layout, and users can easily predict the location of major content and functional elements. As you design the html for menu lists, content lists, page header graphics, and other design elements, always consider the spacing, grouping, similarity, and overall visual logic of the patterns you create on the page so that you provide easily seen structure, not confusing detail. Proximity and uniform connectedness are the most powerful Gestalt principles in page layout; elements that are grouped within defined regions form the basis for content modularity and “chunking” web content for easy scanning. A well-organized page with clear groups of content shows the user at a glance how the content is organized and sets up modular units of content that form a predictable pattern over pages throughout the site.

Consistency

Establish a layout grid and a style for handling your text and graphics, and then apply it consistently to build rhythm and unity across the pages of your site. Repetition is not boring; it gives your site a consistent graphic identity that creates and then reinforces a distinct sense of “place” and makes your site memorable. A consistent approach to layout and navigation allows users to adapt quickly to your design and to predict with confidence the location of information and navigation controls across the pages of your site.

Contrast

The primary task of graphic design is to create a strong, consistent visual hierarchy in which important elements are emphasized and content is organized logically and predictably. Graphic design is visual information management, using the tools of page layout, typography, and illustration to lead the reader’s eye through the page. Readers first see pages as large masses of shape and color, with foreground elements contrasting against the background field. Then they begin to pick out specific information, first from graphics if they are present, and only after this do they start parsing the harder medium of text and begin to read individual words and phrases.

Color and contrast

Color and contrast are key components of universal usability. Text legibility is dependent on the reader's ability to distinguish letterforms from the background field. Color differentiation depends mostly on brightness and saturation. Black text on a white background has the highest level of contrast since black has no brightness and white is all brightness. Hue is also a factor, with complementary colors, such as blue and yellow, producing the greatest contrast. Be sure your color choices do not make it hard for users to distinguish text from background. Also, never forget that almost 10 percent of male readers have some trouble distinguishing fine shades of red from shades of green.

Contrast variability

Web pages viewed on mobile devices are usually compromised by the mobile environment: small screens, tiny text, lack of optimal screen resolution and color, and sun or other lighting glare all degrade the legibility of web pages seen outside the office or home environment. Even many laptops have displays that don't do a good job of showing fine color or shade distinctions, and the colors on pages viewed via computer projector are normally washed out. Test your designs on a number of devices and laptops and in a variety of conditions, especially if you are using subtle colors to define important page functions or content. In general it's best to use a more robust, high-contrast typography color scheme.

Avoid overusing contrast

Horizontal rules, decorative graphic bullets, prominent icons, and other visual markers have their occasional uses, but apply each sparingly (if at all) to avoid a patchy and confusing layout. The tools of graphic emphasis are powerful and should be used only in small doses for maximum effect. Overuse of graphic emphasis leads to a "clown's pants" effect in which everything is equally garish and nothing is emphasized.

White space

All graphic design is ultimately the management of white space—the ground field behind all figure elements on the page. To understand graphic design, you must appreciate that the ground field around page elements is as active and important a part of the design as any

figure element on the page. Filling all the white space on a page is like removing all the oxygen from a room—an efficient use of space perhaps, but decidedly difficult to inhabit.

Style

The graphic and editorial style of your web site should evolve as a natural consequence of consistent and appropriate handling of your content and page layout. Prefer the conventional over the eccentric, never let the framing overwhelm the content, and remember that the best style is one that readers never notice—where everything feels logical, comfortable (even beautiful) but where a heavy-handed design never intrudes on the experience.

Simplicity

Stick with a simple language and navigation applied consistently throughout your site, and everyone will benefit. A model of simple, clear design, with minimal but highly functional page framing and interface elements

2. Poster Design

Posters take special considerations with both design and printing because of their unique nature. Viewers will often only take a quick glance at a poster as they are passing by, so your poster must be designed and printed correctly to capture attention. Although the layout can vary somewhat depending on the purpose

General fundamentals in design and print appropriate for any type of poster

Choose eye-catching colors and images. Poster must have both vivid colors and a powerful image to catch the eye of the passer-by. The color of your text needs to contrast well with your background to be readable. If you are using more than one color, be consistent. For example, use one color for the headline, another for the background, and another for the text. No matter the amount of images you need, they need to be both engaging and relevant to your message. Viewers notice images first, so yours should evoke curiosity or create emotion so as to lead the viewer to read your text

Create strong-impact copy. A bold headline, readable fonts, and a unique message are three aspects necessary for creating a lasting impression on viewers. Make your headline the largest sized text on the poster, generally at least 34 points. Although you want an interesting

font, make sure that it is readable. Usually, a Sans Serif font is used for the headline, and a Serif font for the body text. If your message is the same as everyone else's, then viewers won't remember what you had to say later. Therefore, your message should be one-of-a-kind, interesting, and emotional to create a lasting impression

Keep your design simple. Limit your colors, fonts, images, and information so as not to overwhelm the viewer. A complicated design will distract the viewer from your message. Generally, posters contain only two or three colors and two or three fonts and styles. The amount of images varies among posters, anywhere from a single photograph or design to a picture for every step, such as in instructional posters. Include only the most necessary information, usually a headline, event info and basic contact info. Basically, your focus needs to be on creating an impact, not cramming as much information as possible onto the poster.

Incorporate professional printing aspects. Full bleed, four color printing, image resolution, and format are a few necessary items for printing a professional poster. Full bleed printing means that your image design extends beyond the desired size of the poster. Four color printing is what professional printers use to create high quality colors, so make sure to find a four color (full color) printing company for colors with the most depth. All of your images need to be at 300 dpi or higher before you incorporate them into your poster design to avoid a blurry or pixilated effect. Finally, format considerations include choosing the right size for the locations in which you plan to hang your posters, the right paper type for weather-proofing or easier transportation, and a glossy coating for making your images more vivid

3. Logo Design

Following are the basic steps of logo design

1: Defining the problem and understanding the goal

Getting the right amount of details and having a clear understanding of a client's problems and goals from the beginning is the most important factor when starting a new logo design.

2: Research

After receiving the Logo Handout and initiating phone conversation to get additional details the handout did not provide, I begin researching their company and competitors to get a better feel for their market – this helps in the overall look and message the final logo conveys.

4: Sketching and mind mapping

This allows brain to moving in the right direction and get down as many ideas as possible. It takes more time to execute ideas and one can tend to pay more attention to minuet details early on. Mind mapping also helps in exploring and growing your topic. one can easily expand upon ideas and keywords. Consider it the sketching of keywords.

5: Digital implementation

Take ideas to the computer. Use Adobe Lines and shapes in Illustrator. Use vectors that are easily scalable and retain consistent clarity.

6: Client feedback

Working closely with the clients is not only essential but without a doubt helps in the process of creating a logo that represents them and their company.

7: More digital implementation

After some client feedback back to the computer and make changes or provide additional samples. This gives the chance to take in more ideas from the client and understand their vision more clearly after the initial feedback.

8: Color and typefaces

Use color variations and typefaces that work well with the mark and company's message.

9: Final revisions

Make any additional minor changes, if need be. At this stage I'll also mock-up what their new logo will look like on their existing website or stationery. This helps the clients to see how the logo works as a collective, not just a stand alone object

4. Brochure Design

Brochure is going to hit the mark and really engage with their target audience.

1. Audience understands who your target audience is? Gender, age and how the product or service fulfils their needs should all colour the message, design, tone and language of your brochure. Create a profile of target audience to use throughout the process.

2. Purpose Get a clear understanding on the role your brochure should fulfill. It is important to understand them all so you can ensure the brochure fulfils them adequately.

4. Copywriting It needs to speak in the language of the customer, inform them, influence them, build your brand in their minds and drive them to your predetermined action It's a tricky proposition and requires experience and time,

5. Design/Layout Design carries the majority of the meaning and message of the brochure, the design dictates its pull on the customer and usability – and supports and encourages. The basic layouts, is usually ensuring the brochure is supplied in a format which brochure printer can use.

6. Check again. Quality proofing is just as important as quality writing and designing. Edit unnecessary words and to look over and suggest to check key details.

7. Brochure Printing Find a quality, service-oriented commercial printing partner who will quickly resolve any issues and delivers a quality product.

Unit 4

Basics of Desktop Publishing

Desktop publishing is the use of the computer and software to create visual displays of ideas and information Desktop publishing refers to the act of using software on a personal computer to combine mixed-media elements, such as text, photos, or charts, into printable documents. Once created, these documents can either be printed .the basics of DTP are

Hardware Software

2. Printing process

When we are talking about business printing, there are basically three printing processes to choose from; Letterpress, Offset and Digital. Screen printing is all viable printing. Letterpress is the process of running inked rollers over lead type or dies and then in a clamshell type method pressing the image onto the paper. This lends itself to a very unique “look” and that look is becoming popular with certain designers. It is especially popular in the invitation market. Letterpress can also be used for other things such as foil stamping, die cutting, numbering and scoring. The Offset printing process is pretty straight forward. A “plate” is created with a positive image on it. That plate is loaded onto the press where ink is placed on the image. The image is then transferred to a rubber “blanket”. Finally, the paper is passed between the blanket cylinder and the “impression” cylinder and the image is transferred to the paper. Originally, the plates were created from a photo negative with the image being “burned” onto the plate. Today, most printers create their plates digitally eliminating the need for a negative.

Digital printing is exactly that, a digital file is processed through a Raster Image Processor (RIP) and then sent to what looks and functions like a big copy machine. Digital printing uses toner not ink. However, these are not just color copiers. The higher end machines can produce images that are better than even the best Offset presses.

The biggest difference in the two processes is without a doubt, make-ready and cleanup. With Offset, make-ready and cleanup are very time consuming and expensive.. In the digital world, there is little to no make-ready however the run costs per piece are higher than Offset and those costs remain the same regardless of quantity, so the shorter the run, the better the price for Digital.

3. Printing Methods - Letter Press, Screen, Offset,

1. Letterpress Printing Process Overview

Letterpress is the oldest method of printing with equipment and images printed by the "relief" type printing plates where the image or printing areas are raised above the non-printing areas. The use of letterpresses is on the decline being replaced with faster and more efficient printing presses such as the offset lithographic press or the flexographic press. The amount of

setup required to prepare the equipment to print a job is significant. For example, the image must be metal cast prior to print versus offset printing plates which are comparatively cheaper and require less time to make.

Platen-type Letterpress Printing

A platen press is made up of two flat surfaces called the bed and the platen. The platen provides a smooth backing for the paper or other substrate that is to be printed. The raised plate (image to be printed) is locked onto a flat surface. The plate is inked, the substrate is then placed on another flat surface called the bed and pressed against the inked plate producing the impression.

Flat-Bed Cylinder Letterpress Printing

Flat-bed cylinder presses use either vertical or horizontal beds. The plate is locked to a bed which passes over an inking roller and then against the substrate. The substrate passes around an impression cylinder on its way from the feed stack to the delivery stack. Another way of describing this is that a single revolution of the cylinder moves over the bed while in a vertical position so that both the bed holding the substrate and cylinder move up and down in a reciprocating motion. Ink is supplied to the plate cylinder by an inking roller and an ink fountain. The presses can print either one or two-color impressions.

2. SCREEN PRINTING

The screen needs to be placed on the press and squared to the shirt board. This is as simple as placing a t-square under the frame and looking through the screen to square the image on the frame to the edge of the board. Now when you make a print it will be straight to the board. When printing multi-color prints on light shirts you generally print the lightest color to darkest color or the smallest print area to the largest area. This sequence, along with the right ink will help minimize ink picking up on the screen bottoms. This is called build-up and is a common problem in multi-color printing. The easiest way to line-up screens on a multi-color print is to make a print of the outline or main color and just line-up the other screens to the print.

3. Offset printing

The Offset printing process is pretty straight forward. A “plate” is created with a positive image on it. That plate is loaded onto the press where ink is placed on the image. The image is then transferred to a rubber “blanket”. Finally, the paper is passed between the blanket cylinder and the “impression” cylinder and the image is transferred to the paper. Originally, the plates were created from a photo negative with the image being “burned” onto the plate. Today, most printers create their plates digitally eliminating the need for a negative.

4. Paper and Finishing

About the Paper

A Paper has three possible finishes:

Uncoated which has a finish feeling very slightly smoother than standard photocopy paper

Matte also called Satin coated, which is smoother but with a dull, or barely shiny finish

Gloss coated, which is smooth and with a glossy finish, not unlike the text of a glossy magazine

uncoated stocks

Easy to write on, and are generally for stationery. The lighter weights are called budget stocks, and are usually what's used for the text pages of booklets and similar. Heavier weights are designed especially for digital printer, and have excellent colour reproduction and write ability.

Coated stocks

smoother, and if they are being conventionally printed show richer, more vibrant colour because the ink sits on the surface coating and doesn't sink into the paper fibre Digital printing uses toner that melts into the surface of the paper, so people choose coated stock not for the vibrancy of colour but for the feel and look of the stock for their job.

Finishing Options Scoring

Scoring means mechanically creasing a job. It prevents thick stock from surface splitting along a fold, leaving a ragged, unsightly edge. Greeting cards and covers are scored before being folded.

Folding

Folding machines produce a clean, accurate fold. When specifying multiple folding for a job for example an A4 sheet folded twice down to DL size always consider which way a reader will view your job as it unfolds again - a tri-fold also known as a roll fold unfolds differently to a z-fold. Both cost the same.

Bindings

Prefer steel wire binding over plastic comb binding. Comb binding is not particularly robust, and barely cheaper than the stronger but more compact wire binding.

Saddle stitching

Saddle stitched jobs have two steel staples in the up to 70 pages can be saddle stitched, after which they're too thick for the staples to be effective.

Perfect Binding

A perfect bound book needs to be at least 60 pages thick to be effectively bound.

Lamination

Lamination offers much more substantial protection to a piece as a whole. Use it on business cards and similar items; Encapsulation puts a piece in a sandwich of two pieces of polycarbonate. It's tough, waterproof and great for menus and other pieces that need to look good. Care needs to be taken with lamination of digital print.

PERSONALITY DEVELOPMENT (107)

Personality Development

Personality is the sum total of ways in which an individual reacts and interacts with others.

Personality is generally defined as the deeply ingrained and relatively enduring patterns of thought, feeling and behavior. In fact, when one refers to personality, it generally implies to all what is unique about an individual, the characteristics that makes one stand out in a crowd. Personalities is the sum total of individual's Psychological traits, characteristics, motives, habits, attitudes, beliefs and outlooks.

Personality determinants:

Heredity: Heredity refers to those factors that were determined at conception. Physical structure, facial attractiveness, gender, temperament, muscle composition and reflexes, energy level, and biological rhythms are characteristics that are generally considered to be either completely or substantially influenced by who your parents were, that is by their biological, physiological and inherent psychological makeup.

Environment: The environmental factors that exert pressures on our personality formation are the culture in which we are raised, our early conditioning, the norms among our family, friends and social groups, and other influences that we experience.

Situation: A third factor, the situation, influences the effects of heredity and environment on personality. An individual's personality although generally stable and consistent, does change in different situations. The varying demand of different situation calls forth different aspects of one's personality. We should not therefore look upon personality patterns in isolation.

Types of Personality:

Extrovert personality- this type has the tendency to live mostly outside the like to live with others. Those individuals are highly socialized and have contact with outside people in the society. Introvert Personality- introvert personality is opposite to extrovert. Those people are always live alone in their rooms and do not want to go outside. They have their own imaginary world. Ambivert Personality- between extrovert and introvert personalities there is a third one type called ambivert. People belonging to this type enjoy both the groups and

attend them. They have middle mind and want to live in both parties. Sometimes they join outside people but sometimes they live in their own rooms.

Developing Positive Personality:

1. Subconscious Programming-

Most of us sometimes get programmed / conditioned by a wrong messages that “ do not do that”, “don’t take the risk”, “you cannot do that” you are not good in ...and so on..... You can imagine the bad effect such message can have on any person.

Our Conscious Mind is like a watch man. And the Subconscious Mind is a store of all the previously programmed or conditioned information / knowledge/ believes. Now programming personality means putting positive believes/ information into the store without the knowledge of the watchman (conscious mind).

2. Reinforced Programming / Conscious Programming-

Auto suggestion and Repetition of the positive traits despite negative response from comparison with the store house also gives success in programming for personality traits.

Auto-suggestion is a statement made in the present tense, of the kind of person you want to be. Autosuggestion is like a commercial about “Super You”, or “Future Super You” for yourself what you want to be or achieve. They influence both your conscious and subconscious mind in the long run shaping your personality and attitude. Auto-suggestions are the conscious way to programme the subconscious mind for positive traits. It is the effective method of voluntary development of positive traits and attitudes.

3. Defensive Approach-

One of this type of approach is protest or deny the negative traits at it’s very beginning of the entering in the subconscious store. And the second is to consciously avoid this type of environment or situation. In real life situation it is very difficult because it may lead to confrontation and argument or Inaction.

Another problem in this is that most of us have some negative traits previously in our store house due to our past experience and conditioning.

4. Imaginary Anchoring or Invisible Counseling Committee-

While watching a picture we anchor the Hero, placing ourselves in place of hero. Similarly we can anchor Great men in imagination and let them shape our personality.

Another is the Invisible Counseling Committee comprising of great personalities of your choice. We can counsel from these great minds at times or situation.

5. Physical Action / Body Language Approach-

In general it is the positive practice or experiencing desired traits whether the desired perfection achieved or not. It is generally said that our personality traits control our body language. But it is a fact that the reverse is also true. This means we can change our negative traits towards positive traits by consciously practicing the body language for positive traits.

SWOT Analysis:

SWOT stands for: **Strength, Weakness, Opportunity, and Threat**. A SWOT analysis guides you to identify your organization's strengths and weaknesses (S-W), as well as broader opportunities and threats (O-T). Developing a fuller awareness of the situation helps with both strategic planning and decision-making. The SWOT method was originally developed for business and industry, but it is equally useful in the work of community health and development, education, and even for personal growth. SWOT is not the only assessment technique you can use. The strengths of this method are its simplicity and application to a variety of levels of operation.

A SWOT analysis can offer helpful perspectives at any stage of an effort. You might use it to:

- Explore possibilities for new efforts or solutions to problems.
- Make decisions about the best path for your initiative. Identifying your opportunities for success in context of threats to success can clarify directions and choices.
- Determine where change is possible. If you are at a juncture or turning point, an inventory of your strengths and weaknesses can reveal priorities as well as possibilities.
- Adjust and refine plans mid-course. A new opportunity might open wider avenues, while a new threat could close a path that once existed.

SWOT also offers a simple way of communicating about your initiative or program and an excellent way to organize information you've gathered from studies or surveys.

Johari Window:

The method of conveying and accepting feedback is interpreted in this model. A Johari is represented as a common window with four panes. Two of these panes represent self and the other two represent the part unknown to self but to others. The information transfers from one pane to the other as the result of mutual trust which can be achieved through socializing and the feedback got from other members of the group.

1. **Open/self-area** – Here the information about the person his attitudes, behaviour, emotions, feelings, skills and views will be known by the person as well as by others. This is mainly the area where all the communications occur and the larger the arena becomes the more effectual and dynamic the relationship will be. ‘Feedback solicitation’ is a process which occurs by understanding and listening to the feedback from another person. Through this way the open area can be increased horizontally decreasing the blind spot. The size of the arena can also be increased downwards and thus by reducing the hidden and unknown areas through revealing one’s feelings to other person.

2. **Blind self or blind spot** – Information about yourselves that others know in a group but you will be unaware of it. Others may interpret yourselves differently than you expect. The blind spot is reduced for an efficient communication through seeking feedback from others.

3. **Hidden area** – Information that is known to you but will be kept unknown from others. This can be any personal information which you feel reluctant to reveal. This includes feelings, past experiences, fears, secrets etc. we keep some of our feelings and information as private as it affects the relationships and thus the hidden area must be reduced by moving the information to the open areas.

4. **Unknown area** – The Information which are unaware to yourselves as well as others. This includes the information, feelings, capabilities, talents etc. This can be due to traumatic past experiences or events which can be unknown for a lifetime. The person will be unaware till he discovers his hidden qualities and capabilities or through observation of others. Open communication is also an effective way to decrease the unknown area and thus to communicate effectively.

Telephone Etiquette:

Although telephone has become one of the necessities of everyday life, people often forget about the etiquettes that need to be followed while making and receiving calls. It is very important to take care of the surroundings, while talking on the telephone, because your conversation might be disturbing, or simply annoying, to the people around you. Telephone etiquette tips not only apply to business calls, following it is also vital if you are talking to your close friends or acquaintances. Go through the following lines and check out the telephone etiquette tips given below.

Common Phone Etiquettes

- ❖ Do not talk loudly on the phone, especially when you are in a public place.
- ❖ Either switch-off or put your phone on a silent mode, when you are in a cinema hall, library, hospital, religious places or other restricted areas, where phone calls are not allowed.
- ❖ When you are at a business meeting, it is better to put your phone on silent mode.
- ❖ If you get a call in a meeting, disconnect the phone and call the person after the meeting is over. If the call is urgent, go outside the room and talk.
- ❖ When you are at your workplace, it is suggested to receive and make calls only during breaks. If it is an important call, you may either decrease your volume or answer the call after leaving your desk.
- ❖ Do not play loud ring tones at the work or public places.
- ❖ Talk in a polite, cool and friendly tone, when you are on the phone.
- ❖ Never interrupt a person when he/she is speaking on the phone.
- ❖ It is always nice to answer business calls with a greeting. Say "Good Morning/Afternoon/Evening", your name, and then proceed.
- ❖ While attending a business phone, you should be legible - speak slowly and clearly.
- ❖ While talking on the phone, make sure that you speak quite clearly. Speaking clearly reduces the need to repeat your words time and again.
- ❖ Avoid eating chewing gum or munching anything else, when you are talking to a person on the phone.
- ❖ It makes hard for the other party to understand what you are saying.
- ❖ Wrong numbers should be dealt with decently. People often lose their temper, when they receive wrong calls.

- ❖ It is considered impolite to hang up without saying goodbye. Unless the person on the other end is being rude or abusive, it is always right to end the call with a greeting - a simple bye!
- ❖ Never be rude to a caller, even if he/she uses abusive words. In this case, you should disconnect the call wisely. Say something like, "I am sorry, I have to end up the call now", and then hang up.
- ❖ Whether he/she is your friend, acquaintance, business partner or workplace colleague, you should consider the time of calling a person.
- ❖ You should be considerate enough not to call a person during the peak working hours.
- ❖ Do not put a caller on hold for a long time. If you have to, be sure to check back within few minutes, as to whether he/she would like to continue to be on hold or not.

Intrapersonal communication is language use or thought internal to the communicator. Intrapersonal communication is the active internal involvement of the individual in symbolic processing of messages. The individual becomes his or her own sender and receiver, providing feedback to him or herself in an ongoing internal process. It can be useful to envision intrapersonal communication occurring in the mind of the individual in a model which contains a sender, receiver, and feedback loop. Interpersonal Speaking Verbal communication is an essential part of business and when it is executed correctly, good things happen.

Because speaking is such an indelible activity, we tend to do it without much thought. But, that casual approach can be a problem in business. Speaking can be used as a tool to accomplish your objectives. But, first you must break the habit of talking spontaneously without planning what you're going to say or how you're going to say it. You must learn to manage the impression you create by consciously tailoring your remarks and delivery style to suit the situation.

Here are some things which will make you an effective communicator:

- Remember to become aware of what you are saying.
- Apply the same process you use in written communication when you are communicating orally.
- Before you speak, think about your purpose, your main idea, and your audience.
- Organize your thoughts in a logical way.

- Decide on a style that suits the occasion and then edit your remarks mentally.
- As you speak, watch the other person to see whether your message is making the desired impression. If not, revise it and try again.
- Remember that various situations call for different speaking styles, just as various writing assignments call for different writing styles

Inter-Cultural Communication

Inter-cultural communication is about dealing with people from other cultures in a way that minimizes misunderstandings and maximizes your potential to create strong Inter-cultural relationships. Here are some simple tips to help you improve your Inter-cultural communication skills:

Slow Down

Even when English is the common language in an Inter-cultural situation, this does not mean you should speak at normal speed. Slow down, speak clearly and ensure your pronunciation is intelligible.

Separate Questions

Try not to ask double questions such as, “Do you want to carry on or shall we stop here?” In an Inter-cultural situation only the first or second question may have been comprehended. Let your listener answer one question at a time.

Avoid Negative Questions

Many Inter-cultural communication misunderstandings have been caused by the use of negative questions and answers. In English we answer ‘yes’ if the answer is affirmative and ‘no’ if it is negative. In other cultures a ‘yes’ or ‘no’ may only be indicating whether the questioner is right or wrong. For example, the response to “Are you not coming?” may be ‘yes’, meaning ‘Yes, I am not coming.’

Take Turns

Inter-cultural communication is enhanced through taking turns to talk, making a point and then listening to the response.

Write it down

If you are unsure whether something has been understood write it down and check.

Be Supportive

Effective Inter-cultural communication is in essence about being comfortable. Giving encouragement to those with weak English gives them confidence, support and a trust in you.

Avoid Slang

Even the most well educated foreigner will not have a complete knowledge of slang, idioms and sayings.

The danger is that the words will be understood but the meaning missed.

Watch the humor

In many cultures business is taken very seriously. Professionalism and protocol are constantly observed. Many cultures will not appreciate the use of humor and jokes in the business context. When using humor think whether it will be understood in the other culture. For example, British sarcasm usually has a negative effect abroad.

Maintain Etiquette

Many cultures have certain etiquette when communicating. It is always a good idea to undertake some Inter-cultural awareness training or at least do some research on the target culture.

Resume Writing:

Regardless of your experience, qualifications or intelligence, you'll still need to apply for jobs and pass through the selection procedure. To apply for jobs you need to write a resume. Your resume is made up of:

- An accurate summary of your credentials
- Education, achievements, job experience and goals
- It should flow naturally and be easy to read
- It should be based on a particular format.

Depending on their personal circumstances, people have different reasons to write a resume. It's important you have a clear idea of why you are writing a resume before you start as this will help you choose the correct resume style.

You want to write your resume because:

- You're applying or looking for a new job in the same industry / area.
- You're applying or looking for a new job in a different industry / area.
- You would like to group your experience / qualifications in one document.
- You were asked to provide a copy of your resume.

A resume must contain accurate information. For this reason, it's a good idea to keep your resume updated after each major task, accomplishment or qualifications received. Keep up to date with all your job contracts, qualifications and job descriptions.

The following will help you to write your resume.

- Contracts
- Job Descriptions
- Periodical Performance Reviews
- Letters of Reference
- Letters of Appreciation
- Qualification Certificate's

The resume should do the following:

Create a positive first impression. This is done by showcasing your communication skills and making the resume easy to read. The resume should be succinct and easy to follow.

Tell who you are. When you are writing your resume, you are telling the reader who you are and why they should consider you for a position.

Describe what you have learned. Especially for a new grad, your resume should highlight the courses and projects that are applicable for the job you hope to be hired for.

List your accomplishments. Your resume should highlight any special accomplishments you have achieved. If you made a 4.0 while working full time, were awarded a special scholarship, or received special recognition of some kind, it should be listed under your accomplishments.

In order to make your resume pleasant and easy to read, you will want to follow some resume format guidelines. The resume format is important because you want to make sure to keep the reader's interest and, ultimately, be called for the interview. A poorly formatted resume, one that is hard to read, contains many errors, or doesn't flow well, is not likely to accomplish your goal.

Offline Writing:

With the advent of email, it is becoming less and less common to write letters, but the few letters that you will write will probably be very important ones, such as covering letters for job applications, covering letters for questionnaires or surveys which are part of your research, or letters of complaint to your bank manager.

It is very important, therefore, that your letters have the desired effect on the reader. In order to achieve this, they should be:

- correct format
- short and to the point
- relevant
- free of any grammatical or spelling mistakes
- polite, even if you're complaining
- well presented

Online Writing:

Online etiquette is ingrained into culture; etiquette in technology is a fairly recent concept. The rules of etiquette that apply when communicating over the Internet or social networks or devices are different from those applying when communicating in person or by audio (such as telephone) or videophone (such as Skype video). It is a social code of network communication. Communicating with others via the Internet without misunderstandings in the heat of the moment can be challenging, mainly because facial expressions and body language cannot be interpreted in cyberspace. Therefore, several recommendations to attempt to safeguard against these misunderstandings have been proposed.

Time management:

Time management is commonly defined as the various means by which people effectively use their time and other closely related resources in order to make the most out of it.

Benefits of Time Management:

The main benefit of effective time management is that it can drastically improve the quality of your life.

A few common problems that can be solved with effective time management.

Reduce frustration and Anxiety

Many of the frustrating situations can be avoided with effective planning and organizing techniques. When you have overcome frustration, it is a lot easier to release the full power of your creativity and productivity.

Get a sense of achievement and piece of mind

Much of dissatisfaction and anxiety comes from that you are not sure where you are going, or you feel like you are going nowhere. Effective time management includes smart goal setting techniques, which will help you to realize where you are going and to see the optimal path there.

Open yourself to more satisfaction

We are often burdened by subconscious guilt for those undone things we think we should be doing or should have done. With effective time management you learn to overcome procrastination and you learn to prioritize. This will keep you feeling that you did most of the important things you possibly could do. That makes you more confident and decisive in your choices, leaving less space for guilt or dissatisfaction.

Increase your energy level

The undone things circulating in your mind cost you much more time and energy than the things you have done or are doing. With effective time management you get organized and unclutter your mind from those energy drains of unhandled things and "unfinished businesses". You will experience much higher energy level.

Get more of quality time

There are many things that don't get you much forward, but you still have to do them to survive.

Take eating for example. Those maintenance tasks are a significant part of your total time spending.

Time management tools:

Time management starts with the commitment to change. Time management is easy as long as you commit to action. You can train others and improve your own time management through better planning; prioritizing; delegating; controlling your environment; understanding yourself and identifying what you will change about your habits, routines and attitude, conditioning, or re-conditioning your environment.

Keys to Successful Time Management

Self-knowledge and goals:

In order to manage your time successfully, having an awareness of what your goals are will assist you in prioritizing your activities.

Developing and maintaining a personal, flexible schedule:

Time management provides you with the opportunity to create a schedule that works for you, not for others. This personal attention gives you the flexibility to include the things that are most important to you.

Strategies on using Time:

- Develop blocks of study time
- Schedule weekly reviews and updates
- Prioritize assignments
- When studying, get in the habit of beginning with the most difficult subject or task
- **Develop alternative study places free from distractions** to maximize concentration
- **Use your time wisely**
- Think of times when you can study "bits" as when walking, riding the bus, etc.
- **Review studies and readings just before class**

- **Review lecture material immediately after class** (Forgetting is greatest within 24 hours without review)

Decision Making Process:

Identify Problems-

The first step in the process is to recognize that there is a decision to be made. Decisions are not made arbitrarily; they result from an attempt to address a specific problem, need or opportunity. A supervisor in a retail shop may realize that he has too many employees on the floor compared with the day's current sales volume, for example, requiring him to make a decision to keep costs under control.

Seek Information-

Managers seek out a range of information to clarify their options once they have identified an issue that requires a decision. Managers may seek to determine potential causes of a problem, the people and processes involved in the issue and any constraints placed on the decision-making process.

Brainstorm Solutions-

Having a more complete understanding of the issue at hand, managers move on to make a list of potential solutions. This step can involve anything from a few seconds of thought to a few months or more of formal collaborative planning, depending on the nature of the decision.

Choose an Alternative-

Managers weigh the pros and cons of each potential solution, seek additional information if needed and select the option they feel has the best chance of success at the least cost. Consider seeking outside advice if you have gone through all the previous steps on your own; asking for a second opinion can provide a new perspective on the problem and your potential solutions.

Implement the Plan-

There is no time to second guess yourself when you put your decision into action. Once you have committed to putting a specific solution in place, get all of your employees on board and

put the decision into action with conviction. That is not to say that a managerial decision cannot change after it has been enacted; savvy managers put monitoring systems in place to evaluate the outcomes of their decisions.

Evaluate Outcomes-

Even the most experienced business owners can learn from their mistakes. Always monitor the results of strategic decisions you make as a small business owner; be ready to adapt your plan as necessary, or to switch to another potential solution if your chosen solution does not work out the way you expected.

Conflict

Conflict is when two or more values, perspectives and opinions are contradictory in nature and haven't been aligned or agreed about yet, including:

- Within yourself when you're not living according to your values;
- When your values and perspectives are threatened; or
- Discomfort from fear of the unknown or from lack of fulfillment.

Conflict is inevitable and often good, for example, good teams always go through a "form, storm, norm and perform" period. Getting the most out of diversity means often-contradictory values, perspectives and opinions.

Conflict is often needed. It:

- ❖ Helps to raise and address problems.
- ❖ Energizes work to be on the most appropriate issues.
- ❖ Helps people "be real", for example, it motivates them to participate.
- ❖ Helps people learn how to recognize and benefit from their differences.
- ❖ Conflict is not the same as discomfort. The conflict isn't the problem - it is when conflict is poorly managed that is the problem.

Conflict is a problem when it:

- Hampers productivity.
- Lowers morale.
- Causes more and continued conflicts.
- Causes inappropriate behaviors.

Types of Managerial Actions that Cause Workplace Conflicts

- Poor communications
- Employees experience continuing surprises, they aren't informed of new decisions, programs, etc.
- Employees don't understand reasons for decisions, they aren't involved in decision-making.
- As a result, employees trust the "rumor mill" more than management.
- The alignment or the amount of resources is insufficient. There is:
- Disagreement about "who does what".
- Stress from working with inadequate resources.
- "Personal chemistry", including conflicting values or actions among managers and employees, for example:
- Strong personal natures don't match.
- We often don't like in others what we don't like in ourselves.
- Leadership problems, including inconsistent, missing, too-strong or uninformed leadership evidenced by:
- Avoiding conflict, "passing the buck" with little follow-through on decisions.
- Employees see the same continued issues in the workplace.
- Supervisors don't understand the jobs of their subordinates.

Deal With Conflict

1. There is no one best way to deal with conflict. It depends on the current situation. Here are the major ways that people use to deal with conflict.

A. Avoid it. Pretend it is not there or ignore it.

(a) Use it when it simply is not worth the effort to argue. Usually this approach tends to worsen the conflict over time.

2. Accommodate it. Give in to others, sometimes to the extent that you compromise yourself.

A. Use this approach very sparingly and infrequently, for example, in situations when you know that you will have another more useful approach in the very near future. Usually this approach tends to worsen the conflict over time, and causes conflicts within yourself.

3. Competing. Work to get your way, rather than clarifying and addressing the issue. Competitors love accommodators.

A. Use when you have a very strong conviction about your position.

4. Compromising. Mutual give-and-take.

A. Use when the goal is to get past the issue and move on.

5. Collaborating. Focus on working together.

A. Use when the goal is to meet as many current needs as possible by using mutual resources. This approach sometimes raises new mutual needs.

B. Use when the goal is to cultivate ownership and commitment.

Attitude:

“Attitude” frequently used in describing people and explaining their behavior. For example: “He has a poor attitude”. “I like her attitude”.

More precisely, an **attitude** can be defined as a persistent tendency to feel and behave in a particular way toward some object. For example George does not like working in the night shift. This shows that he has a negative attitude toward his work assignment.

Attitudes can be broken down into 3 basic components:

- Emotional
- Informational
- Behavioral

Emotional component:

The emotional component includes the person’s feelings or effect about an object, i.e. positive or negative.

Positive Attitudes: When an attitude towards a situation or subject is positive, then the person tends to be receptive and he makes an effort to understand.

Negative Attitudes: In these types of attitude the person develops barriers and filters, accept data and ideas selectively. The person rejects, ignores, minimizes some things and exaggerates others and criticizes destructively. This is because of previously accepted ideas with which the new ideas are incompatible.

Informational component:

It consists of beliefs and information the individual has about the object. It makes no difference whether or not this information is empirically real or correct. For example: a supervisor may believe that two weeks of training is necessary before a worker can operate particular equipment. In reality, the average worker may be able to operate the machine successfully after only four days of training. Yet the information the superior is using (that two weeks are necessary) is the key to his attitude about his training.

Behavioral component:

It consists of a person's tendency to behave in a particular way toward an object. For example: the supervisor in the above paragraph may assign two weeks of machine training to all his new employees. It is important to note that out of the three components of attitudes; only the behavioral component can be directly observed. One cannot see another person's feelings and informational component. The informational component that contains the beliefs about object provides the basis for attitude. One's feelings towards the object (the emotional component) are attitude itself. The behavioral intentions disrobe

Attitude Formation-

Attitudes are the results of beliefs. If employee believes that the current job will provide them with experience and training necessary to be promoted, the resulting job attitude will be positive. As a result the employee will want to stay with the organization (behavioral component) and will be as productive as possible (actual behavior).

Factors of Attitude

Environment

This consists of home, school then the work place which creates a culture for us. Parents who respect each other and create healthy atmosphere, leads to the upbringing of children with a healthy mind and a positive attitude towards life.

Experiences

Events in life determine individual's behavior changes. Positive experiences with an individual make our attitude positive towards him. Failures in life make us shy and introvert.

Education

True education teaches us not only how to make a living but also how to live. Both formal as well as informal education has an impact on the individual. It opens to us the doors of positive living.

Types of Attitude

Positive attitude:

Positive attitude helps to cope more easily with the daily affairs of life. It brings optimism into your life, and makes it easier to avoid worry and negative thinking. If you adopt it as a way of life, it will bring constructive changes into your life, and makes them happier, brighter and more successful. With a positive attitude you see the bright side of life, become optimistic and expect the best to happen. It is certainly a state of mind that is well worth developing and strengthening.

Positive attitude manifests in the following ways:

- ❖ Positive thinking.
- ❖ Constructive thinking.
- ❖ Creative thinking.
- ❖ Expecting success.
- ❖ Optimism.
- ❖ Motivation to accomplish your goals.
- ❖ Being inspired.
- ❖ Choosing happiness.
- ❖ Not giving up.
- ❖ Looking at failure and problems as blessings in disguise.
- ❖ Believing in yourself and in your abilities.
- ❖ Displaying self-esteem and confidence.
- ❖ Looking for solutions.
- ❖ Seeing opportunities

Negative attitude:

In these types of attitude the person develops barriers and filters, accept data and ideas selectively. The person rejects, ignores, minimizes some things and exaggerates others and criticizes destructively. This is because of previously accepted ideas with which the new ideas are incompatible. The negative world of our imagination creates a negative world that is real and one that we are forced to live in. A negative attitude is self-defeating. We won't find solutions to life's problems by looking for someone or something to blame. . The constant stress that flows from a negative attitude also saps one's energy, focus, and motivation. It is hardly a formula for success. Also of great concern is the fact that those who refuse to work on improving their negative attitude may slide into depression, self-pity, and hopelessness. Additionally, negative people not only harm themselves; they harm the world. They cease to make a contribution to it. Instead of helping, they spread gloom and misery everywhere.

Neutral attitudes:

It tends to be indifferent and though it accepts and rejects according to whether the things are compatible or consistent with each other.

Assertiveness is a trait taught by many personal development experts and psychotherapists. It is linked to self-esteem and considered an important communication skill. Trait is a characteristic or property of some entity. An assertive style of behavior is to interact with people while standing up for your rights. Being assertive is to one's benefit most of the time but it does not mean that one always gets what he/she wants. The result of being assertive is that 1) you feel good about yourself 2) other people know how to deal with you and there is nothing vague about dealing with you. Assertiveness is the ability to express yourself and your rights without violating the rights of others. It is appropriately direct, open, and honest communication which is self-enhancing and expressive. Acting assertively will allow you to feel self-confident and will generally gain you the respect of your peers and friends. It can increase your chances for honest relationships, and help you to feel better about yourself and your self-control in everyday situations. This, in turn, will improve your decision-making ability and possibly your chances of getting what you really want from life.

Aggressive Attitude means standing up for your rights, but in a way that violates the rights of other people. It means saying what you believe in a way that assumes that it the only truth, and that any contradictory statement is wrong.

Aggressive people often use anger, aggressive body language or other threatening behavior to bully, subjugate and dominate other people. They will use punishing language to infer guilt and create shame. They will use overt techniques of coercion to create unquestioning compliance.

Submissive Attitude means shying away from saying what you really mean and not seeking to achieve your needs, particularly when someone else has conflicting needs. A submissive person is a shrinking violet, avoiding upsetting others either because they fear them or they fear to hurt their feelings.

When things go wrong, the submissive person is likely to assume that they are to blame in some way, and accept culpability when singled out by other people. You can often see submissiveness in the use of such as floppy language, qualifiers and submissive body language, although these do not always indicate submissive behavior.

Negotiation:

Negotiation is a process of bargaining in which two parties, each of whom have something that the other wants, try to reach an agreement, on mutually accepted terms.

Everyday examples of negotiation are:

- A brother and a sister debating on the choice of a movie.
- Two friends trying to settle the amount for which one wants to sell his old car to the other.
- Two sisters fighting over how a box of chocolates should be divided between them.
- A supervisor making a suggestion to his manager.
- A salesperson trying to arrange a meeting with a prospective wholesaler / dealer.

The Oxford Dictionary of Business English defines negotiation as

- a) The process of trying to reach an agreement through discussion.
- b) A meeting where this discussion takes place

The Winston's Simplified Advanced Dictionary defines negotiation as, "The discussion and bargaining that goes on between parties before a contract is settled or a deal is definitely agreed upon."

According to Alan Fowler, "Negotiation is any form of meeting or discussion in which you and/ or the persons you are in contact with use argument and persuasion to achieve an agreed decision or action."

In simple words, negotiation is to bargain for mutually agreed exchange by using persuasion and discussion.

Nature of Negotiation:

The following two points make the nature of negotiation quite clear:

1. Negotiation takes place between two parties. Both the parties are equally interested in an agreed action/ result.
2. Negotiation reaches agreement through discussion, not instruction, orders or power/influence/authority.

Coping with stress

Stress has a major impact on mental and physical health. Now that you know how to recognize your stress and identify its source, let's see how you can cope with it. This section explains how to live with stress and the different coping strategies.

What is coping?

Coping refers to the thoughts and actions we use to deal with a threatening situation.

A stressful situation may be considered a threat for you but not necessarily for your neighbor. You and your neighbor may become stressed by the same situation, but for different reasons (e.g. the situation is new for you, but unpredictable for your neighbor).

After all, since we all become stressed for various reasons we will need to choose different coping strategies.

As you will see, there are many strategies and some are better than others.

Two different coping strategies

Problem-focused strategy

This strategy relies on using active ways to directly tackle the situation that caused the stress: you must concentrate on the **problem**. Here are some examples:

Analyze the situation

e.g. Pay attention, avoid taking on more responsibility than you can manage.

Work harder

e.g. Stay up all night to study for an exam

Apply what you have already learned to your daily life.

e.g. You lose your job for the second time - you now know the steps to apply for a new job

Talk to a person that has a direct impact on the situation

e.g. Talk directly to your boss to ask for an extension to the project that is due in one week.

Emotion-focused strategy

Emotion-focused coping strategies are used to handle feelings of distress, rather than the actual problem situation. You focus on your **emotions**:

Brood

You accept new tasks instead of saying “no”, but you keep complaining and saying it is unfair.

Imagine/Magic thinking You dream about a better financial situation.

Avoid/Deny

You avoid everything that is related to this situation or you take drugs and/or alcohol to escape from this situation.

Blame

You blame yourself or others for the situation.

Social support

You talk to your best friend about your concerns.

In a long-term perspective, are these strategies harmful?

Imagine that you are having a bad day at work and that you do not feel like seeing your boss. You can avoid him for many hours or even a day, but if you avoid him everyday this strategy will become unsuccessful and may even cause extra stress. This is why it is important to develop different strategies in order to adapt to different situations.

Efficient coping strategies

Coping strategies are different depending on the situation and the person; here are some good coping strategies.

1. **Be positive!**

Look at each obstacle you encounter as a learning experience e.g. you may not have done well on your mid-term exam, but that has motivated you to study harder and ace your final exam.

2. **Make the choice not to over-react to stressors and deal with them one at a time**

e.g. take a few deep breaths and carry on.

3. **Take an objective view of your stressor**

e.g. is preparing dinner for 12 people really that horrible?

4. **Communicate!**

Don't ruminate or bottle up your emotions, as this will lead to an explosion later on.

5. **Accept yourself (and others).**

No one is perfect and there is always room for mistakes.

6. **Make connections with people**

Social support is key!

7. **Deal effectively with mistakes**

i.e. Learn from your mistakes and apply them to future decision making.

8. **Deal effectively with successes also!**

This will build on your competence.

Body language:

Body language is a term for communication using body movements or gestures instead of, or in addition to, sounds, verbal language or other communication. Body Language is therefore very relevant to management and leadership, and to all aspects of work and business where communications can be seen and physically observed among people. It forms part of the

category of paralanguage, which describes all forms of human communication that are not verbal language. This includes the most subtle of movements that many people are not aware of, including winking and slight movement of the eyebrows.

In addition body language can also incorporate the use of facial expressions.

It is also very relevant to relationships outside of work, for example in dating and mating, and in families and parenting.

Communication includes listening. In terms of observable body language, non-verbal (non-spoken) signals are being exchanged whether these signals are accompanied by spoken words or not.

Body language goes both ways:

- Your own body language reveals your feelings and meanings to others.
- Other people's body language reveals their feelings and meanings to you.



तेजस्वि नावधीतमस्तु
ISO 9001:2015 & 14001:2015