

Volume II, Issue No. 4 (January - June, 2018)

ISSN: 2395 - 3128

# IUN JOURNAL OF SOCIAL SCIENCES



A Journal of ICFAI University, Nagaland





## **IUN Journal of Social Sciences**

A Journal of ICFAI University, Nagaland.



Heritage Publishing House  
Near DABA, Duncan, Dimapur - 797113  
Nagaland: India

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**Vol. II, Issue No. 4**

**January - June 2018**

Cover concept & Design: S. Erika Assumi

ISSN: 2395 - 3128

**₹ 300/-**

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## Editorial

India has emerged as the fastest growing major economy in the world as per the Central Statistics Organization and International Monetary Fund with an estimated GDP of 6.6 percent increase in 2017-18 which is expected to grow to 7.3 percent in 2018-19. With the improvement in economic scenario, there have been numerous investments in various sectors of the economy. Foreign companies are setting up their facilities in India on account of various government initiatives like Make in India and Digital India.

Make in India is an initiative with an aim to boost the manufacturing sector of Indian Economy, to increase the purchasing power of an average Indian consumer which would further boost demand and hence spur development in addition to benefitting investors. As such, we see that manufacturing sector and service sector has benefitted immensely with such initiative. However, in this issue, Preetibala examines on how sand quarrying and mining manufacturing sector, has become major concern with the environmental impacts that can have the potential to impact the social structures in Manipur. Nevertheless, we are also aware that India basically being an agrarian economy, agricultural sector plays an important role towards employment creation and the growth of GDP. In this issue, Mohan Dass and Periasamy discusses on the agrarian crisis and rural labour in India addressing the larger issues of Indian farmers and their livelihood.

Digital India is also another initiative launched by the Government of India to make services available to citizen electronically through improved online infrastructure. For this, cashless economy was introduced in India which aims to root out black money, counterfeit money, drug trafficking, terrorist financing, money laundering, etc... Despite this easy and convenient way of monetary transaction has been made available, we are yet never free from the cons of such initiatives. Bhopen Singh, in his article talk about the issues and perspectives of cashless economy and how it can be beneficial to the mass as well as to the government.

In this issue, you will also find two articles based on the line of educational system. Jonali and Joseph evaluates the effectiveness of teachers in relation to the use of computers while Mokhalles, Farnaz and Ahmed enlighten us on the effectiveness of mid-day meal scheme in primary schools. We believe the readers will also read with interest in experiencing and understanding a Khasi's identity, nationalism and the idea of a nation that differs from the rest of India contributed by Hakani Sae. Moreover, in relation to one of the article related to prospects of tourism industry in Nagaland in our last issue contributed by Chakraborty, Aosenla brings to light the economic impacts of tourism development to the local residents in Nagaland.

I would also like to acknowledge that there are many articles that could not be published in this issue as we allow for maximum of seven articles per issue in order not to digress from journal format and not to exhaust our dear readers. The articles that are approved but not published in the current issue are part in queue for publication based on the date and month of submission. I would also like to thank the esteemed academicians and researchers who submitted articles and the editorial team who kindly devoted their valuable time for reviewing the submitted works.

**Aosenla Pongen**

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# BEYOND ENVIRONMENTAL PROBLEM- SAND QUARRYING IN A VILLAGE IN MANIPUR

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## ABSTRACT:

*Studies on sand quarrying and mining has majorly concerned with the environmental impacts. Unlike studies on mining of other minerals (like coal, bauxite, limestone, etc.,) which has brought out the socio-economic aspects, study on such aspects of sand mining is rare. Taking the case of sand quarrying in Awang Sekmai, the proposed study attempts to look into these very issues which are beyond environmental problem. River bed quarrying and mining leads not only to geological changes but it has its own socio, economic and political ramifications. It has impact on the lives of the local resident communities in whose vicinity it is carried out and also the people involved in it.*

**KEYWORDS:** Natural resources, sand quarrying, environmental problem, conflict

## 1. INTRODUCTION

The houses and the buildings in which we live, the infrastructure that supports our lives like roads and bridges, occupies a large share of the natural resources that we human consume. The resource-intensive development requires the exploration and exploitation of natural resources that were under the control of people. Natural aggregate (sand, gravel, and crushed stone) is the most valuable non-fuel mineral commodity in the world. Aggregate and stone mining produces materials that are used in road construction (aggregate, base course, crushed rock, sand and gravel); building construction and landscaping (topsoil, fill dirt, rip rap, scoria, travertine, dimension stone); and other general construction uses. The ever increasing infrastructural development projects have exponentially raised the demand for such construction grade aggregate materials.

India has the world's third largest construction business after China and the US. In 2009 and 2010, India ranked 12<sup>th</sup> in sand and gravel production. The 12<sup>th</sup> Five Year Plan projects an investment of 10 per cent of the national GDP, or Rs. 45 trillion, in infrastructure. Under the 12<sup>th</sup> Five Year Plan, road infrastructure would require 75

million tonnes of cement and power infrastructure about 45 million tonnes. Considering the formula of mixing two parts sand into cement, road infrastructure needs about 150 million tonnes of sand and the power infrastructure about 90 million tonnes of sand.<sup>1</sup>

As river channels and their floodplains are important sources of such raw materials, there has been indiscriminate mining of such areas to meet the raising demand in the construction sector. Such activity threatens the very existence of river ecosystems which are life support systems of many organism (Kondolf, G.M., 1994 vol. 28: 225-243). In case of riverbed mining and quarrying, the river bed gets lowered during the process of extraction which leads to changes in the morphology of rivers. This lowering is further enhanced by the movements of machinery which makes the bed vulnerable to fluvial erosion. It leads to lowering of the ground water table, creates disturbances in the water habitat and the aquatic life (Rinaldi, Wyzga and Surian, 2005. cited in Jafaru Adam Musah, 2009). Other impacts are river bed erosion, slope incision, reduced storage capacity of aquifer. It also threatens infrastructure near rivers like bridges and dams (Padmalal D, et.al. April 2008, volume 58.4, 879-889). Importantly, 'mining in the catchments can lead to ecological havoc in the water systems. It can generate conflicts between the role of minerals in the market economy, for which they must be mined and removed, and the role of geological structures in nature's economy of maintaining the water cycle' (Shiva, Vandana, 1991, p.247). Ecology and the Politics of Survival, conflicts over natural resources in

Study and literature related to social impacts of riverbed sand quarrying is relatively scarce. So, it will be drawn from the literature related to mining in general. River bed quarrying and mining leads not only to geological changes but it has its own socio, economic and political ramifications. In case of mining of minerals, displacement of people from the mining sites is a major problem. Given that riverbed mining does not operate on a scale equivalent to that of (for example) coal, the scale of displacement is comparatively less. However it does impact the lives of local resident communities in whose vicinity this form of mining is carried out. The potential for employment opportunities may lead to an increase of populace, in areas where sand mining is pursued. The contrast between the characteristics of the new migrants, i.e., an outside working force, and the local members might put in a place a new and a much more stressful social environment. This might lead to conflict, which is multifaceted, encompassing religious, customary, moral

and natural resource issues. Mining of natural aggregates frequently generates land use conflicts in populated areas due to its negative externalities, including noise, dust, truck traffic, pollution and visually unpleasant landscapes. It also can represent a conflict with competing land uses, such as farming, especially in areas where high-value farmland is scarce and where post-mining restoration may not be feasible (Musah, 2009, p.76). Other negative impacts can result from inequitable compensation for land use, bonded labour, child labour, unequal payment of wages and health issues (Macfarland and Mitchell, 2003).

Sand quarrying and mining has been taking place from before and it is generally known to people. As it takes place in comparatively smaller and scattered scale, with its impact being felt after a long period of time, its visibility can be taken to be less as compared to say, mining of coal, bauxite, etc. However, it can be supposed to have gained significant legal prominence in India ever since the Supreme Court of India, in its order dated February 27, 2012, went on to systematically record how India's rivers and its riparian ecology have been severely affected due to an "alarming rate of unrestricted sand mining." Recognising that small-scale mining of minor minerals from riverbeds is an important economic activity, the order noted that unrestricted and uncontrolled form of such mining has had a huge environmental impact.<sup>2</sup>

Studies on sand quarrying and mining has majorly concerned with the environmental impacts. Unlike studies on mining of other minerals (like coal, bauxite, limestone, etc.,) which has brought out the socio-economic impacts, study on the socio-economic impact of sand mining is rare. So, taking the case of sand quarrying in Awang Sekmai and the events and incidents that took place during May 2013 - June 2016, the proposed study attempts to look into these very issues which are beyond environmental problem.

## **2. STUDY AREA**

Manipur is still considered to be one of the economically poor states in India and the government is working towards exploration and exploitation of resources in this region to accelerate the economic growth. A number of construction works of road, bridges, etc., continues to take place which demands a huge supply of construction materials procured

from within as well as outside the state. This demand can be taken to be one of the main causes of sand mining to flourish in Manipur.

Awang Sekmai is one of the villages in the Imphal West district of Manipur, north east of India. The national highway 39 runs through the village dividing it into two major settlement areas on either side of the road. It is inhabited by different communities. The major community are – the old inhabitants (Sekmai) and the later settlers (Meitei) who came to take refuge during the Second World War (around 1943-45) and some as farm labourers for the old inhabitants. The Meitei went on to buy lands from the Sekmai and founded their own settlement on the other side of the road near the Sekmai River.

The Imphal quarry (officially known as sand and stone *mahal*) is in the Imphal River which passes through Awang Sekmai. The river in this portion derives its name from the village name and it is known as *Sekmaiturel* (river). It is one of the fifteen state (Manipur) government recognized quarry sites. The state forest department gets revenue from auctioning of the quarry sites at certain intervals of time. The local community based organisations of the villages wherein these quarry sites exist also have their own system of drawing funds from the quarry works (which is not legal but the government chooses not to interfere in this matter).

### **3. MANAGEMENT OF SAND QUARRYING IN MANIPUR**

In other states of India, like Haryana, quarrying and mining of minor minerals is under the Department of Mines and Geology. However, in Manipur, the issue related with sand and gravel quarrying is dealt with by the Forest Department, Government of Manipur. Sand, gravel and earth comes under minor forest products. It is mostly collected from the river banks and river. Sand, gravel and stone comes down from catchment hill areas and gets deposited in the rivers. It is from these areas that the products are procured. Such areas are demarcated and designated as 'sand *Mahal* or stone *Mahal*'. In the following, a brief of management of sand quarrying in Manipur is given..

#### **3.1 . FOREST DEPARTMENT, GOVERNMENT OF MANIPUR**

The Principal Chief Conservator of Forests identifies and prepares a list of Minor Forest Produce (MPF) Mahals which falls under different territorial circles under respective Conservator. A public notice will be further released by the office of the Conservator for

the public auction sale of the MPF Mahals. There is however, no specific time interval of the auctions. Sometimes it is done annually, sometimes the lease gets extended and there is no auction.

In these auctions, contractors registered with the Forest Department, classified as B-class registered Forest Contractors are allowed to participate. They fill up forms and deposit certain amount of money for the participation. The sale is based on the 'monopoly fee outright price' which the bidders are prepared to pay. The agreement is signed between the Governor of Manipur (referred to as Lessor) and the highest bidder (Lessee). The Lessee, more popularly known as the *Mahaldar*, has the right for collection and trade in minor forest produce, here in this case, sand and stone from the specified sand and stone mahal for a period of one year (which can be extended later on). There are a number of rules and regulations to be followed in the whole process of auctioning and further working of quarry sand mahal. The Lessee can lost the lease if rules and regulations are not followed. The Lessee also has to make a report with regard to the quarrying activities, like the amount of produce taken out from a defined area, and submit it to the Forest Department.

### **3.2. MAHALDAR- the lessee**

Mahaldar is the term given to the person who wins the bid to the quarry site or the sand or stone mahal. After winning the bid, he is given the responsibility of the quarry sites (Mahal) for the leased period. S/he employs persons to monitor the quarry site. There are further small contractors and individuals, truck drivers, who come and collect sand and stone from the quarry sites. Individuals, truck drivers directly buy from the quarry workers. They also pay some price to the *Mahaldar's* agents as per the amount of produce he has taken. The rate of the produce differs according to the produce and the quality of it.

### **3.3. BEAT OFFICE, FOREST DEPARTMENT, MANIPUR**

Throughout the state, there are checkpoints of the Forest Department known as the Beat Office. They have the responsibility to monitor the transport of forest produce, maintenance and collection of revenues, inspection and protection of forest wealth. Every vehicle which brings materials listed under Forest Produce has to get a Transit Permit/ Transfer Pass (TP) from one of the Beat office through which it is transported. One TP is valid for one vehicle for one trip throughout the state for a day. The rate of *royalty* is

the price of forest produce which is decided by the state government. For instance the royalty rate for sand in 2011 was Rs.20/- per cum., Rs.25/- per cum. for gravel, boulder & shingles, Rs.30/- per cum for stone chips of all sizes.

### **3.4. THE DIRECTORATE OF ENVIRONMENT**

The Directorate of Environment in Manipur, undertakes environmental study and environmental impact assessment (EIA) for all the development projects that takes place in the state and giving them environmental clearance. This includes the conduct of environmental study of the quarry sites. Once the Environmental Clearance (EC) is given, the Directorate has to undertake monitoring programme. Monitoring programme is done every two years. The Forest Rangers have to make a report about the quarry sites and submit it to the Forest Department. The Forest Department then has to send an annual report to the Environmental Directorate. After the quarrying work is over, the Directorate has to look into the replenishment and reclamation of the quarry site. However, in Manipur the replenishment and reclamation project is yet to take off.

### **4. SAND QUARRYING IN AWANG SEKMAI**

In Manipur, the local governing bodies still continue to hold much power and authority. In Awang Sekmai, the Sekmai Development Committee (SDC) is the apex local body (formed by representatives of the different sub-localities within the village) which governs and manages the issues of the village and its inhabitants. For more than three decades, this body annually auction 'the road' to the quarry sites. The funds derived the auction are used for community development work like construction and maintenance of the intra village roads, construction of community hall, promotion of sports and education among the youth, facilitating the learning of computer skills free of cost, giving financial assistance to community members and so on.

In recent years, the sand and quarrying activities have gone through a crisis; ever since the village began facing an acute scarcity of water. The village community has raised concerns over the degradation of its surrounding natural environment, such as the pollution of the river (which runs through the village because of picnic revellers), the declining

ground water which they attribute to the declining forest cover and sand and quarrying activities. This has consequently led the community to collectively state intolerance and have now call for a ban on holding of tender process and quarrying activities in the Sekmai riverbed (with effect from June 01, 2013) in a public meeting held in the locality.<sup>3</sup>

#### **4.1. A BRIEF HISTORY OF SAND QUARRYING IN AWANG SEKMAI**

There is no exact record of when the sand quarrying in the Sekmai river started. Whoever I asked about it tells me that it was there from their childhood, from as long as they can remember. Here, a brief history of sand quarrying in Awang Sekmai has been reconstructed from the narratives of the respondents. In the earlier times, quarrying was open to all. No one bothered and it took place in a comparatively small scale with eight–ten people working manually at the river banks. Then the Bazar Board started collecting funds from the quarry, i.e. from the vehicle that came to collect sand, gravel, earth. This again has no record and no one knew about the details of the fund- from whom it was collected, how much was collected, the utilization of the fund, etc. Disagreement cropped up between the Board members and villagers on the issue of the quarry fund. The village was divided into two parts, controlled respectively by the Small Town Committee and the Nagar Panchayat. There were much discussion and debate on which body should collect the funds. The Nagar Panchayat Committee argued it should be the one managing the quarry and the funds should go to them. They opened new quarry road and constructed gate for the same. This was opposed by the Small Town Committee and fights broke out. This caused apprehension among the *khun* and they disapproved the claims of both the committees. It was then that some villagers came forward suggesting for the formation of a new management body which would not be affiliated to any of the state government bodies to take control of the quarrying taking place in the village and used the funds for community development work. There were again another set of disagreements and arguments on the formation of a new body.

The Small Town Committee, the Nagar Panchayat and the *Khun* came to an agreement and a new committee was formed by merging the members of the traditional *Phamnaiba* (customary village head) and representatives from each *shinglup*<sup>4</sup> in the *khun*. The

new committee was called Sekmai Development Committee (SDC) in the year 1977. This committee started auctioning of quarry road in 1974. The winning bid was rupees 3000.<sup>5</sup>

#### 4.2 HOW THE AUCTION WORKS

The SDC agreed upon collecting tax for the roads leading to the quarry site. It was felt that auctioning the quarry sites will be problematic with the government. The auction is held annually in the month of May and it is known as '*tender laoba*'. The Secretary of the SDC informs that for the *khun*<sup>6</sup> the financial year ends in April. A meeting is held in the last week of April and the auction is held in May to draw funds for the coming financial year. There are two annual general body meeting of the SDC; one is May in which the budget for the year is discussed and one in September, in which other issues relating to the *khun* development works, organizing of the annual literary meet, felicitation of meritorious students, etc. are discussed. Earlier, information of the auction would be spread through *pāothāng*<sup>7</sup> in the *khun*. Later on, along with the *pāothāng*, the news will be conveyed through representatives of each *shinglup* and announcement through mikes in the *khun*.

Interested individuals have to fill up a participation form and submit the form along with the participation fee and sealed tender before the deadline given by the auctioneers. On the day of the auction, bidders come to the designated place and enroll their presence. The bidding has to be done by a group of four and not an individual. There is a strict rule that the agent of the group must be from Khun. The group can be made of only Sekmai or a mix of Sekmai and outsiders; but it can never be a group of only Non-Sekmai. This rule was made so that the profits stay within the *khun*. There are two types of bidding- open bidding (open bidding) and closed bidding (sealed tender). A principle amount will be set, upon which bidding will be done. In the open bidding, the representatives of the group will propose amounts and the highest bidder gets the lease for the quarry road for a year. In the closed type of bidding, the bidders write down their bidding amount and submit it in a sealed envelope along with their name. The auction committee then opens these envelopes in front of everyone and announce the winner. The bid winner has to pay the amount within a week. Failure in the payment means, the tender will automatically transfer to the second highest bidder.

This process was carried out for more than 3 decades. From the fund derived from

the auction, the SDC was able to construct and repair the internal roads, a community hall was built, and loans were given out at low interest rates. Besides these, the SDC undertook work for the promotion of sports and education among the youth, facilitating the learning of computer skills at free of cost, and so on.

People I interacted with talked about the efficiency of the SDC and how they preferred to go to them then the government officials. At the same time, the unprecedented rate with which quarrying was carried out and its subsequent degradation of the river seemed like a constant concern for these people. It was clear that people had doubts in their minds about whether financial gains from the quarry business does in fact outweigh the impact it has on its surrounding environment.

#### 4.3 PROTEST AGAINST SAND QUARRYING IN AWANG SEKMAI

Two of the local body at the forefront of the anti-quarrying protest are Sekmai Protection Committee (SPC) and Awang Sekmai Advanced Women's Society (ASAWS). The former is formed by representatives of the eleven *leikāi* (colony) clubs and the latter is a women only local body, formed by the representatives of the *meirā paibi*<sup>8</sup> of each *leikāi*. The decision to call for ban took a long time to materialise. Where and when it started cannot be pinpointed. It started with people discussing the changing condition of the river, the deepening of the ground water level while digging for wells and so on.

There were several protests against the activities and altercations amongst the community regarding the above mentioned issue. In June 2014, a Public Interest Litigation was also filed by a civil society (Sekmai Protection Committee, SPC) for issuance of a writ or direction to the State respondents to enforce and implement the Manipur Flood Plain Zoning Act 1978 effectively by appointing Flood Plain Zoning Authority so as to prohibit any quarrying activity in Sekmai river. The petitioners contended that uncontrolled quarrying of coarse sand, stone, gravels, etc., has severely affected the livelihood of the entire village of Awang Sekmai which have been dependent on Sekmai river for irrigation and ground water storage in their domestic wells since time immemorial. Uncontrolled quarrying has also drastically deepened water table in and around Sekmai. They have been successful in bringing a High Court order to carry environmental impact assessment and ban on the said activities for the time being.<sup>9</sup> Further, a ban on organizing picnics on the banks of Sekmai River was also imposed.<sup>10</sup> Following the suit, local bodies of other places in Manipur where

quarrying and mining of sand are carried out have also called for a ban on the said activities in their areas, citing similar reasons.<sup>11</sup> Even after the ban, instances of quarrying activities caught by locals or forest officials have been reported in other parts of Manipur.<sup>12</sup>

In Awang Sekmai, meetings were held regularly during 2013-2015 in the village to spread awareness about the harmful effects of the quarrying, to garner support and mobilise people. The SPC and ASAWS members went to each *leikāi* and met the people explaining to them the reasons for the ban. A meeting of the village people along with the local MLA was also held. The members of the SPC also went to the neighbouring villages (where sand quarrying took place) of Kuki, Nepali and Meitei, to ban quarrying in their respective villages.

In the meantime, the Awang Sekmai people organized itself into groups and took turns to guard the river quarry sites in different time slots – 6 -10 am, 10 am - 2pm, 2 - 6pm and so on. During the day time, a group of minimum 15-20 women from the different *leikāi* took turns. The women decided to go for the inspection and guarding because they urged there would be less chances of quarry workers raising hands on women or attack. If men are involved, there were more chances of violence. Still, to be on safer side, and anticipating a situation where the male workers or contractors might resist, group of young boys and men of the village would take turns to go along with the women but stay far away, out of sight from the quarry workers.

During the night time, the executive members of the SPC and the men folk of the village took turns to guard. It was mandatory for every house to send a participant. There were times when only one member was called upon or only man or only women or both. If someone failed to turn up for their turn for guarding, without proper explanation, they had to pay a fine of 100 rupees. If the inspection team found people undertaking quarry work, they threw their implements into the river. Many were left off with warnings. Repeated offenders got beaten up and in extreme cases, the vehicles found trying to take the river products were burnt. In the initial stages of the ban, three trucks had been burnt. The guarding went for a year and it slowly deterred people from coming to the quarry.

## **5. BEYOND ENVIRONMENTAL PROBLEM**

Scarcity of water caused by lowering of ground water table due to indiscriminate quarrying has been the main problem cited by the people who supported the ban. In

Awang Sekmai, the problem of people were not exactly the depletion of the sand or gravel but the consequence of it on the water cycle. Here it is to be noted that there is a need to acknowledge the biophysical qualities of resources and the resource processes that takes place to regenerate natural resources which occur outside the realm of human existence (Shiva, 1991; Baviskar, 2008. This is because ‘sometimes, the damage to a nature’s intrinsic regenerative capacity is impaired not directly by over-exploitation of that particular resource but indirectly by damage caused to other natural resources related through ecological processes’ (Shiva,1991, p.34). This disruption of essential ecological processes caused by the exploitation of natural resources by violating the ecological principles is registered quickly in the sensitive and unstable ecosystems comprising the local eco-biome. In such regions, conflicts over natural resources are apt to become acute within a short time (Shiva et al, 1991, p.278).

The present study assumed that the protest against sand quarrying in Awang Sekmai has issues which goes beyond environmental problems. In the course of field work, during conversations, different issues and opinions were heard which went along in line with the aforementioned assumption. The responses to the issue of quarrying and the ban has been varied. The united front that the village put up during the protest and the ban covers many underlying differences and issues. People had different reasons for supporting or opposing the ban and participating in or not participating in the protest. Not all who participated in the protest or vigilance were strong supporters of the ban or were least bothered about the environment.

One of the issue which was repeatedly mentioned was the influx of outsiders- the intra state migrant quarry labourers. Persons from Awang Sekmai community are not involved as quarry labourers. When the quarry was opened, there were roughly 20 full time quarry labourers from the Meitei community who are settled in Awang Sekmai, excluding the many Meitei labourers who stay in rents. In the last ten years, the number of migrant labourers increased drastically. There were no strict rules or regulations to monitor the incoming people. Many of the respondents revealed that amongst the migrants, many were runaways or criminals and outcaste from their native places. In some instances, members of insurgent groups came to hide in Awang Sekmai in the guise of quarry labourer. In the guise of quarry work, the quarry site had become a den for people who came to hide there after

committing petty crimes in their home villages or who were hiding from the police. The police and commandos used to come frequently to the village for searching such people; which caused lot of trouble for the villagers. It gave a bad name to the village as well.

In the course of time, the number of migrant labourers in the village increased. This consequently led to various issues and rifts between the old settlers and the new arrivals. A sense of apprehension that the new arrivals will outnumber the old settlers also grew. Majority of quarry labourers were from other parts of Manipur. They were mostly from *Kumbi, Wangu, Kumbi Tera Khong, Thanga Lawai* who lived in rents. They came as group of workers or as family or as couples. Many of them also stayed in *khangpok*<sup>13</sup> which they had constructed on plots of land on the river banks, leased out by individuals from Sekmai.

Tomba, 34, opines

*“First one man will come, then his spouse, his son, his daughter-in-law... it will keep on expanding. As the house owners also wanted to earn money, they allowed more and more people to stay as long as they paid the money. There was a time when the southern street was full of rented sheds. After the ban, three-fourth of the total of them left. The sheds are now disbanded. It feels more spacious now, I can breathe”*.<sup>14</sup>

Shakhi, 50, did not have a good impression of the migrant labourers.

*“I do feel bad that their livelihood were taken away. However from my experience, as a chak hotel (eatery) owner and landlady, I was not particularly fond of them. The quarry labourers were regular customers in my hotel. They would not only eat and drink, their eyes would be scanning the whole area looking for anything they can take away. They would just say... “Ima (mother, but also used to address older women), can I take this two chillies or this onion or garlic or whatever they think is small enough to be taken. “It is very late, the shops will be closed, can I take this onion for today’s dinner... They were always on the lookout for opportunities to take things from us.*

*As for the ones in my rent, they were no different. They will start with small things and excuses. If today it is ‘it got late, so I could not buy rice, can you give me some rice’, the next time will be ‘let me borrow some vegetables, I will return it tomorrow’. Their borrowing were crossing a limit. It wasn’t me alone, other villagers also started complaining about it. You never know, after a point there might be inter-marriages between them and us and we will become relatives. At that time it*

*might be too late and awkward to ask them to leave the village. We had to put a stop to the influx.*

*I was getting 500 per month from the rent but they were a headache.”<sup>15</sup>*

According to some respondents, there was a public notification in 2014, by the SDC and ASAWS where they announced they have disallowed outsiders, non-Sekmai individuals from buying property in Awang Sekmai which clearly reflected the apprehension of the people. In the case of Awang Sekmai, it is seen that the community came together despite their differences to protest against indiscriminate quarrying and they were able to bring a ban on it. At the same time, it also brought out of the differences within the community divided by the issue of infrastructural development versus environmental well-being; and early settlers versus ‘outsider’.

## **6. CONCLUSION**

Environmental decline have the potential to impact the social structures wherein social groups are affected in different manners. The varied responses to the environmental change from different actors might lead to change in the social relations. Some may benefit from the change while some may not. It might bring the affected community together to deal with the changes. Or, it can widen the gap between the members. Probing into this aspect can better the understanding of the socio-economic impact of environmental decline, the plurality of perception of different actors on the issue, adaptation mechanisms and how individual responses affect the social structure.

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<sup>ii</sup>Kanchi Kohli, “Digging up the dirt:Backgrounder: The legal fight against illegal sand mining” . March 21,2015.<http://scroll.in/article/714703/backgrounder-the-legal-fight-against-illegal-sand-mining>

<sup>iii</sup>Staff Reporter, “Quarrying Banned in Sekmai”, *The Sangai Express*, May 27,2013

<sup>iv</sup>A group or small organisation of five or more household formed to help out each during life cycle rituals, more specifically during death in one of the member’s family.

<sup>v</sup>Personal interview with a founding member of the Sekmai Development Committee.

<sup>vi</sup>*Khun* is the word for settlement in *Meitei Lon*. The people of Awang Sekmai uses this term to refer to their village.

<sup>vii</sup>An age old way of passing information around the village wherein, a family is informed of something and they should pass on the information to their next door neighbour, and the chain goes on till the last house in the village is informed.

<sup>viii</sup>Women’s association, a community level watchdog of anti-social activities.

<sup>ix</sup>Staff Reporter, “HC issues notice”, *The Sangai Express*, June 7,2013

<sup>x</sup>Staff Reporter, “Picnic at Sekmai river banned”, *The Sangai Express*, December 11,2013

<sup>xi</sup>The Peoples Chronicle, “ Committee calls for halt to red sand quarrying from Thoubal River”, October 22,2013 <http://manipurimes.com/news-article/the-peoples-chronicle-news/item/413>

<sup>xii</sup>Staff Reporter, “Trucks detained”, *The Sangai Express*, January 27,2015,

Staff Reporter, “Committee decries quarrying without land owner’s permission”, *The Sangai Express*,April 7,2015

<sup>xiii</sup>A rudimentary type of house with walls made of bamboo stripes and roof made of thatch or tin.

<sup>xiv</sup>Personal interview. Name have been changed to protect the identity of the respondent.

<sup>xv</sup>Personal interview. Name have been changed to protect the identity of the respondent.

## AGRARIAN CRISIS AND RURAL LABOUR IN INDIA

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### ABSTRACT:

*The Indian economy has undergone structural changes over time with the anticipated decline in the share of agriculture in the GDP. Despite a fall in its share from 55.1 per cent in 1950-51 to 13.9 per cent in 2013-14, the importance of agriculture has not diminished for two major reasons. First, the country achieved self-sufficiency in food production at the macro level, but still is a food deficit country is facing massive challenges of high prevalence of malnourished children and high incidence of rural poverty. In parts, the marginalization of agriculture since the 90s might be explained by the shrinking policy space for national governments under increasingly supranational regimes of a changing global political economy. In fact, all these crises have translated in the form of farmers' committing suicide. It all began in Andhra Pradesh and later in Punjab, Maharashtra, Kerala and Karnataka. These are the farmers who can be called Market Oriented Autonomous Farmers, belonging to different social groups or backgrounds. Despite the best efforts of the government, the crisis is not over. A reworking on agrarian policy including addressing the larger issues of farmers would contain the spate of suicides. Otherwise it may envelope the whole of India. The relative quiescence in Farmers' Movements today is also to be seen in the context of the slow but remarkable flux within the contemporary rural society which is changing the identities of the farmers and how they relate to farming and the village.*

**KEYWORDS:** Agriculture, Rural, Labour, India, Employment.

### INTRODUCTION

The Indian economy has undergone structural changes over time with the anticipated decline in the share of agriculture in the GDP. Despite a fall in its share from 55.1 per cent in 1950-51 to 13.9 per cent in 2013-14, the importance of agriculture has not diminished for two major reasons. First, the country achieved self-sufficiency in food production at the macro level, but still is a food deficit country is facing massive challenges of high prevalence of malnourished children and high incidence of rural poverty. The pressure on agriculture to produce more and raise farmers' income is high. Second, the dependence of the rural workforce on agriculture for employment has not declined in proportion to the sectoral contribution to GDP. This has resulted in widening the income disparity between the agricultural and non-agricultural sectors (Chand and Chauhan, 1999). The experiences of developed countries show that transfer of labour force from agriculture to non-agriculture, in particular the manufacturing sector took place. This had brought

enhanced productivity growth in agriculture and hence higher income (Gollin et al., 2002). However, India's manufacturing sector witnessed volatile growth and its share in GDP has almost remained constant at 15 per cent for the last three decades. Further, given the fact that the current economic growth pattern is driven by the service sector, labour absorption outside agriculture will be slow until rural education improves dramatically in the near future.

It is one of the primary objects of the Five Year plan to ensure fuller opportunities for work and better living to all the sections of the rural community and, in particular, to assist agricultural labourers and backward classes to come to the level of the rest. One of the most distinguishing features of the rural economy of India has been the growth in the number of agricultural workers, cultivators and agricultural labourers engaged in crop production. The phenomena of underemployment, under – development and surplus population are simultaneously manifested in the daily lives and living of the agricultural labourers. They usually get low wages, conditions of work put an excessive burden on them, and the employment, which they get, is extremely irregular. Agricultural workers constitute the most neglected class in Indian rural structure. Their income is low and employment irregular. Since, they possess no skill or training, they have no alternative employment opportunities either. They are not organised and they cannot fight for their rights. Because of all these reasons their economic lot has failed to improve even after four decades of planning.

Those commentators who at all bother to notice this state of affairs, and they are few and far between, attribute this distress to the prevailing drought, which gives the impression, first, that it is a transitory phenomenon, and secondly, that it is a curse of nature. This however is erroneous. The drought comes on top of a situation of increasing distress for the rural population. Its impact therefore becomes even more difficult to bear, since the increasing distress of the past several years has left the people without any cushion.

This paper looks at the situation of the agrarian crises and its relation to current economic scenario in terms of the rural labours and also tried to suggest some measures related to employment and livelihood problems of them.

### **Agrarian Crisis in India**

India has been following since 1991 exactly the same set of deflationary policies at the macroeconomic level, already followed in the 1980s by nearly 80 indebted countries under the guidance of the IMF. These included reduction in Central and state government development expenditure, tight money, reduction of the ratio of budget deficit to GDP, caps on organized sector wages, and devaluation.

The picture which emerged was alarming indeed; reduction in investment rates, reduction in growth rates, and absolute decline in output and income in a number of

cases, a reversal of progress on the fronts of literacy, infant mortality rates and other health indicators, sharp cuts in wages and employment, and rise in poverty. All this was exactly as sensible macroeconomic theory would predict: if deflationary and contractionary policies are consistently followed, the results are bound to be as observed, and only those people can ever think otherwise, who adhere to a logically incorrect theory serving the narrow interests of finance capital.

The fact that neo-liberal policies represent an attack on the forces of production in developing countries is still neither understood nor believed by most people despite the overwhelming theoretical and empirical evidence, which has emerged in favour of this conclusion during the last quarter century. Many persons are misled by the assertion that India has the second highest GDP growth rate in the world after China, namely 7 to 8 per cent annually, into thinking that the growth is taking place in every sector.

The share of agriculture and related activities in GDP has fallen steeply from one-third of GDP before reforms to only 24 percent at present. The share of industry has stagnated around a quarter while that of services has risen fast to one half of GDP. Deflationary policies have thus impacted severely on the material productive sectors of the economy. Both agriculture and industry have seen decelerating rates of output growth and therefore rising unemployment.

Precisely the contrary has been shown to hold for an economy like India, such as public investment in irrigation projects of all types and crop varieties research. The result of the unwise cut-back of public investment and in rural development expenditure (RDE) has been a drastic slowing of output growth – both foodgrains and non-foodgrains growth rates have halved in the before year 2000 compared to the after year 2000, and have fallen well below the population growth rate.

### **Declining Food Availability**

The 1990's have not only seen a steady decline in the level of per capita food availability in the country as a whole (taking both rural and urban India together. Since urban India, on average, has not seen any drastic decline in food availability, the actual situation in rural India, it follows, must be even worse than these figures suggest. And this situation, it must be emphasized, is prior to the onset of the current drought.

### **Agrarian Crises and Rural Labour**

Rural India, which saw a significant increase in growth rate of agricultural output in the 1980s was also witness to growth of agricultural output geographically move out from the traditional green revolution areas and to crops other than wheat. The spread of green revolution to other parts of the country and for crops other than wheat meant that not only was agricultural output growing faster but also was also geographically well dispersed. Yield increased for all the crop groups that are food grains, non-food grains and

all crops taken together in the 1980s. Yield increases obtained during the 80s were not only higher than previous decades but were in fact the highest in terms of the performance in the entire post independence period. Also, for the first time since independence, area under foodgrains actually declined and most of the increase in output was accounted for by yield growth. However, the performance could not be sustained during the after the year 2010 and yield growth rates decelerated for all crop groups. This was accompanied by deceleration in output growth rate for all the three crop groups. The deceleration in growth rate of output for food grain crops was partly accounted for by the shift in area under food grains to non-food grains. In fact for the first time since independence area under good grain crops actually declined.

The enormity of the crisis in Indian agriculture is perhaps understated by the thousands of suicides by farmers in different regions of the country. While they do seem to have attracted attention of the mainstream media partially to the crisis in farming, many such stories of agrarian distress go unnoticed in other parts of the country. Almost 40% of farmer households (more than 50% in case of small and marginal farmers) according to the 59<sup>th</sup> round of NSS survey, confessed to their disillusionment from farming. And of these 40%, an overwhelming 87% of farmers reported that this was because farming was not profitable and was too risky. Falling profitability in agriculture has also forced a significant majority of farmers in debt trap with 49% of farmer households (82% in Andhra Pradesh and 75% in Tamil Nadu reporting them to be indebted).

## **Solution to Employment and Livelihood Problems**

First, the revival of agricultural production is essential for reviving employment. For this a large scale revival of food grains and other crops procurement at realistic support prices giving an adequate return to farmers, is essential. Without price support, the 137 million farming households in deficit will have no possibility of regaining viability and resuming investment to raise productivity, which is required to bring the growth rate back on track. The revival of agricultural production is essential not only for reviving employment and aggregate demand but also on food security grounds. The primary sector is not called 'primary' for nothing. Half the national income is being generated now in the tertiary sector and the increasing market demand for primary products for consumption emanating from this sector, impacting on recently stagnating food grains output and decelerating animal products output, is leading to inflation. There is a genuine danger that a most regressive inflation-targeting 'solution' is likely to be undertaken by a government dominated by neo-liberal thinking, namely more income-deflating, unemployment raising measures for the already poor to further reduce their aggregate demand, combined with imports to satisfy the burgeoning demand of the urban middle class, thus further undermining our own farmers' viability.

Second, the indirect demand for foodgrains, which double as animal feedgrains, always rises fast as income rise, since the income-elasticity of demand for animal products in developing countries is about 1.6. Stagnation of output will hurt those already below minimum nutrition levels. As the purchasing power of the well to do minority nutrition in a population rises, it alters the structure of the final use of food grains more and more towards uses (starch, alcohol, vehicle fuel), leaving that much less out of stagnating output, for direct consumption by the poor whose purchasing power is being curtailed through unemployment. Trends in employment, incomes and nutrition are all inter-related and cannot be discussed in a compartmentalized manner.

Third, to moderate the unemployment and livelihoods problems, a strongly expansionary fiscal with much higher rural development expenditures amounting to at least 4 percent of NNP, and a genuine commitment to implementing the National Rural Employment Guarantee Act is required. Combined with doing away with the senseless APL-BPL divide and restoring a universal PDS, this would be sufficient to lift the agrarian economy out of depression and set in motion a virtuous cycle of employment.

The passing of the MGNREG Act after the UPA government assumed power in 2004, was preceded by the notification of the Fiscal Responsibility and Budgetary Management Act which is directly antithetical to employment generation. It is very clear by now that the government has no serious intention of implementing the MGNREG Act to reverse the unemployment trends, while it is sincerely committed to implementing the FRBM Act and its deflationist targets are being more than met, with the ratio of gross fiscal deficit to GDP already reduced to 3.7 per cent by 2007.

## **Conclusion**

The government and the planners have neither analyzed the employment and livelihoods depression correctly, nor will their proposals to make Indian agriculture a mere supply source for foreign and local supermarkets, do anything but worsen the problem. It is intellectually infantile to say that this is a 'depressing scenario' and build up a false picture of positive outcomes. The practical result of the official refusal to face up to the reality revealed by every data source we have, is likely to be failure to undertake any measures to check the worsening of income distribution, while a regressive use of demand management is the logical corollary, in order to curtail further the purchasing power of the unorganized poor so as to accommodate the consumption demands of the well-to-do. The proposal to remove the so-called 'above poverty line' persons – who are actually poor – altogether from the ambit of the PDS, is one indicator of this regressive strategy.

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## CASHLESS ECONOMY IN INDIA: ISSUES AND PERSPECTIVES

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### ABSTRACT:

*A cashless economy is a system in which all the monetary transactions are done electronically via Internet enabled banking, debit or credit cards and e- wallets or mobile wallets where flow of cash or physical currency is non-existent, at most abolishing or at times reducing physical presence between two transacting parties. Indian economy which is dependent on 95% of cash transaction and only less than 5% of digital transaction has witness a change with the announcement of demonetization of Rs 1000 and Rs 500 currency notes. In the last 2-3 months there is an exponential rise in the use of digital transaction especially in the form of mobile wallets (PayU Money, Pay TM, Pockets, Mobikwik, etc). As the country move towards a cashless economy post-demonetization the Government have come up with a rash of discounts and freebies on digital transaction as well as digidhan mela as an initiative. Cashless economy aims to root out black money, counterfeit money, drug trafficking, terrorist financing, money laundering, etc. But cashless economy also can be a nightmare when it comes to Cyber attack, fraud, power outages, and limited Internet penetration, limited Smartphone penetration, etc.*

**KEYWORDS:** Cashless economy, Digital transaction, Debit or Credit card, mobile wallets, etc.

### INTRODUCTION

The human race has come a long way from the ancient barter system to the concept of money. While the use of money has reduced the cost of moving one's goods to the market place as was required by the barter system, money also has brought with it, its own problems, like custody, fear of theft, devaluation and lately, forgery. Money has also resulted in the development of finance and the banking industry and with the advent of digital technology; electronic money or e-money has been born. [1] In the coming years, probably the amount of hard currency in circulation may drastically decrease with more and more people shifting to digital mode of payment. In the developed countries more than 50% of the transaction is done through cashless mode, where the developing countries are also slowly following this

mode of transaction. In other word the world is moving towards a cashless economy.[2] A cashless economy is one in which all the monetary transaction are done electronically via Internet banking, mobile banking, e-wallets and credit or debit cards, at most abolishing or at times reducing physical presence between two transacting parties.[3]

The trend towards use of non-cash transactions and settlement began in daily life during the 1990s, when electronic banking becomes popular. [4] By the 2010s digital payment methods were widespread in many countries, with examples including intermediaries such as PayPal; digital wallets systems operated by companies like Apple, contactless and NFC payments by electronic card or Smartphone, electronic bills and banking, all in widespread use. By the 2010s cash has become actively disfavored in some kinds of transaction which historically have been very ordinary to pay with physical tender, and larger cash amounts were in some situations treated with suspicion, due to its versatility and ease of use in money laundering and financing of terrorism, and actively prohibited by some suppliers and retailers, to the point of coining the expression of a war on cash. By 2016 in the UK, it is now reported that 1 in 7 people no longer carries or use cash. [5]

The Indian economy is the third largest in the world, where the gross domestic product (GDP) rose 7.3% in the quarter ended September 2016 according to data from the Central Statistics Office.[6] Till this point India was an incredibly cash-centric economy. Cash accounted for more than 95% of all transactions, 90% of vendors didn't have card readers or the means of accepting electronic payments, 85% of workers were paid in cash, and almost half of the population didn't even have bank accounts. Even Uber in India accepted cash – the only country in the world where this option is available and “Cash on Delivery” was the preferred choice of 70% of all online shoppers.

Cash is like water, a basic necessity without which survival is a challenge.[12] Nevertheless, cash use doesn't seem to be waning all that much, with around 85% of global payments still made using cash. One of the main reasons is that there is nothing to truly compete with the flexibility of notes and coins. The magnificence of cash is that it just works; even in the isolated whereabouts of India, where the government might not be present physically, its injunction runs in the form of legal tender that public uses for business on an everyday basis. A large informal economy that supports a major part of Indian population and their livelihoods also runs in cash. The ground reality reveals,

a majority of transactions in Kirana stores, the go- to shop for daily purchases in India are cash based transactions, because these are generally small ticket transactions. The customers, as well as Kirana store owners feel more comfortable in dealing with cash for small transactions, while these merchants also provide credit facility to customers.

With core economic activities almost at a halt after the demonetization of high denomination currency since November 8, growth in the Indian economy is expected to be slow and will take some time to improve. The biggest problem with India suddenly removing 86% of its currency from circulation without having an adequate supply of new notes ready to take their place is the fact that India is more reliant on cash than almost any other country on earth. Suddenly, hundreds of millions of people were left without the means to engage economically to buy the things they wanted and needed, and myriad business were left without a readily available mechanism to receive payment for their goods, to buy supplies, or pay their staff. But this surprise demonetization also did something else; it pushed millions of new users onto the country's digital economic grid. As the demonetization process continues, Prime Minister Modi's rhetoric is less about fighting corruption or black money but more about transitioning India to a cashless economy.[11]

India is making an attempt to transition to a digital payment, less cash economy. Given that only a meager percentage of our population pay taxes the economy will grow as more transaction comes under banking and taxation system through digital payment. Whether it is bringing banking to the masses or the disbursement of government benefits, the existing systems are clearly unable to keep pace with the needs of India's population. [6] Whether or not India was ready for this cashless revolution or reservations about the timing of India's big cashless push at this point are irrelevant. It's happening, ready or not.

India is currently in the middle of an all out movement to modernize the way things are paid for.[19] New bank accounts are being opened at a heightened rate, e-payments services are seeing rapid growth, cash-on-delivery in e-commerce has crashed, and digitally focused sectors like the online grocery business have started booming. Even the vegetable vendors on the streets have opened up Paytm accounts and they have a machine outside their shop where someone can scan the bar code and make the payment. A lot more retail outlets are accepting e-wallets, including the laundry provider and dabbawala. This is revolutionary, and survival of the fittest.

As the government of India drive to incentivise consumers and merchants alike to move to electronic modes of payments announces lots of discounts and freebies.[7] Some of the highlight are 0.75% discount on fuel purchase through debit card, credit card and e-wallets. Monthly rental for PoS terminals/MicroATM/mobile PoS given by banks will be capped at Rs 100. Discount of 0.50% for purchase of suburban railway, monthly and seasonal tickets from 1 January 2017 provided. Railways will provide free accident insurance coverage of Rs 10 Lakhs for passengers who are booking the tickets online and also offer 5% discount on digital payment for Rail utilities like accommodation, catering and retiring room booking at railway station. Currently 58% passengers buy tickets online. No service tax will be charged on credit and debit card payment on transaction of upto Rs 2000 in a single transaction. For online payment of toll on national highways using RFID card tags a discount of 10 % will be offered. Customers paying payments through online gateways of public sector general insurance companies will be given a 10% discount. There will be no transaction fee for public dealing with government departments and PSU when one is using any of the digital modes. But India's financial digitalization has actually gone into overdrive purely on account of demonetization. While some of the boom in additional usage of digital payment system won't last as cash is restored to India's economy. May be most people are using digital payment as a temporary measure and an alternative to overcome an abnormal situation they are likely to revert to cash because of the same reasons for which they had not signed up or used these until now- primarily, charges and fear of surveillance and disclosure of actual transaction. But there is nothing much to fear about reversing back to cash economy, because the wheel of cashless economy has rolled and there are many other factors to make it rolling; like the criticism in the case when EVM was introduced.

This paper is organized as follows; the first section gives an introduction to cash centric Indian economy and the various problems faced after demonetization and the various initiatives taken by the government of India for transition to a cashless economy. Next the second section discusses some of the factors contributing to cashless economy in India. The third section discuss the various digital payment mode used in India. The next section deals with issues and perspective of cashless economy. Finally, the paper ends with the conclusion.

## FACTORS CONTRIBUTING CASHLESS ECONOMY

Some factors contributing to cashless economy in India other than demonetization are:

- **Digital India:** A campaign launch to ensure that government services are made available to citizen electronically by improved online infrastructure and by increasing Internet connectivity or by making the country digitally empowered in the field of technology.[9]
- **National Digital Literacy Mission:** A scheme to make a person IT literate so that he/she can operate digital devices, like mobile phones, tablets, etc., send and receive emails and search Internet for information, etc. It will train 52.5 lakh persons.
- **Jan Dhan Scheme:** One of the most important features of cashless economy is to have a bank account. Through these scheme millions of new bank account are opened.[10]
- **Booming online Business:** Be it e-commerce, e-business or m-commerce; a global platform for doing business-to-business (B2B); business-to-consumer (B2C); business-to-government (B2G); consumer-to-consumer (C2C); anytime anywhere, requiring digital payments. Today this is becoming the most preferred and fastest growing form of business. Every business big or small in most big towns in India are also having an online version.
- **Expansion of Telecom and Smartphone:** Some of the private sectors are leading this change. Leading from the front is Reliance's 6 months (October 2016 to March 2017) free 3G/4G Jio service. Followed by Bharti Airtel free 4G data service (Starting February 2017) for 1 year.[12][13]
- **E-Governance:** Through this the various government services and schemes are made available directly to the citizen. A very successful implementation is the transfer of LPG subsidies directly to the bank account of the consumer link with Aadhaar number.
- **Aadhaar Number:** A unique biometric identification for the citizen of India. A multipurpose number that can be used for cashless payment, receiving subsidies or for tracking individuals or transactions.[15]

- **Unified Payment Interface:** Recently RBI launch Unified Payment Interface which makes digital transaction very simple.

Now, let's have a look at an interesting report unveil by VISA, the global leader in Payments Technology on 5<sup>th</sup> October 2016 regarding how Digital Payments can help in accelerating growth in India. Below given is the summary of the report.[16]

**Visa, the global leader in payments technology, on 5<sup>th</sup> October 2016 unveiled the report "Accelerating the Growth of Digital Payments in India: A five-year outlook." This study, the first of its kind for India, looks at the benefits of transitioning India to a less-cash society over the next five years and provides a roadmap for action.**

**According to the study, the cost of cash places a huge burden on the Indian economy equivalent to 1.7% of GDP. However, India has the opportunity to reduce its cost of cash from 1.7% of GDP to 1.3% of GDP delivering savings of INR 70,000 crores (USD 10.4 billion) in the next five years. If India could sustain a reduced cost of cash of 1.3% of GDP until 2025, India could save up to an additional INR 4 lakh crores (USD 59.4 billion) by FY 2024–25. In summary, the total savings by 2025 could be INR 4.7 lakh crores (about USD 70 billion) with the appropriate policy initiatives in place and followed by effective execution.**

## **DIGITAL PAYMENT MODE USED IN INDIA**

Today we find various digital payment modes in India which will really help the growth of cashless economy.[17] Some of them are:

1. **Banks Cards:** All banks issue various types of cards to their customer. Some of them are debit card, credit card and prepaid card. These cards can be use to shop anywhere; at Point of Sale, ATM, online shopping.
2. **USSD (Unstructured Supplementary Service Data):** This is a mobile based banking service. To activate this service a bank account and any mobile phone on GSM network is required. Upon registration a Mobile Money Identifier (MMID) and Mobile Pin (MPIN) will be provide. Start using by dialing \*99#.
3. **AEPS (Aadhaar Enabled Payment System):** AEPS allow Bank to Bank transaction through MicroATM with the help of Banking Correspondent.

Available services are balance inquiry, cash withdrawal, cash deposit, Aadhaar to Aadhaar fund transfer. Only Aadhaar number linked to bank account is required.

4. **UPI (Unified Payment Interface):** To use this payment service, a Smartphone, Internet facility and account details (only at the time of registration) is required. Download any bank's app and create virtual payment address (VPA). Start sending and receiving money by using only VPA. Most banks have UPI apps like SBI app, PNB UPI, Axis Pay, UPI Collect (ICICI), BHIM, etc.
5. **E-Wallets:** Electronic pre-paid payment system. Used in purchasing items on-line with a computer or a Smartphone at a store. An individual's account is required to be linked to the digital wallet to load money in it. Most banks have their e-wallets and some private companies.

## ISSUES AND PERSPECTIVE OF CASHLESS ECONOMY

The financial technology industry would be unwise to ignore the rise of mobile transaction services, person-to-person networks and the whole range of digital disruption in the payments arena from the like of Bitcoin, ApplePay and PayPal that undoubtedly is putting pressure on cash. Of course, the digital era is something to embrace, and new methods of payments will continue to be introduced. But Indians need to recognize the risks and benefits of different payment instruments, the risks associated with electronic payment instruments are far more diverse and severe. Recently lakhs of debit card data were stolen by hackers; the ability of Indian financial institutions to protect the electronic currency came into question also an important reason why people favour cash.

In the last 2-3 months every Indian has gone through huge problems and pains but by and large the Indian public have supported the move of the government to demonetize high denomination currency notes. Is the cashless economy the way forward? Let us have a look at some of the issues and perspectives of cashless economy.

### Issues:

Before India dream of becoming cashless economy we have to face many reality and challenges.[18][20] Let us see some of them.

### **Cyber Security- Cyber Attack and Cyber Fraud:**

Cashless economy can be a nightmare when it comes to security. We will be prone to cyber attacks like hacking. Hackers can hack our sensitive information like password, credit card number etc. and leave our account with no money. Even our personal computer is compromised. We can save ourselves from fraud but it is very difficult to save from a cyber attack. The challenge before the Government is to put strong security systems in place to protect the online transactions from the hackers. Researcher have shown that it is easy to crack the PIN number and gain access to the virtual wallet by using a software, if the cyber criminal gets possession of the victims phone.

### **Half the Population does not fall under any Banking System:**

Many poor people do not have bank account. Although the Jan Dhan Scheme launched by the government succeeded in bringing millions into the banking, the process is not complete and many of the accounts are non-functional. When 50% of Indians are not covered by any banking system it will be difficult to have cashless economy.

### **Limited Internet Penetration**

In India there are over 350 million Internet users. The Internet penetration rate is just 27% which is very low compared to countries like Nigeria, Kenya, and Indonesia, etc. it has to be at least 67% which is global median.

### **Limited Smartphone Penetration and Broadband Subscription**

Only 17% of Indians use Smartphone which is very low if we want to become a cashless economy. As most of the mobile banking and e- wallets require a Smartphone. And out of these only 15% of Indians have Internet on their Smartphone. So it will be only 154 million people with broadband on their Smartphone.

### **Internet Speed**

The Internet loading speed is very slow. The average page load time in India is 5.5 seconds whereas in China it is just 2.6 seconds.

### **Limited PoS Machines**

PoS machines (Point of sales) are must for any cashless transactions. However in India

there are only 1.46 million PoS machines. It means only 856 machines per million people which is very low compare to China where it is 4000 machine per million people.

### **Costly digital infrastructure**

The small retailers in India deal only in cash and have not been able to invest in the digital infrastructure.

### **Lack of knowledge/awareness of using cards or online payment**

The Indian public is not much educated with regards to the benefits of using cards or online payment methods as well as poor knowledge of transaction process.

### **Perspectives:**

The existing systems are clearly unable to keep pace with the needs of India's population. A change is required to the many problems Indian is facing. Is cashless economy the solution?[18][19][20] Let us see the various perspectives that comes along with cashless economy.

- **Attack on Black money:** Cashless transaction is possible only with white money which renders the black economy untenable. Black money is a major problem in India and the fact that less than 5% of all payment in India is done electronically. But with digital payment one form of the banking system will have to be used which turn all black money white.
- **Attack on Corruption:** With cashless transaction corruption will be reduced to a minimum. The welfare programs that suffer with the chronic problem of corruption and non-implementation would be greatly benefited. The money would be directly transferred to the beneficiary's account and can easily be traced by the government. The people would no longer be at the mercy of the corrupt government officials who have exploited the poor for far too long.
- **Financial inclusion:** Cashless economy will help to enhance our banking system. There will be increased access to credit for people who did not fall in any banking network. Financial inclusions will automatically reduced poverty.

- **Increase the tax net:** The number of tax evaders in India is phenomenally high. Cashless transaction will get rid of this perennial problem, because all the transactions that are done can be monitored and traced backed to a given individual. If officials from tax department smell something fishy then they can trace the money transaction back to the individual. Hence it will be really difficult for someone to evade tax. Increasing tax net is very important for any government.
- **Boost in Consumption:** There would be no incentive for people keeping money in the bank. So they would love to spend on things that they like. It will help to boost consumption that is really good for any economy. More jobs will be created and income level of people will rise.
- **Positive Impact on Society:** We are seeing a positive impact of cashless economy on the society when it comes to crime rates. According to Union defense minister after demonetization the crime rates in Mumbai has dropped to half. Not just Mumbai but Delhi is seeing a substantial decline in crimes related to financial motive. Bank robbery, burglary, extortion etc are declining.
- **Election Funding:** The majority of election funding in India is made through black money cutting across the political spectrum. Cashless transaction would make it impossible for the political parties to spend thousands of crores of unaccounted money for their election expenditures. The deplorable practice of buying the votes by distributing cash and alcohol to the people would also be eliminated. True democracy would be finally at work.
- **Reduced Expenditure in printing notes:** The expenditure incurred by the RBI in printing notes would be considerably reduced. In the year 2015, the RBI spent Rs 27 billion in issuing and managing currency notes. The cost of printing a single currency is Rs.3.40.
- **Fight against Counterfeit Currency and Terrorist Financing:** Counterfeit currency that is pumped into India to wage an economic war by the enemy country as well as terror financing would be eliminated by cashless economy.

### List of top cashless countries [21]

<b>COUNTRIES</b>	<b>CASHLESS TRANSACTIONS</b>
1-Singapore	61%
2-Netherlands	60%
3-France	59%
4-Sweden	59%
5-Canada	57%
6-Belgium	56%
7-United Kingdom	52%
8-USA	45%
9-Australia	35%
10-Germany	33%
<b>India</b>	<b>2%</b>

*Source: Mastercard Advisor's Measuring progress toward a cashless society*

### **Conclusion**

Cashless economy in India is there to stay and the fear of cyber theft will be less as RBI has planned to increase the focus on IT and Cyber Security in a move to combat the increasing threat of cyber-security issues arising after the governments Digital Payment initiative. The growth of Indian economy will not simply increase by becoming cashless, but it will be one driving factors behind the growth of Indian economy. With increase in tax net, the government will have more fund which they can used it for different welfare schemes for the upliftment of the poor in the rural population, for development in health care, education, infrastructure development in roads, railways and telecommunication network as well as give subside to loan for starting businesses. With cashless economy the hole in the implementation process will be plugged, as there will be no intermediaries, which will benefits the beneficiary directly. But society also has a part to play. They have to understand the importance of cashless economy and appreciate measures taken by the government.

## Go Cashless Go Digital

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## Evaluating Teacher Effectiveness of Catholic Schools of Nagaland in Relation to the Use of Computers

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### ABSTRACT:

*The purpose of the study is to assess the teacher effectiveness of Middle, Secondary and Higher Secondary schools run by Catholic Missionaries in the state of Nagaland. Normative Survey method of research has been used for the present study. Teachers' Attitude towards Computer Education Scale developed by the researcher and Teacher Effectiveness Scale developed by Dr. Umme Kulsum (2006) were used for collecting the data. The investigator used purposive sampling technique for the selection of sample and selected six hundred middle, secondary and higher secondary school teachers from all the eleven districts of Nagaland. Data was analysed by using mean, standard deviation and 't'- test. The major findings of the study are: teacher effectiveness has a very slight negative relationship with their attitude towards computer Education and there is significant difference in teacher effectiveness between teachers with computer knowledge and teachers without computer knowledge. The study reveals that those teachers who use computer and develop computer skills are able to become more effective teachers.*

**KEYWORDS:** Computer Skills, Effective Teachers, Teachers Effectives, Catholic Missionary Schools.

### 1.1 INTRODUCTION

Computer enriched modern life of the people. Unlike the development of other areas of scientific, technical and general interest, the computer science has grown up at a very fast pace. It has got recognition from one and all. It has come like storm and is here to stay and conquer. "The state of affairs is similar to the one at the time of the great Roman Emperor Julius Caesar, when he uttered the words, 'Vini,Vidi,Vici' (I came, I saw, I conquered), after the victory at Zela in 47 B.C". For better or worse, computers have infiltrated every aspect of our society. Society has reached such a level that it is difficult rather impossible to live without the computer. Today, students, both at the school and college levels, have

started getting a feel of the computer, as it has been introduced as one of the subjects in the regular curriculum of studies. Teachers with favourable attitude towards computers and computer education and those with computer skills are more likely to be more effective in teaching.

### **1.2 Meaning of Teacher Effectiveness**

Teacher effectiveness refers to the quality competence and ability of a teacher to teach effectively. Effective teaching involves a set of teaching behaviour which aims at bringing about desired changes in the students in an effective manner. A successful teacher becomes better and better because his actions are not based simply on intuition but on careful analysis, reflection and planning. Teacher effectiveness is a matter of central importance to all educational institutions as it affects the process of learning, classroom management and especially academic achievement. The term ‘Teacher Effectiveness’ or ‘Effectiveness in Teaching’ is vast and a large portion of the literature has been focused on it, or perceived it in terms of interactive teaching strategies. These strategies can range from appropriate use of media and electronic resources (Serva & Fuller, 2004) to homework assignments (Bolin, Khramtsova, & Saarnio, 2005) and from quizzes (Crone, 2001) to demonstrations (Zaitsev, 2010) and group projects (Kreiner, 2009).

### **1.3 Definition and meaning of Attitude**

**G. W. Allport** defines attitude as, “a mental and neural state of readiness, organized through experience, exerting a directive or dynamic influence upon the individual’s response to all objects and situations with which it is related” (Chatterjee 2002). Attitude is a personal disposition, which impels an individual to react to an object, situation or proposition in favourable or unfavourable ways. **Gibson, Ivancevich, and Donnelly (1991)** define attitude as the “positive or negative feeling or mental state of readiness learned and organized through experience that exerts specific influence on a person’s response to people, objects, and situations” (p.70). In addition to this psychologists viz., **Fishbein and Ajzen (1974)** and **Rosenberg and Hovland (1980)** have defined attitude in terms of components or domains. The domains most often mentioned are cognitive, or what a person believes about the object; affective, or what a person feels about the object; and

the behavioral, or how a person actually responds to the object based on cognitive and affective domains. Therefore, attitude consists of what individuals feel (affective), believe (cognitive), and plan to do (behavioral).

#### **1.4 Definition of Computer**

A computer has been defined by **Cathy Wright (2002)** as a very large data and information base that allows a user to obtain important facts on any topic. According to him, computer enables the user to gain knowledge from home without going to a library and spending countless hours searching to obtain the right material needed for a particular paper. It is easy to do a broad search on the computer system to get all the needed information on any field of study. There is no field of discipline that has not been included in the data base of a computer. It is equally possible to search for information on the computer in different languages that have been programmed on it. Getting information on the computer has saved the risks and rigours of having to leave one's home for libraries. It has quick response and resources to get information. The computer has ability to obtain information or knowledge at a very fast speed, with low failure rate and precisely accurate. The key component of a computer is the memory. It is a powerful tool which allows all of the paths and drives of a computer to work in proper order.

#### **1.5 Computer Literacy and Computer Skill**

Computer Literacy is the knowledge and ability to use computers and technology efficiently. Computer Literacy can also refer to the comfort level someone has with using computer programs and other applications that are associated with computers. Another valuable component of computer literacy is to know how computers work and operate.

The precise definition of "computer literacy" can vary from person to person. Generally, literate (in the realm of books) connotes one who can read any arbitrary book in their native language [s], looking up new words as they are exposed to them. Likewise, an experienced computer professional may consider the ability to self - tech (i.e. to learn arbitrary new programs or tasks as they are encountered) to be central to computer literacy. In common discourse, however, "computer literacy" often connotes little more than the ability to use several specific applications (usually Microsoft word, Microsoft Internet Explorer, and Microsoft Outlook) for certain well - defined simple tasks, largely by rote.

(This is analogous to a child claiming that they "can read" they have rote - memorized several small children's books. Real problems can arise when such a "Computer Literate" person encounters a new program for the first time, and large degrees of "hand holding" will likely be required.) Being "literate" and "functional" are generally taken to mean the same thing.

Computer Literacy is considered to be a very important skill to possess to be the part of the first world countries. Employers want their workers to have basic computer skills due to their ever growing dependency on computers. Many companies try to use computers at larger scale to make their company run faster and cheaper. Computers are just as common as pen and paper for writing, especially among youth. For many applications, especially communicating, the computers are preferred over pen, paper, and typewriters because of their ability to duplicate and retain information and ease of editing.

As personal computers become common and become more powerful, the concept of computer literacy is moving beyond basic functionality to more powerful applications under the heading of literacy. The idea that computers are playing an important role in the life of every citizen is no longer disputed. However, how education should react to these developments and what role computers can and should play in schools is still an issue. Several perspectives on the role of computers in education exist and many claim on the potential power of computers as instructional aids. Many countries have adopted policies for the systematic introduction of computers in education. However, the major question still is: how should new information technologies be introduced in education and to what degree are the expected effects of policies actually realized in educational practice? In schools, computers are widely used. The need for computer technology and literacy in the educational system has become more relevant. Computer has been found to be an effective device for presenting an instructional programme. According to **McCormick (1993)**, computers can be used to diversify, develop and improve the pedagogical relation of teaching and learning. Technological development can only be enhanced through proper acquisition of scientific knowledge which can only be realized through relevant training in Science, Mathematics and Computer Education.

## 1.6 Need of Measurement of Attitude

Attitude testing is needed for various reasons and some of them are given as under. One of the main objectives of school education is the development of desirable attitudes in the students.

Teachers expect that as a result of learning process, students should become tolerant to other races, religions, develop appreciation for arts, music and literature and should be able to understand his obligations to himself and the community. For expecting these things teachers first develop a desirable attitude towards the situations, circumstances. For example, literature, if a teacher cannot develop an attitude of literature how he can express literature in a classroom situation. It is obvious that attitude is formed due to education. It is essential to know to what extent the desirable attitude have been developed in the mind of the teachers. This is possible through testing attitude.

If the students have to live effectively and efficiently in a democratic society, he should have attitudes, which enable him to live well. Understand social problems, tolerance, giving due importance to the individuals are such attitude which are essential in the citizen of a democracy. These attitudes can form lonely in school environment through teachers. So, first teacher's attitude should be formed. And this can be known only through attitude measurement. Attitude has got their bearing on the success in different vocations. Attitudes play a great role in the choice of a career.

It is very essential that attitudes be given a proper thought while merging career plans. So, in this case measuring of teacher's attitude is taking an important role. It is necessary to what extent teacher's attitude are acceptable, because on their attitude they express their inner feelings.

## 1.7 Review of Literature

Computer knowledge and computer skills are essential for teachers to teach. Studies of educational technology have often addressed teacher attitude and possible reasons behind teacher resistance to incorporating computer use into practice (Wentworth, 1996; Ertmer & Hruskocy, 1999). Many studies, indeed, have shown that the more positive teachers' attitude toward computer use in instruction becomes more effective. This contributes to computer-related instructional activities (CEO Forum, 1999; Moallem & Micallef, 1997). Proponents of educational technology initiatives have long been aware of this cyclical

relationship between attitude and computer use, and have often included teachers' positive attitudes as professional development activity objectives. **Gressard and Loyd (1985)** have identified four dimensions: computer anxiety, computer confidence, computer liking, and computer usefulness, while **Chen (1985)** has identified five dimensions: computer interest, gender, equality in computer use, computer confidence, and computer anxiety. Extensive research (**Glazewski, Brush, Ku, & Igoe, 2001**) was done when computers were not easy to use. More recently, **Shegog (1999)** investigated the attitude of two hundred fifty-five teachers towards using computers. One hundred forty-five teachers were white, eighty teachers were African American, nineteen teachers were Hispanic, six teachers were Asian, and five were from other minorities. It was found that the best predictor of teachers' attitude was computer experience. Ethnicity was the second best predictor of teachers' attitudes. African-American teachers had the highest positive attitudes toward computers. White teachers had the least positive attitude. **Shegog** concluded that while white teachers had a positive attitude toward computers, the minority teachers had an even more positive attitude. Age and teaching experience were not good predictors of teachers' attitudes toward computer and technology use in classrooms.

A study by **Hardy (1998)** indicated that most teachers had positive attitudes and teachers were concerned about lack of hardware and/or software programs, not having time to plan their lessons with computers, lack of knowledge, and lack of training about the effective use of computers. This research confirms an earlier study by **Stenzel (1982)**. The results of the study indicated that most teachers had positive attitudes toward computers. No significant correlations were found among the variables age and predisposition of teachers to learn about computers, teaching level and the predisposition of teacher to learn about computers, or teaching field and the predisposition of teachers to learn about computers. Most teachers reported that they were interested in learning about using equipment and materials that would be used in their classrooms. One of the recommendations indicated by the study is that computer training workshops should be a part of in service programs. According to **McCarthy (1998)**, negative teacher attitudes promote a resistance to learning about computers and influence the acceptance and use of technology in the classroom. Research indicates that if teachers feel comfortable to use computers in their classroom, students are comfortable, and if teachers feel uncomfortable using computers, students are uncomfortable as well (**Chiero, 1997: Jaber & Moore,**

1999; McCoy & Haggard, 1989; Norton, McRobbie & Cooper, 2000).

Hence, knowledge on computer is essential component of teaching aid, it does not mean that one should obtained a degree or certificate in computer education but the skill developed by their own efforts to handle with the computer to teach lessons. Positive attitude of teachers in learning computer enable them to become effective teachers or teacher effectiveness.

### **1.8 Objectives of the Study**

1. To find out whether the attitude of teachers towards computer education affect teacher effectiveness.
2. To find out whether teachers' computer knowledge affect teacher effectiveness.

### **1.9 Hypotheses of the Study**

**H<sub>0</sub><sub>1</sub>** There is no significant relationship between teacher effectiveness and teacher's attitude towards computer education.

**H<sub>0</sub><sub>2</sub>** There is no significant difference in scores of teacher effectiveness between teachers with computer knowledge and teachers without computer knowledge.

### **1.10 Research Methodology:**

Research Methodology is the backbone of any research. Normative Survey Method will be used for the present study. The researcher used the five Point Likert-type attitude scales for the collection of the data.

This study is done on the catholic schools across the state of Nagaland. It has been estimated that 120 schools are management by catholic missionaries including both rural and urban region of Nagaland. The numbers of schools management by the missionary is given below:

**Table: 1.1**  
**Catholic Schools in Nagaland**

Sl.No.	District			Total No. of Schools
		Urban	Rural	
1	DIMAPUR	12	10	22
2	KIPHIRE	1	8	9
3	KOHIMA	7	20	27
4	LONGLENG	1	3	4
5	MOKOKCHUNG	1	5	6
6	MON	1	4	5
7	PEREN	2	3	5
8	PHEK	2	14	16
9	TUENSANG	1	7	8
10	WOKHA	1	11	12
11	ZUNHEBOTO	1	5	6
	Total	30	90	120

**Sources: Survey**

The total number of schools is 120, of which 90 schools are functioning in the rural and rest in urban area. There are 2587 teachers are working in these schools.

**Table: 1.2**  
**Teacher Working in Catholic Schools of Nagaland**

Sl.No	District	Urban		Rural		Total No. of Schools
		Male	Female	Male	Female	
1	DIMAPUR	186	419	38	61	704
2	KIPHIRE	22	38	35	68	163
3	KOHIMA	65	202	82	191	540
4	LONGLENG	10	20	15	17	62
5	MOKOKCHUNG	29	45	21	37	132
6	MON	27	42	12	15	96
7	PEREN	38	53	9	24	124
8	PHEK	58	79	58	85	280
9	TUENSANG	19	57	33	57	166
10	WOKHA	39	54	37	69	199
11	ZUNHEBOTO	12	25	29	55	121
	Total	505	1034	369	679	2587

**Sources: Survey**

### 1.11 Sample Design

Purposive of sampling technique was used for designing the sample. Two hundred male and four hundred female teachers were selected for the study.

### 1.12 Results & Discussion

**Objective 1.** To find out whether the attitude of teachers towards computer education affect teacher effectiveness.

**H<sub>0</sub><sub>1</sub>** There is no significant relationship between scores of teacher effectiveness at present and teacher's attitude towards computer education.

Table 1.3: Shows the correlation between Teachers Teacher Effectiveness and their teacher's attitude towards computer education.

		Teacher Effectiveness	Teacher Attitude towards computer Education
Teacher Effectiveness at	Pearson Correlation	1	-.080
	Sig. (2-tailed)		.052
	N	600	600
Teacher Attitude towards computer Education	Pearson Correlation	-.080	1
	Sig. (2-tailed)	.052	
	N	600	600

\*. Correlation is not significant at the 0.05 level (2-tailed).

### Interpretation

Teacher effectiveness is almost not correlated with attitude of teachers towards computer Education with Pearson correlation coefficient value  $r = -.080$  and  $P > 0.05$  (0.052). As  $r$  value is closer to zero. However it is showing a very slight negative correlation.  $P$  value is greater than 0.05. Hence null hypothesis is accepted that is "There is no significant relationship between scores of teacher effectiveness and their attitude towards computer education". This shows that the teacher effectiveness of teachers has a very slight negative relationship with their attitude towards computer Education.

**Objective 2.** To find out whether teachers' computer knowledge affect teacher effectiveness.

**H<sub>0</sub><sub>2</sub>** There is no significant difference in scores of teacher effectiveness between teachers with computer knowledge and teachers without computer knowledge.

Table 1.4: Shows the Group statistics of teacher effectiveness between teachers with Computer knowledge and teachers without computer knowledge.

**T-Test**

Group Statistics					
	Computer knowledge	N	Mean	Std. Deviation	Std. Error Mean
Teacher Effectiveness	Has Computer Knowledge	189	471.01	79.118	5.755
	Has No Computer Knowledge	404	457.20	72.577	3.611

Table 1.5: Shows the independent sample t-test result of teacher effectiveness at present between teachers with Computer knowledge and teachers without computer knowledge.

Independent Samples Test										
		Levene's Test for Equality of Variances		t-test for Equality of Means						
		Sig. F	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference		
								Lower	Upper	
Teacher Effectiveness	Equal variances assumed	.824	.364	2.097	.591	.036	13.807	6.585	.875	26.740
	Equal variances not assumed			2.032	.340537	.043	13.807	6.794	.444	27.171

Source: Survey

**Interpretation**

From the above data it is clear that there were 189 teachers with computer knowledge and 404 teachers without computer knowledge. An independent sample t-test was run to determine if there were differences in teacher effectiveness among teachers with computer knowledge and teachers without computer knowledge. Mean of teacher effectiveness of teachers with computer knowledge (471.01±79.118) is slightly higher than the mean of teacher effectiveness of teachers without computer knowledge (457.20 ± 72.577). Hence a statistically significant difference of 13.807 (95% CI 0.875 to 26.740), t (591) = 2.097, p<0.05 (0.036) was observed. Hence null hypothesis ‘There is no

significant difference in scores of teacher effectiveness between teachers with computer knowledge and teachers without computer knowledge' was rejected and alternative hypothesis was accepted.

### **1.13 Findings**

#### **(a) Attitude of Teachers towards Computer Education**

There were five dimensions for the study of attitude of teachers towards computer education such as: Objectives with 29 statements, Curriculum with 15 statements, Teacher with 10 statements, Teaching Methods and Aids with 16 statements, Evaluation with 12 statements, Computers Education in General with 18 statements.

Most of the teachers have the opinion that computer education should be a necessary subject in the school. Many have the opinion that the computer science should be a core group subject at higher secondary level, and it also can make students addicted to social media. Majority of the respondents believe that the students should be taught about the positive and negative effects of the use of computer and internet. Many agree that use computer develops in students a desire for accurate knowledge. Some have the opinion that present curriculum doesn't provide job opportunities. Most of them are in favour of the necessity of refresher courses are essential for computer teachers. Many support that the knowledge of English language as an essential factor for computer education. Practically all the teachers have the opinion of setting up more smart classrooms.

There is no significant difference between attitude of teachers towards computer education and teacher effectiveness. Nevertheless it was found that the scores of teacher effectiveness were higher irrespective of their attitude towards computer education.

#### **(b) Teacher effectiveness of teachers with of computer knowledge**

There are 189 teachers with knowledge of computer and computer skills whereas 404 without the knowledge and skill in computer. It was found that there is significant difference in scores of teacher effectiveness between teachers with computer knowledge and teachers without computer knowledge. It was found that those teachers who have knowledge of computer and computer skills were slightly better in motivating the students for learning, have better control over the subject that is taught, were systematic preparing and delivering the lessons, have great interest in the subject that he/she is teaching and maintained good discipline.

### **1.14 Recommendations/Suggestions**

Considering the result and findings of the study, the following suggestions were made:

1. It is suggested that all the schools should provide computer education from the lower classes onwards.
2. Preferably all students should have access to one computer each without sharing except may be for the beginners.
3. All the teachers should have basic knowledge of computer.
4. Students should be taught about the positive and negative effects of the use of computer and internet.
5. Curriculum should be prepared such a way that it lead to job opportunities and placement.

### **1.15 Limitations**

1. Both urban and rural schools run by Catholic Missionaries were considered for the present study.
2. The present study was limited to only Middle, Secondary and Higher Secondary Schools.
3. This study was limited to only private schools which are run by Catholic Missionaries.
4. This research paper did not collect any feedback from the students.

### **1.16 Conclusion**

Computers have changed the face of society. They are no longer specialized tools to be used by specially trained people. They are ubiquitous and used in almost every sphere of life. Computers are the best means for storage and management of data; they can serve as huge knowledge bases and can be harnessed for all sorts of financial transactions owing to their processing power and storage capacities. The increasing utility computer in education has modernized education system and service delivery to meet the need of the society. The present study focused on the teacher effectiveness of catholic missionary school teachers in the state of Nagaland in relation to use of computer skills. Advancement of computers demands advancement of computer education in the schools. Computers are used in schools for many applications such as writing papers or searching the Internet

information. Computer skills are also a subject being specifically taught in many schools, especially from the period of adolescence onwards. Use of computers, computer skills and use of ICT in the class room make teaching more effective.

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## Effectiveness of Mid-day Meal Scheme (MDMS) in Primary Schools

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### ABSTRACT:

*Education enhances the knowledge of a child, allows exploring his potentials and living as a respected citizen of civilized nations. Lacking in basic education narrow down the human mind and leads to poverty, hunger and crime. The government of India has made education compulsory for 6 to 14 years age group children. In this backdrop, government of India has launched Mid-day Meal Scheme (MDMS) to address the most critical problems of the society. Presently, the scheme is being implemented in lower primary (LP) and upper primary (UP) classes. The study is an attempt to analyse effectiveness of MDMS in LP and UP schools of Golaghat district in Assam. The study covers both primary & secondary data. Secondary data collected from newspapers, research articles and published documents of government departments to support the research objectives. A qualitative open ended questionnaire was prepared to measure the effectiveness of mid-day meal scheme in three schools. A set of questionnaires were prepared for the survey of Food, Civil Supplies & Consumer Affairs (FCSCA) department of district, Headmaster / mistress and primary school students. Collected data was analysed using MS Excel tools to get the conclusions. The findings of research can be categorized in three different areas such as Department of FCSCA; Headmaster/mistress of UP & LP schools; Students of UP & LP Schools. The study concludes with few recommendations such as continuing of MDMS, focus on hygiene environment, monitoring mechanism and suggested for a complete education package for school students. Continuing of MDMS will prevent child labour and children's from poor family backgrounds will get educated.*

**KEYWORDS:** Mid-day Meal (MDM), Primary Schools, Students, Education, Golaghat

### INTRODUCTION

Mid-daymeal in schools has had a long history in India. In 1925, a mid-day meal (MDM)

programme was introduced for disadvantaged children in the Madras Municipal Corporation. By the mid-1980s, three states viz. Gujarat, Kerala and Tamil Nadu and the Union Territory of Pondicherry had universalized a cooked MDM programme with their own resources for children studying at the primary stage. By 1990-91 the number of states implementing the MDM programme with their own resources on a universal or a large scale had increased to twelve states.

With a view to enhancing enrolment, retention and attendance and simultaneously improving nutritional levels among children, the National Programme of Nutritional Support to Primary Education (NP-NSPE) was launched as a centrally sponsored scheme on 15th August 1995, initially in 2408 blocks in the country. By the year 1997-98 the NP-NSPE was introduced in all blocks of the country. It was further extended in 2002 to cover not only children in classes I -V of government, government aided and local body schools, but also children studying in Education Guarantee Scheme (EGS) and Alternative and Innovative Education (AIE) centres. Central assistance under the scheme consisted of free supply of food grains at 100 grams per child per school day, and subsidy for transportation of food grains up to a maximum of US\$0.75<sup>1</sup> per quintal. From time to time the scheme was revised to suit the necessity of the development and to improve the efficiency of the scheme.

In the financial year 2009-10, 84.1 million in primary and 33.6 million upper primary school children, i.e. a total of 117.7 million children were estimated to be benefited from MDM scheme. However, total 110.4 million children were covered under the MDM scheme during 2009-10. During 2010-11, 113.6 million children include 79.7 million children in primary and 33.9 million children in upper primary school had been covered in 1.263 million institutions. During 2011-12 total coverage of children against enrolment was 105.2 million including 77.1 million of primary schools and 33.6 million of upper primary schools children. During 2012-13, 106.8 million children of elementary level had been covered in 1.212 million schools. However, 104.5 million children were covered in 1.158 million schools during the year 2013-14.<sup>2</sup> Presently, the scheme is being implemented in lower primary and upper primary classes. The study is an attempt to analyse the effectiveness of MDM scheme in lower primary (LP) and upper primary (UP) schools of Golaghat district of Assam.

## OBJECTIVES

The key objective of the study is to measure the effectiveness of a mid-day meal scheme (MDMS) in UP and LP schools. The specific research objectives are as follows:

- To identify the coverage of the mid-day meal scheme by Food, Civil Supplies and Consumer Affairs (FCSCA) in the LP and UP schools of Golaghat district.
- To examine the implementation of the mid-day meal scheme in different schools of Golaghat district.
- To find out the effectiveness of the mid-day meal scheme among the students of LP and UP schools.
- To uncover the students' level of satisfaction towards a mid-day meal in LP and UP schools.
- To provide recommendations to increase efficiency of the mid-day meal scheme.

## REVIEW OF LITERATURE

Various studies have been conducted in India about the mid-day meal scheme to examine the relationship between mid-day meal scheme with students' enrolment, attendance, education and health of primary school students. Paul and Mondal (2012) revealed that the mid-day meal program had a significant positive impact on academic achievement of students such as enhancing enrolment, attendance, increasing retention and lowering drop out of students.<sup>3</sup> Researchers suggested to focus on health awareness programs of the government and to combine with MDM to get satisfactory results. Angom (2008) found that there is no discrimination in serving MDM in Manipur and required high contribution from teachers in serving MDM to children. Further indicates that a total number of 0.23 million children enrolled in institutions and attendance has gone up in Manipur.<sup>4</sup>

Khera (2006) have indicated that the MDM scheme of Indian primary schools has become one of the largest schemes across the country and facing challenges in terms quality and infrastructure.<sup>5</sup> Uma (2003) recommended that the quality of education and food need an attention in schools to make the scheme successful. In addition, it is recommended that teachers should make aware student about the importance of education.<sup>6</sup> Dreze and Goyal (2003) revealed that MDM has a major impact on child nutrition, school

attendances and social equity. Further, indicates that maintaining of adequate quality in MDM will increase its full potential and scheme will assist to make the right food available to students.<sup>7</sup> Therefore, the present study is an attempt to evaluate the implementation, effectiveness and success of the Mid-day meal program in three lower primary and upper primary schools of Golaghat district in Assam.

## **METHODOLOGY**

The study covers both primary and secondary data. Secondary data was collected from newspapers, research articles and published documents of government departments to support the research objectives. A qualitative open ended questionnaire is prepared to measure the effectiveness of the MDM scheme among three different schools.

A set of three different questionnaires was prepared for the survey of FCSCA department, Headmaster/mistress and primary school students. In step 1, Food, Civil supplies & Consumer affairs department of the district was visited to know the coverage of MDM scheme in the district.

In step 2, headmaster/mistress were contacted to know the implementation and success of the MDM scheme in their respective schools. In step3, data were collected from school students by administering and asking the questions randomly to 20 students from each school. A total of 60 school students and respective headmaster / mistress were contacted from two UP and one LP schools. The schools surveyed are Kushal Konwar Balya Bhawan (KKBB), town number 4 Kumarpatty LP School and Kuruka ME School from Golaghat district. The collected data was analyses using MS Excel tools to get the conclusions.

## **FINDINGS**

The findings of the research were categorized into three different areas namely, department of Food, Civil Supplies and Consumer Affairs; views of Headmaster / mistress of primary schools; students feedbacks.

### **MDMS under Food, Civil supplies and Consumer affairs department**

Published records from Food, Civil supplies & Consumer affairs department of Golaghat district revealed that (i) total allocation of mid-day meal (MDM) rice for LP schools

for the fourth quarter of the financial year 2014-2015 (January – March, 2015) was 4772.61 quintals against total enrolment of 91,972 students. District Department have been providing mid-day meal to the children of LP school by keeping norms at 1.726 Kilograms' approximately for altogether 19 days at 90.85 grams approximately per day per student per month. (ii) For UP schools total allocation of MDM rice for fourth quarter of the financial year 2014-2015 was 3734.88 quintals against the enrolment of 50,629 students. Under MDMS for providing cooked mid-day-meal to the children of UP schools by keeping norms at 2.458 Kg approximately per month for altogether 20 days at 122.91 grams approximately per day per student. The Department is providing funding under the MDM scheme in several categories such as contingency fund, cooking cost, transportation charge, honorarium, and cost of food grains.<sup>8</sup>

#### **Views from Head of School**

The opinion of head master / mistress concludes that more focus should be given to make the MDMS successful and to make it available for the poor and growing children of the society through the proper supply of nutritious food (see Table 1).

#### **Feedback of School Students**

Students have given more importance on food because many of them belonging to poor section of society and unable to get sufficient nutritious meal in their home (see Table 2, Table 3, Table 4). However, the findings highlighted that instead of mid-day meal some of the students prefer books, uniforms, and a park to play in the school (see Table 2, Table 3, Table 4).

#### **Demographic of the Students**

Out of 60 students 28 students belong to Hinduism and 32 students belong to Islam (see Table 5). Data highlights that 26 students were Boy and 34 students were Girl (see Table 5).

### **CONCLUSION AND FUTURE RESEARCH**

The mid-day meal scheme started in India on 1995 focusing students' enrolment, retention and attendance in primary school and to improve nutritional levels among children. Review of literature has indicated that the mid-day meal scheme has a positive impact on students' increase attendance, retention and lowering drop out of students. Moreover, it increases child nutrition by providing adequate food. Research has revealed that MDM was provided to LP and UP schools by district Food, Civil supplies & Consumer affairs

department. Every school administered the process of making availability of food grains to students. However, schools are mainly serving Rice, Dal, Vegetables, Paneer, Egg, Kheer items in their menus to students. Findings have highlighted that mid-day meal helps poor students to get nutrition on their food and increase students' attendance in schools. Food is the main importance in the MDMS although some students prefer books, uniforms and playground instead of mid-day meal in their school. Research has revealed that food was served daily basis on time in schools and students indicated that due to nutritious level and taste it gives them energy.

On the contrary, research has some limitations relating to the data because the study was mainly concentrated on three schools of Golaghat. Moreover, community wise sample size is not equal to the study and the difference between the ratios of students' gender. The research may give different conclusion if wider sample is considered increasing the number of schools from different regions of Assam.

## **PRACTICAL IMPLICATIONS**

The research concludes with few recommendations (i) continuing of MDMS, (ii) focus on hygiene environment, (iii) monitoring mechanism, and (iv) suggestions for a complete education package for primary school students. Continuing of MDMS without any default will prevent child labour and many children's from poor family backgrounds will get educated. To maintain the hygiene environment of food in schools and food grains to supply from retailers, authority has to develop an efficient tracking mechanism to monitor the activities. Monitoring team may consist of nutritionist expert, guardians of students and person from district food and civil supply department to check the quality of food and food grain supply to the schools. Moreover, to up-bring the society with education, government should focus on some additional scheme with MDMS covering cloths, books, pens/ pencils and bags etc. providing a complete educational package to the student.

## **ENDNOTES:**

<sup>1</sup>All currency amounts are in US\$ unless otherwise specified; US\$1=INR66.99 on May 15, 2016.

<sup>2</sup>About the Mid-Day Meal Scheme. Available at <http://mdm.nic.in/>

<sup>3</sup>Paul, P.K. and Mondal, N. K. (2012). Impact of Mid-day Meal Programme on Academic

Performance of Students: Evidence from few Upper Primary Schools of Burdwan District in West Bengal. *International Journal of Research in Social Sciences*, 2(3), 391 – 406.

<sup>4</sup>Angom, S. (2008). *Good practices of mid-day meal scheme in Manipur*. New Delhi: National University of Educational Planning and Administration, 46.

<sup>5</sup>Khera, R. (2006). Mid-day meals in primary school. *Economic and Political weekly*, 41(46), 4742-4750.

<sup>6</sup>Uma (2013). Mid-Day Meal Scheme and Primary Education in India: Quality Issues. *International Journal of Scientific and Research Publications*, 3(11), 1 -3.

<sup>7</sup>Dreze, J. and Goyal, A. (2003). Future of mid-day Meals. *Economic and Political weekly*, 38(44), 4673-4683.

<sup>8</sup>Published Data. Food, Civil supplies & Consumer affairs department, Office of the Deputy Commissioner, Golaghat District, Assam, Dated: 3<sup>rd</sup> March, 2015

<b>Table 1: Views from Head of School (Headmaster / Headmistress)</b>			
<b>Questions</b>	<b>Kushal Konwar Balya Bhawan</b>	<b>Town Kumarpatty L. P. School</b>	<b>Kuruka M. E. School</b>
Time of MDMS implementation	June 2009	November 2006	September 2009
Items served in the menu	Boil Rice, Dal, Vegetables, Paneer, Egg, Kheer	Rice, Dal, Egg, Khichidi, Soyaban, Mix Vegetable, Leafy Vegetable, Pulao	Rice, Dal, Vegetable
Funds or bill amount of time	Yes	Yes	Yes
Students response regarding MDM	Positive	Very much Satisfied	Yes, student responded to MDM
Students overall likeability about food	Yes (good)	Really like the food	Yes (good)
Opinions regarding MDMS	Success to drive education in school among growing students (children)	Success to drive education in school because students are increasing due to the Mid-day meal	Helps poor student to provide nutrition

Source: Primary Data, (n=3)

<b>Questions</b>	<b>Response</b>
Availability of meal in school	Food was provided on time, daily basis.
Varieties of food items provided	The school provides different types of food items in their meals.
Happiness is regarding meal	Students were happy with the meal because of good taste, nutritious food and cleanliness.
Necessity of meal at School	Students feel it really necessary because it is healthy & gives energy. (Some of them said that) many poor students don't get sufficient amount of nutritious food in their home. Students get it in school, so it is very much necessary.
Alternative of MDM	Instead of a Mid-day meal some wants books, uniforms, a park to play and some of them want nothing.

Source: Primary Data, (n=20)

<b>Questions</b>	<b>Response</b>
Availability of meal in school	Food was provided daily on time.
Varieties of food items provided	The school provides different types of food items.
Happiness is regarding meal	Students were happy with the meal because they were healthy, delicious and tasty.
Necessity of meal at School	Student feel it is necessary because many of them are from poor backgrounds and they don't get nutritious and a sufficient meal in their home. In school they get both food and education.
Alternative of MDM	Instead of a Mid-day meal student want nothing because they were provided with books and uniforms.

Source: Primary Data, (n=20)

**Table 4: Summary of Student response from 4 No Town Kumarapatty L. P. School**

Questions	Response
Availability of meal in school	As per the response obtained from the student, it seems that food was provided daily on time.
Varieties of food items provided	The school provides different types of food item as agreed with the students.
Happiness is regarding meal	Students were happy with the meal because they were healthy, delicious & tasty.
Necessity of meal at school	The student thinks it is very necessary because food were very healthy for them.
Alternative of MDM	Instead of a Mid-day meal students want nothing because they were provided with books and uniforms

Source: Primary Data, (n=20)

**Table 5: Community and Gender wise students Breakdown (in numbers)**

Name of School	Hindu			Islam			Total
	Boy	Girl	Sub-Total	Boy	Girl	Sub-Total	
4 No Town Kumarapatty L. P. School	2	6	<b>8</b>	7	5	<b>12</b>	20
Kushal Konwar Balya Bhawan School	10	8	<b>18</b>	1	1	<b>2</b>	20
Kuruka M. E. School	0	2	<b>2</b>	6	12	<b>18</b>	20
Total	12	16	<b>28</b>	14	18	<b>32</b>	60

Source: Primary Data, (n=60)

## ENDNOTES:

<sup>1</sup>All currency amounts are in US\$ unless otherwise specified; US\$1=INR66.99 on May 15, 2016.

<sup>2</sup>About the Mid-Day Meal Scheme. Available at <http://mdm.nic.in/>

<sup>3</sup>Paul, P.K. and Mondal, N. K. (2012). Impact of Mid-day Meal Programme on Academic Performance of Students: Evidence from few Upper Primary Schools of Burdwan District in West Bengal. *International Journal of Research in Social Sciences*, 2(3), 391 – 406.

<sup>4</sup>Angom, S. (2008). *Good practices of mid-day meal scheme in Manipur*. New Delhi: National University of Educational Planning and Administration, 46.

<sup>5</sup>Khera, R. (2006). Mid-day meals in primary school. *Economic and Political weekly*, 41(46), 4742-4750.

<sup>6</sup>Uma (2013). Mid-Day Meal Scheme and Primary Education in India: Quality Issues. *International Journal of Scientific and Research Publications*, 3(11), 1 -3.

<sup>7</sup>Dreze, J. and Goyal, A. (2003). Future of mid-day Meals. *Economic and Political weekly*, 38(44), 4673-4683.

<sup>8</sup>Published Data. Food, Civil supplies & Consumer Affairs Department, Office of the Deputy Commissioner, Golaghat District, Assam, Dated: 3<sup>rd</sup> March, 2015.

## Re-reading Khasi Folktales: Interpreting Social and Political Expressions

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### ABSTRACT:

*The Khasis are one of the tribes in Meghalaya. Being a part of the oral tradition, folklore is integral to the Khasis. In them lay embedded the cultural and political ideals of the Khasi. As such, folktales play an important role in highlighting the Khasi culture. The aim of this paper is to understand and problematize the concepts of identity, nation and nationalism through selective folktales. One of the pertinent questions that it seeks to raise is the construction of identity, be it colonial or indigenous. How have the Khasis understood the meaning of 'identity'? How different or similar is it to the colonial understanding of identity? This paper will also focus on the significance of the concept of 'boundary' and what 'nation' means to the Khasis. How is Khasi nationalism similar or different to Partha Chatterjee's and Benedict Anderson's concepts of nationalism and nation? In conclusion, this paper will also attempt to address the idea of nationalism and nation with reference to the rest of India.*

**KEYWORDS:** Khasi folktales, identity, nationalism, nation

Khasi Hills (presently located in the state of Meghalaya) is located in North-East India situated between 25°5" and 26°10" north latitudes and between 97°41" and 98°47" east longitudes, covering an area of 22,547 square kilometres. Khasis are one of the three main tribal groups in Meghalaya. The Khasis call themselves *Hynñiewtrep* as they believed that their ancestors were the seven clans or *Hynñiewtrep* who came down from heaven to reside on this earth. The term Khasi has a particular significance as 'Kha' means born of and 'Si' refers to an ancient mother therefore Khasi means born of a mother (Bareh, 1997, pp.10). The Khasis, like most communities of India believe that their identity is reflected in their culture. Cohen through his article Culture as identity: An Anthropologist's view is of the opinion that culture is something that we can make sense of ourselves. Clearly, what he meant was that one's identity is deeply embedded in one's culture. He further says that this kind of identity is only possible by a series of symbols that marks culture as the identity of a person. (Cohen, 1993, pp.196)

Identity as the Cambridge International Dictionary of English states is “a person is, or the qualities of a person or group which makes them different from others.”(Procter, 1995, pp.701) Identity is also defined as the set of behavioural or personal characteristics by which an individual is recognizable as a member of a group. J.W. Berry, in his article Aboriginal Cultural Identity says that identity is closely linked to self-concept (Berry, 1999, pp.2-3). This is related to what a person thinks of oneself. However, one does not only belong to oneself but to the society as a whole since ‘identity’ is also influenced by society. Therefore an individual also possesses a social identity.

Culture is defined as “the way of life especially general customs and beliefs of a particular people.”(Procter, 1995, pp.334) Therefore, Cultural identity can be understood as the identity of a group or of an individual as far as one is influenced by one's belonging to a group or culture. The Khasis have their own sense of identity with reference to themselves and to the Khasi community as a whole. The Khasis being a closed tribal community are much attached to their community. They call themselves the *Hynniewtrep* or the descendants of the seven clans.

This paper will explore the difference between the possible conceptions of the Khasi identity by the Khasis themselves, before and after the British interference by examining the tales The Seven Clans, Death in a Hut, The Lost Manuscript, Ka Noh ka Likai and U Manik Raitong.

In the tale The Seven Clans, we see how God makes a covenant with the seven clans where they were supposed to abide with the three commandments or principles of life; *Ka Tip Briew Tip Blei* or the Knowledge of man and God, *Ka Tip Kur Tip Kha* or the knowledge of one’s kinsmen and *Ka Kamai ia ka hok* or a way to earn righteousness on Earth in order to get a free passageway to the kingdom of heaven through the Golden ladder. The successive generations of Khasis stuck to this covenant which infers how these principles construct the identity of a Khasi.

The tale Death in a Hut is a story of two very close friends Nik Mahajon and Shing Raitoi. One is a bachelor, rich merchant, while the other is a poor man with a wife. The rich merchant would always invite the other to his house showering him with expensive gifts. This pricked the conscience of the poor man so one day he decided to invite his friend home for lunch even if it is just rice and salt. Hearing this, his friend gladly accepted the invitation. On reaching the poor man’s house, the poor man realises that there is no food in the house. He was heartbroken when his wife broke the news to him. He was so ashamed of his poverty and at the fact that his friend had to go home empty handed that he asked his wife to beg for food from the neighbours. They, being equally poor people, could not help them. When the wife came back and informed her husband, he was grief

stricken and felt very ashamed of his condition. He told his wife that it was better to die than to live in humiliation. After saying this, he stabbed himself and died on the spot. His wife, called Lak stood there dumbfounded. She realised that her life was nothing without her husband so she took the knife and killed herself. While this was going on in the kitchen, Nik, was waiting in the sitting room wondering how his friend could be so ill mannered as to leave him alone. He knew something was not right and so he went into the kitchen. On seeing the dead bodies of his friend and his wife and the rice water boiling, he understood everything. He knew the reason for his friend's death so with no adieu he took the knife and killed himself. The next morning before dawn, a thief was wandering around the locality. Seeing the door of the house open, he enters to seek shelter from the people. As soon as he entered, he saw the dead bodies. He knew that if the people found out, he would be blamed. Not wanting to live a life of shame, he also kills himself. When people heard of the story they were amazed at the love, friendship and honour of the people who died. Ever since that day, to avoid such deaths due to class differences, whenever a person visit's his/her friends' house, they are given beetle nut, beetle leaf, lime and tobacco. The rich man metamorphosized as beetle nut, the husband and wife as beetle leaf and lime which are taken together and the thief as tobacco which is inserted in the corner of the mouth as a hiding place.

The above folktale, also highlights the Khasi etiquettes of *tip burom tip akor* or the knowledge of honour and manners, and *tiphok tipsot* or the knowledge of what is right and just. *Tip burom tip akor* talks about maintaining ones personal integrity by conducting one's life and behaviour in a decent manner. The word *burom* somewhat corresponds to the word integrity while *akor* implies so much more as without it a Khasi can lose his or her identity. Shing Raitoi, a man with honour, on realising that there was no food in the house kills himself. His shame of not being able to fulfil a promise drove him to suicide. Shing Raitoi's death also marks the whole idea that a Khasi never goes back on his words and promises. Therefore, this tale also stresses the importance of *ka nia*<sup>1</sup> and *ka jutang*<sup>2</sup> or the importance of the spoken word. For a Khasi, the words that come out of his or her mouth should be truth itself. Once someone has given their word, they can never go back on his words. The spoken word reflects a Khasi's integrity and character as such they take their words seriously. A violation of this is equivalent to condemnation in the Khasi society.

The Khasis believe that their ancestor had swallowed their script in the flood therefore all the teachings that he received from God on the mountain stayed in his memory. As such, every word that comes out of their mouth ought to be the truth. It is probably because of this that the Khasis are expected to be honest and truthful at all times. Lying was/is a taboo. In the tale of The Black Crow or Ka Tyngab Ba Long we see how God cursed the crow for cheating the cow and disrespecting God's word. This tale shows how the crow

manipulated and tricked the cow into changing God's message for the people. That angered God and the cow was punished. The crow was covered with a black frying pan.

The tale of Manik Raitong is a tragical love story of Manik and Liengmakaw. However, the significance of this story is the importance it gives to family or *ki kur ki kha*. In this tale, Manik was treated as an outcast because he does not have any family. None of the villagers spoke to him as he was an outcast. This only shows that for the Khasis family is very important. This also goes hand in hand with the principle that a Khasi should know and respect his/her family members from his/her father's and mother's side. According to the Khasi tradition, every Khasi is expected to know and respect his or her family members. The family according to the Khasi tradition also adds to the prestige of a Khasi.

The Khasis also believe that their ancestors or *ki longshuwa manshuwa* had formulated the so called *aiñ briew* and *aiñ blei* or the law of man and God which makes man obligated to fear God and respect his fellow human beings. As such their manners are always tempered as that reflects their honour.

The Khasis as reflected in the folktales above are peace and nature loving people however, some folktales like U Suidnoh bad U Thlen does reflect the changes in their attitude due to the fear psychosis created by the presence of the outsider. As mentioned in the folktale, Thlen, was a former minister of God's kingdom was kicked out of heaven and was sent live on earth.

There is another version of the story regarding the origin of U<sup>3</sup> Thlen. In some stories, Thlen is the son of Ka<sup>4</sup> Kmat Kharai, the daughter of a deity U 'Lei<sup>5</sup> Mawlong. She was besotted by 'Lei Umwai but her father was against the match. Eventually Ka Kmat Kharai took many lovers and became pregnant. Being mortified, she fled to her Uncle who lived in the cave of Pomdaloi. There she gave birth to a monster called Thlen who had the likeness of a snake and vampire. However, even though the origin of Thlen may differ, yet, in both the versions he is still an outsider to the Khasi culture.

Beside the conventional interpretation of this tale, on another level, it can also be looked at as the colonisation of the Khasis by the British. They initially entered the Khasi hills as traders or the East India Company, however, by means of manipulation and trickery they eventually colonised the Khasi hills. At this time too, on seeing the attitude of the British towards the Khasis, a fear psychosis was created among the Khasis who eventually rebelled against the British. The Khasis were basically a closed group. Therefore when an outsider entered their domain, they always become vigilant. Prior to the entry of the British, they never felt the need to assert their presence or their religion. However with the entry of the British, with the introduction of Christianity everything changed and

most of the Khasis tried to assert their identity and the importance of their religion. These gradual changes also made them aware of their economic and political rights.

As said earlier, the Khasis believed in the virtues of honesty and truth. When the British came to the Khasi hills, they formed many alliances with the Khasi Chiefs and Kings. Treaties or Sanads were signed among the British and the Khasi rulers. Most of these treaty signings were accompanied by the salt licking<sup>6</sup> act which shows that the British cannot go back on what they have said. Indirectly, the Khasis thought that the British would keep their promise of protecting the Khasis and not exploiting them which did not happen.

The above paragraphs reflect on how the Khasis understood their identities as related to culture. However, we can also bring out the concept of ethnicity from the tale that talks about U Thlen. Anthony P Cohen defines ethnicity as a politicization of culture or as a political claim which entails political and moral obligations (Cohen, 1993, pp.197). The very act of people coming together and deciding to kill Thlen is a political act which embodies not only the cultural understanding of themselves but also a political one as the presence of such a creature in a way affected their freedom and existence. It was not only their fear that led them to kill Thlen but then the fear was also a result of the impending threat to their rights and freedom.

It must be noted here that a Khasi's political identity is very much related to his/her cultural identity. In the tale, the reason why Thlen was killed was not only because he obstructed the free movement or the freedom of the people but he was also a threat to their cultural existence. This tale highlights the fact that there is a thin line that differentiates cultural and political identity for the Khasis.

Identity however, is never one sided. In other words, identity of the Khasis is not only what they thought of themselves but also what the others thought of them. British writer P.R.T. Gordon was of the view that the Khasis' religion was vague and they were on the whole barbarians. His book *The Khasis* (Gurdon, 1914) sums up these stereotypical views of the British; which reflects the particular idea that the Khasis being illiterate and barbaric have no sense of civilization. However, Khasi writers, like H.O. Mawrie have disagreed with the views of Gurdon. Gurdon's view, in a way, is an example of Edward Said's concept of Orientalism. A misinterpretation of the culture of the east which somewhat gave the west the power to practise and execute their colonial and imperial ambitions.

According to Cohen, the concept of cultural blindness was prevalent among British (Cohen, 1993, pp.205). He says that sometimes the British do not understand the culture of the natives. Likewise Gurdon's view that the Khasi's belief in religion is vague

is only a result of his short sightedness and prejudice. Adding to this, Cohen also says that the ignorance of culture is the ignorance of integrity (Cohen, 1993, pp.199). If one examines this point, we see that the British had ignored the culture of the Khasis when they were in the Khasi Hills. This placed the Khasis in a disadvantaged position which later made them react against this denigration. This sort of reaction must have also led to the politicization of their cultural identity. Cohen also calls this politicization of cultural identity as ethnicity. Another reason that led to this was the labelling of the Khasis by the British. After the Nongkhlaw massacre,<sup>7</sup> the people, rulers and chiefs who took part in the revolt were branded as criminals. Those who revolted against the British were punished and killed while the others who supported them were favoured and endorsed in every aspect. Goodwin Raheja, in her essay *Caste, Colonialism, and the Speech of the Colonized: Entextualization and Disciplinary Controlling India*, also talks about this. According to her, after the rebellion of 1857, caste identities became important to the British because that determined the nature of the people, that is, whether they fell under the category of the criminal castes or not (Raheja, 1996, pp.495). Further, they also used different techniques to make the natives seem like they were always restless and predisposed to violence. Therefore all these factors angered the people and eventually led them to assert their identities as a political strategy.

### ***Contextualising Khasi Nationalism in the tales of Sier Lapalang and U Suidnoh bad U Thlen***

Nationalism is often known as devotion to one's country. Some see it as being patriotic. Amalendu Guha in his essay *The Indian National Question: A Conceptual Frame* talks about little nationalism, regionalism or sub-nationalism (Guha, 1989, pp.7). There is always a question regarding the idea of the so called mainstream nationalism and regional nationalism. It should be noted that every nationalism is different and has its own significance. Guha is of the view that there are two streams of consciousness formed by nationalism. One that is pan Indian and the other is regional.

In India, through the years, many kinds of nationalisms have been witnessed. There are also many reasons for such kinds of nationalisms. Sadhana Naithani in her essay *An Axis Jump: British Colonialism in the Oral Folk Narratives of Nineteenth-Century India* talks about how there are always two sides to every story or the sides of the colonised and the coloniser (Naithani, 2001, pp.183-188). According to her, the colonisers have suppressed the colonised for far too long, hence it was only with time that the colonised fought back. This act of fighting back has often stirred the emotion of nationalism.

The Khasis also shared this emotion of nationalism when they came in contact with the British. However, their feeling of nationalism is not characterised by material

versus spiritual as notably argued by Partha Chatterjee. He talks about how the Indians had to retain their inner spiritual self as the west can never colonise their inner spiritual side thereby making the east far superior to the west (Chatterjee, 1989, pp.624). The Khasis however, do not comply with any of these ideas as the concept of mainstream nationalism is basically Hindu in nature.

In the tale U Suidnoh bad U Thlen we see how the people came together and killed Thlen. They did this as they realised that Thlen became a threat to their existence. There was a fear that he may take over the place. Their very act of calling a council meeting and deciding to kill Thlen is some kind of political consciousness that the Khasis encountered. The same can be said when the Khasis realised that they have been deprived of their economic and political rights. Even though this kind of deprivation was mostly felt by the rulers and Khasi chiefs yet one cannot deny that the common people were also affected by it. The British offended many people as they misbehaved with the women and children. Further, they also humiliated the Khasi chiefs and rulers.

Stuart Blackburn, in his book *Print, Folklore and Nationalism in Colonial South India* (2003) talks about how cultural subjugation becomes an important part in the nationalism of Europe and India as well (Blackburn, 2003, pp.148). This is also an important factor in the Khasi Hills that gave rise to the feeling of nationalism among the Khasis. Their fear of losing their cultural identity that could have happened through cultural subjugation is notable.

Sier Lapalang's fascination with the hills only made him exploit the beings of the hills. His arrogance led him to a conflict with the hunters and he was eventually killed. This fascination of Lapalang can be compared to the obsession of the British in increasing their trade and power. However, in this process of acquiring power, they were disliked by the local natives especially by the Khasi rulers and chiefs who swore revenge for all the humiliation and injustice that they had been facing. In the tale, we also see how Lapalang did not realise that his presence was already known all over the hills and there were already animated discussions about him. While he was roaming the hills, the huntsmen from all the states were readying for the hunt, for he was a prized trophy. Likewise the British when they entered and stayed in the Khasi Hills did not realise that they were the talk of the town. Through their exploitative and manipulative schemes, they were hated not only by the Kings or the Khasi chiefs but also by the local people. Like the preparation of the huntsmen in the tale, the Khasi Kings and Chiefs from all over the Khasi hills were also preparing themselves to attack the outsiders who in this case were the British. The actual hunt of Sier Lapalang can be looked upon as the actual fight (Nongkhlaw fight) between the Khasis and the British where the British were actually chased, hunted down and killed by the Khasis. This attack was not a minor reaction to the British's divide and rule policy in

the Khasi Hills but it was something that was well thought of and planned by the Khasis. Their reaction was a result of the direct and indirect provocation of the British. Their interference in the political, economic and cultural systems of the Khasis led to the final face-off between the two. This only adds to Blackburn's idea of cultural subjugation. While he talks about cultural subjugation being one of the reasons for the origin of the feeling of nationalism, in this context, we see that economic and political subjugation also gives rise to the feeling of nationalism. Notably, this nationalism can only be termed as Khasi nationalism for its connection with mainstream Indian nationalism hardly exists.

From the above paragraphs we can say that there is a lot of difference between mainstream nationalism and Khasi nationalism. Raheja, discusses the dampening effects of the revolt of 1857. However, what we also sense from this essay is that the feeling of nationalism that was felt during this time was basically religious in nature. Partha Chatterjee's idea of nationalism which is in a way a mainstream kind of nationalism is also religious in nature as it is based on Hinduism. This can be seen in most of his works when he talks about how the Indians retained their language and spiritual side. Khasi nationalism on the other hand does not have any relation to Hinduism but was driven by their concern of losing their distinct cultural identity. However, like the rest of India, they were also victims of the illusion of consent<sup>8</sup> which later made them restless as their political freedom was compromised by the British thereby leading them to revolt against the British power.

### *Nation as reflected in the Khasi Folktales*

'Nation' generally denotes a group of people that are united through a common descent, history, culture or language inhabiting a particular place or territory. According to Benedict Anderson, a nation is an imagined community (Anderson, 1996, pp.7). He also adds that nationalism is a self-consciousness that invents nations (Anderson, 1996, pp.7). By this statement Anderson in a way homogenises the imagined community and hence nationalism. However, Partha Chatterjee argues that the nationalism of the west and the east can never be the same. He believes that every nation has its own form of nationalism (Chatterjee, 1994, pp.4-7). For India, he argues that during nationalist struggle, the discourse of nationalism divided the society into two domains, the material and the spiritual domain. The material domain is the one where the west has attained superiority over the east. It is only in the spiritual domain that the west can never be superior to the east; this part it was believed would always remain untouched by the west and so a nation should try to retain it.

Stressing on Partha Chatterjee's point that nationalism and the idea of nation in the west and east is different I would like to argue that within India itself the idea of nation

varies from location to location. This idea of the nation does not only depend on the location but also on religion and the culture of the society. India is a hierarchical society. The way the people perceive their nation is mostly based on religion. The Khasis idea of a nation is very different from the rest of India as the caste system does not exist in their society. Further, having a matrilineal society also changes the way the people perceive one's own nation. *Niam* Khasi or Khasi religion also adds to the difference.

The Khasis have always been a closed community who were vigilant and conscious about the entry of an outsider into their community. Boundary was very important to them. Also, when they revolted against the British their concept of nation was confined to their own boundary. This was probably because of the geographical location of the place that isolates it from the rest of the country. The Khasi culture and religion as mentioned is very different from mainstream India, and therefore, Partha Chatterjee's material and spiritual division does not really apply to them.

In the tale *The Seven Clans*, we see how the Khasis perceive their origin. They believe that they were born out of Mother Nature; as such there is a spiritual connection between them and nature. Nature or land becomes very sacred to them. They treat nature like any other human being. They are taught to respect nature. It is in this context that I examine the tales of *U Sier Lapalang* and *U Suidnoh bad U Thlen*. In the first story, we see how the outsider (*Lapalang*) enters the sacred Khasi land and mocks nature. He did not show any respect to nature as was expected of any human being walking in the Khasi land. In the second tale also we see how *U Thlen* sabotaged the lives of the people by polluting their land with blood and murder. Further, *Thlen* stayed in the sacred forest where all kinds of religious rituals took place. Therefore his presence and his acts also threatened their passage to heaven. He not only restricted their freedom but he also became a threat to their existence. It is in this light that the concept of boundary becomes important. Both these tales tell us how both these outsiders did not show any respect to the Khasi land as such to maintain the peace and purity of the Khasi land, the Khasis had to expel these creatures out of their land. Therefore, we see that the Khasi idea of nation is the Khasi land itself or in other words it was only restricted to their boundary.

In this way, we see how the experience and understanding of a Khasi's identity, nationalism and the idea of a nation differs from the rest of India. The Khasis not only stress on the significance of religion and community but also on the concept of boundary and the outsider all of which differ from that of mainstream India. Through this analysis of the tales in this paper, we also see that there are two streams of national consciousness; one which is pan-Indian while the other is regional. A Khasi hence has two kinds of identities however the one that connects him/her to 'land' is much more important to him/her than that of the nation as a whole.

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**ENDNOTES:**

<sup>1</sup> reason

<sup>2</sup> Covenant

<sup>3</sup> 'U' denotes the male gender

<sup>4</sup> 'Ka' denotes the female gender

<sup>5</sup> Blei or God

<sup>6</sup> This is related to the Khasi custom which is related to a Khasi's faith and honour.

<sup>7</sup> The encounter between the British and Tirot Singh in the year 1829

<sup>8</sup> Tricking and manipulating the natives into believing that things are being done their way.

## Local Residents' Perception on the Economic Impacts of Tourism Development

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### ABSTRACT:

*With the advent of information technology, industrial development with modern science, the emission of industrial waste is the cause of global warming for which human race is searching a place of tranquillity to be away from the mad rush of economic competition for a while. The development of tourism gives solace to the thirsty populace a feel of peace and serenity under the cover of nature at large. Rapid investments by the government and private sector had significantly turned Nagaland into a popular destination for local and foreign tourists. However, despite the rapid development in this industry, the economic impacts of tourism were hardly discussed and explained in academic literature. Therefore, a study on Dimapur, Kohima and Mokokchung of Nagaland was conducted to explore and identify the economic impacts of tourism development to local residents. A survey was conducted based on stratified random sampling. 400 questionnaires were distributed in total in all the districts comprising 35% respondents each from Dimapur and Kohima respectively and 30% respondents from Mokokchung. Two factors were extracted from 16 variables namely: economic benefits and economic costs using explanatory factor analysis based on principal component analysis to identify the economic impacts of tourism development to local residents.*

**KEYWORDS:** Tourism development, economic impact, local residents, Nagaland

### INTRODUCTION

Tourism industry is hailed as a viable socio- economic development strategy for a state having natural endowment such as scenic beauty, colourful and hospitable people and distinct cultural background to be proud of. Now- a – days, it is an accepted norm that tourism development can also directly or indirectly contribute to the achievement of desirable economic, political and social development stability. Travel and tourism play an important role in India's economy; compared with other nations, India ranks 7<sup>th</sup> in the world in terms of its tourism sector's contribution to the GDP. Tourism industry, besides being a source of foreign exchange for India, is also a significant contributor towards

employment and income generation. According to Indian Brand Equity Foundation report, India's Foreign Exchange Earnings (FEEs) increased by 17.6 per cent year-on-year in January 2018 over January 2017. The total contribution of Travel & Tourism to GDP was INR15, 239.6billion in 2017 (9.4% of GDP) and is expected to grow by 7.5% to INR16, 386.5bn (9.4% of GDP) in 2018, generating 26,148,000 jobs directly in 2017 (5.0% of total employment) which is further forecasted to grow by 2.8% in 2018 to 26,883,000 (5.1% of total employment).

The Government of Nagaland over the last three decades has been trying to develop tourism industry for its economic advantages and as such, the State Government bestowed Tourism Industry to the status of “Priority Sector” in its State Industrial Policy 2000. Tourism is recognised as an important tool of economic development in many developing countries. The Tourism sector is amongst the top agendas of the Government for achieving higher employment generation and boosting inclusive growth. In fact, in Nagaland, tourism seem to be effective than other industries in generating employment and income because there are no alternative opportunities or are limited for development. With the opening of the State to international tourist by relaxing of Restrictions Area Permit (RAP), a good number of foreign tourists as well as domestic tourists visit Nagaland every year.

Thus, tourism has been seen as an important element of global development, with government officials of developing countries in particular seeing it as an important strategy as their nations’ become increasingly more industrialized. Moreover successful tourism development depends on maintaining a good and positive relationship between the tourists, residents, governments and private business owners in the community (Zhang, Inbakaran & Jackson, 2006). From the local resident’s perspective, tourism success depends on the idea that tourism benefits are more to that of costs. According to Gursoy, Chi & Dyer, (2009), an understanding of local residents’ perceptions of tourism impacts and their attitudes towards tourism development is fundamental for success and sustainability of any type of tourism development. Therefore, with an objective to identity local residents’ perception on the tourism development, this paper presents findings from a study of economic impacts both positive and negative impacts from tourism development conducted in three districts of Nagaland, namely, Dimapur, Kohima and Mokokchung.

## **Literature review**

Past studies (Murphy, 1985; Gee, Mackens and Choy, 1989; McIntosh & Goeldner, 1990; Gursoy & Jurowski, 2000; Gursoy et al., 2002; Andriotis, K. & Vaughn, D. R., 2003; Vargas, 2007; Cook et al, 2013) agree that tourism impacts are perceived by the host community in terms of costs and benefits, which can be divided into three types or

categories: economic, environmental, and social. As regards factors which influence the perception of the benefits and costs of tourism, Royo and Ruiz (2009) cite dependency on tourism, the level of local development, the use of public resources by the local community, feelings toward the community, and commitment to the community. These factors or determinants vary the intensity or the perceived sense of the impact, be it positive or negative. Studies have also found that tourism not only impact the country as a whole but also benefit individual communities through job opportunities and wages and improved public infrastructure (Lee, 2013; Ribeiro, Valle, & Silva, 2013; Sinclair-Maragh & Gursoy, 2016; Styliadis & Terzidou, 2014).

Gartner (1996, p. 62) defined tourism impact as “the change related to tourist activity”. Tourism development has been identified as an effective way to revitalize the economy of a destination, whether rural or urban (Chen & Chen, 2010). However, residents’ perceptions are important for the success of tourism development, that is, their opinions should be considered by decision makers, policy makers, local government officials, tourism planners and business owners (Cevirgen, Baltaci, Oku, 2012). More specifically, the WTO recognizes three significant stakeholders for sustainable tourism development: environmental sponsors, the local community and the tourism industry (WTO, 1993). The latter offers tourism services and amenities that generate increased employment opportunities, personal income and tax revenue for the community. In return, it expects profit, development and emerging business opportunities (Timur & Getz, 2009; WTO, 1993). On the other hand, environmental sponsors are concerned with the natural and socio-cultural resources that tourism industry relies on to attract visitors.

According to the review by Sharpley (2014), most of studies argued that there is a positive relationship between economic dependency and resident’s perceptions of tourism development. Long (2011) argues that positive elements such as employment opportunities, economic growth, higher standard of living, infrastructure development, as well as negative elements such as inflation, economic instability, seasonal temporary employment, tax burden emerge. The economic, social and cultural life of residents within communities can be impacted positively by elements such as quality of life improvement, intercultural communication and understanding, resurgence traditional practices, and pride in community (Bramwell, 2010). Furthermore, tourism is also considered as a contributor to a higher standard of living and higher level of investment spending creating advantageous benefits as compared to the cost in the long run. Both positive and negative economic impacts are closely linked. Some studies have concluded that it is likely that residents of economically depressed regions will underestimate the costs of tourism development and overestimate the economic benefits such development will bring (Liu & Var, 1986; Sheldon & Var, 1984; Var, Kendall & Tarakcoglu, 1985). As a result, it would seem feasible that the poorer the perception of the state of the local economy, the better

the community's reaction to tourism (Cater, 1987; Harris, McLaughlin & Brown, 1998). The impact of tourism can also influence the local residents' perception depending on the degree of the effect of the factors tourism industry. It is increasingly recognized that to achieve a positive support from community for tourism development, requires an understanding of how residents formulate their perceptions and attitudes toward tourism (Jurowski et al., 1997; Milman & Pizam, 1988). Thus, no matter how tourism is introduced in a community, support of the local people toward tourism is an important feature that can influence the success or failure of its sustainable development.

Though a plethora of research has been done to analyse and understand local residents' perceptions toward tourism impacts and development, not so many studies of this kind have been attempted on Nagaland tourism. Thus, this paper represents the preliminary findings from the study of residents' perceptions on economic impact of tourism development of Dimapur, Kohima and Mokokchung districts.

## **Research Methodology**

A questionnaire survey was used to examine the local resident's perception about the economic impacts of tourism development on the selected three districts of Nagaland. Following Kreag (2001) respondents were given 16 questions on economic impacts of tourism based on a 5 point Likert Scale where 5 represented 'strongly agree', 4 represented 'agree', 3 represented 'neutral', 2 represented 'disagree' and 1 represented 'strongly disagree'. During data collection, stratified random sampling approach was used to select the respondents that represent the whole group of population of the selected three districts. A total of 400 sample questionnaires were obtained from respondents, where 120 respondents were collected from Mokokchung district and 140 respondents each from Dimapur and Kohima districts were collected for the study purpose.

## **Results**

From total respondents of 400, 52% (208) were males and 48% (192) were females. The following table shows the perception of local residents towards positive economic impacts of tourism development. The analysis shows that the positive economic impacts has a mean average value of 3.92 and that most of the respondents agree that local people earn income from selling local products to tourists and visitors (Mean= 4.59) and that tourism development also creates new business opportunities for the local people (mean= 4.34). However respondents view on improvement of transport infrastructure and facilities due to tourism development has been ranked lowest with a mean value of 3.61 only.

*Table 1: Positive Economic Impacts*

<b>Positive economic impacts</b>	<b>Mean</b>	<b>Standard Deviation</b>
Earn income from selling local products	4.59	0.536
Creates new business opportunities	4.34	0.525
Improves the local economy	4.01	0.658
Increases level of investment in local areas such as construction of new hotels.	3.87	0.673
Increases level of employment in the area	3.71	0.634
Improves public utilities infrastructure	3.62	0.653
Contributes to income and standard of living	3.62	0.910
Improves transport infrastructure and facilities	3.61	0.616

Table 2 shows the respondents perception on the negative economic impacts of tourism development with a mean value of 3.53. The local residents agree that tourism development has led to an increase in road maintenance and transportation cost with a mean value of 4.05. They also agree that it leads to an increase in prices of land and housing in the nearby areas (M= 3.87) leading to higher cost of living (M= 3.28) and also causes high risk of unemployment during off seasonal tourism (Mean = 3.86).

*Table 2: Negative Economic Impacts*

<b>Negative Economic Impacts</b>	<b>Mean</b>	<b>Standard deviation</b>
Increases road maintenance and transportation system cost	4.05	0.527
Increases process of land and housing	3.87	0.760
Seasonal tourism creates high risk of under or unemployment issues	3.86	0.909
Too many job openings due to tourism may led to low wages	3.75	0.775
Increases cost of living	3.28	0.760
There is competition of land with other economic uses	3.22	0.837
Increases process of goods and services	3.15	0.822
Increase in cost of additional infrastructure (water, sewer, power, fuel etc)	3.09	0.682

In order to identify the local resident's perception of economic impacts from tourism development, explanatory factor analysis was carried out using principal component analysis. KMO and Barlett's Test of Sphericity showed a significance level of 0.86 exceeding the Kaiser- Mayer-Olkin Measure of sampling adequacy value of 0.615. Principal Component Analysis revealed two components that exceed the Eigen value 1, with 16.43% and 12.94% of the variance respectively.

Table 3 shows that under Factor 1 of economic benefits, the local residents benefit in terms increase in income and standard of living, increase in employment level, improvement in local economy and public utilities infrastructure, increase in the level of investment in local areas such as new construction of buildings and hotel etc., creation of new business opportunities and improvement in transport infrastructure and facilities. Factor 2 of economic cost shows that tourism development in Dimapur, Kohima and Mokokchung has led to an increase in prices of goods and services, increase in prices of land and housing and increase in the cost of additional infrastructure like water, power, fuel etc., which has ultimately led to the increase in the cost of living of the residents.

*Table 3: Factor Analysis of Local Resident's Perception of Economic Impacts*

Factor	Factor Loading		Commonalities
	1	2	
<b>Factor 1: Economic Benefits</b>			
Contributes to income and standard of living	0.771		0.751
Improves the local economy	0.710		0.583
Increases level of employment in the area	0.518		0.339
Increases level of investment in local areas such as construction of new hotels.	0.499		0.253
Improves public utilities infrastructure	0.421		0.184
Improves transport infrastructure and facilities	0.404		0.184
Creates new business opportunities	0.310		0.099
<b>Factor 2: Economic Costs</b>			
Increases prices of goods and services		0.798	0.674
Increases prices of land and housing		0.687	0.563
Increases cost of living		0.431	0.257
Increase in cost of additional infrastructure (water, sewer, power, fuel etc)		0.360	0.238

Factors	Eigen Value	% of Variance
Factor 1: Economic benefits	1.337	16.43%
Factor 2: Economic Costs	1.054	12.94%

Thus, findings show that the local resident's perception towards economic impacts of tourism development in the three districts has a strong positive economic impact and that the local residents support tourism development in the areas as it benefits them in terms of economic benefits like generation of income and creation of new business opportunities leading to increase in employment level.

However, although it has benefitted the local residents at large, we also see that

tourism has also led to some negative impacts in the regions such as increase in the cost of living and increase in prices of land, housing, goods and services.

Despite these negative impacts, the local residents are of the view that tourism development can be beneficial for them in the long run if proper planning and implementations are taken up by the concerned authorities.

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ISSN: 2395 - 3128

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