

Content

Particular	Page No.
About	2
Forward	3
Information for Contributors	4
Editorial Team	5
Impact of Lockdown on rural students of Ranchi Jharkhand-Anuj Kumar Mahto, Arunava Sengupta	6
Conceptual Analysis of Women Empowerment - Dr. Smita Gupta & Dr. Nitish Kumar Tah	7
Need for Crop Diversification in India - Bappaditya Mahata	12
COVID-19 and Tribal Communities: How State Neglect Increased Marginalisation during the Pandemic - Rupesh Kumar Monu	17
Who are Indigenous People and their Forest Rights – Nishimita	24
Rethinking the Indian Rural Identity- Koustab Majumdar & Dipankar Chatterjee	29
Concept of Migration- Dr. Nitish Kumar Tah	31
A teacher is irreplaceable- A. Chatterjee	36

About

Krishaka Devo Bhava (KDB) is an e-magazine, highlighting rural issues, published by Ramakrishna Mission Vivekananda Educational and Research Institute (RKMVERI), Ranchi Centre. The first issue of the e-magazine was published on the historic occasion of Swami Vivekananda's 150th birth anniversary celebration and during the international year, 2014, of family farming. Let us add the slogan *Krishaka Devo Bhava* to the traditional ancient exhortations and Swami Vivekananda's own exhortation of *Murkha Devo Bhava, Daridra Devo Bhava* and struggle to live up to this new exhortation in letter and spirit. This open access and free e-magazine accepts theoretical and conceptual articles as well as empirical and review papers in different areas of agriculture, rural and tribal issues. The magazine occasionally publishes special and contemporary issue which explore single topic. It also publishes, research note, creative writing, personal field experience, scholarly comments and review of books. Published in three issues per year: January, April and October that coincides the occasion of birth anniversary of Swami Vivekananda, Rabindranath Tagore and Mahatma Gandhi respectively.

Foreword

On the occasion of birth anniversary of Swami Vivekananda and Rabindranath Tagore, I am delighted to introduce you about our e-magazine *Krishaka Devo Bhava* (KDB) January-April (merged)-2022 issue. It aims to promote short writings and research related to agriculture and rural development.

As Swami Vivekananda mentioned - “Until you can trust yourself, you cannot trust God.” If we are not able to see God in other humans and ourselves, then where can we go to find divinity?

Swamiji caught the world’s attention with his ideas when he represented Sanatan Dharma in Chicago in 1893. A speech like the one he made then could not be made today. The themes in that speech included “Vishwabandhutva”, tolerance, cooperativeness, participation, religion, culture, nation, nationalism and the collective India-Indianness. On the other hand, Rabindranath Tagore mentioned that rural reconstruction was nothing but national development, and this area should be given utmost priority in a nation building venture. His novel, *Gora*, published about a century ago, is worth recalling. *Gora*, an educated, city-born young man and brought up in a cultured society, had horrifying experiences in the village. Though there has been a significant change in the picture of rural India but lot of works are yet to be done to achieve the desired goal of life.

Let’s adopt both the ideology of Swami Vivekananda and Rabindranath Tagore in our personal as well as social life to actualize the vision of new India where there will be no hunger, no illiterate, no unemployment, and where environment of harmony, equality and dignity will prevail.

Dated: 23. 07. 2022

In the service of God.
Swami Bhaveshananda
Administrative Head
RKMEVRI, Ranchi

Information for Contributors

Articles for scientific section should preferably between 1000-3000 words. Scientific papers, written in clear, concise and correct English will be considered for publication. Acceptance of articles is based on content of original data or interpretation of the material. The editors reserve the right to edit manuscripts to ensure conciseness, clarity and stylistic consistency.

Manuscript: An electronic version as a Microsoft Word Document is preferred. The manuscript should be typed in double-spacing. References should be arranged alphabetically. The reference list should include all articles cited in the text and tables. Manuscripts should be submitted to the Managing Editor(s), KDB, e-magazine through email: **kdbranchi@gmail.com**.

Editorial Team

Editorial Advisor(s):

Swami Bhaveshananda, Administrative Head, Faculty of ARTD, RKMVERI
Dr. Raghav. Thakur, Professor and Associate Dean, Faculty of ARTD, RKMVERI
Dr. A.K. Singh, Senior Scientist, Divyayan KVK, Ramakrishna Mission Ashrama, Ranchi
Dr. D. Chatterjee, Head, Division of Rural and Tribal Development, RKMVERI
Dr. A.K. Dutta, Head, Division of Agriculture, RKMVERI

Editor(s):

Dr. D.N. Mukherjee, Asst. Professor, Division of Rural and Tribal Development,
RKMVERI
Dr. A. Sankar, Asst. Professor, Division of Agriculture, RKMVERI, RKMVERI

Managing Editor(s)

Dr. Koustab Majumdar, Division of Rural and Tribal Development, RKMVERI

Asst. Managing Editor(s)

Sri Arindam Ghosh and Sri Suresh Mahto

Section Reviewer(s)

Dr. V.W. Dhote, Dr. Pankaj Mishra, Dr. Pooja Yadav (Agricultural Technologies)
Sri Amitava Dutta and Dr. Sudarsan Biswas (Rural and Tribal
Issues) Dr. A. Sengupta (Development Intervention)

Student Member(s)

Rishu Tiwari (ARTD), Aradhana Mahto (B.Voc.), Aniruddha Sarkar (ARTD), Deepak
Kumar Mahto (RDM)

Technical Support

Sri Supratim Patra, Sri Lokesh Singh, Sri Arindam Ghosh and Sri Ajeet Kumar

Impact of Lockdown on rural students of Ranchi Jharkhand

Anuj Kumar Mahto*, Arunava Sengupta*

*Ramakrishna Mission Vivekananda Educational and Research Institute
Deemed to be University, Morabadi, Ranchi-834008, Jharkhand

There were vast problems among students of rural schools. From 2020 the classes were running in virtual mode in schools but 80% students could not attend their classes. Those students who had smartphone were used the phone for playing games and those students who had not smartphone they could not joined any classes. Those students who had smartphone, sometimes they could not recharge their phone with data pack. The Lockdown effect increased the rate of student dropout in rural schools. Due to lockdown students discontinue their classes and they started to play different types of games which tended them towards their chances of dropout. Some students started to waste their time with peer group and they discontinued their education. Due to discontinuance of classes and schools they did not learn the subject matter properly. This is human nature that if students discontinue the classes for some days, they automatically lose their interest from study. If students do not take interest in classes, then possibility of dropout is automatically increase. Here main issue of lockdown is that students could not complete their education even those who were interested, but due to lack of smartphone or poverty they could not complete their aim of classes. It is seen that those students who were interested to study they studied without having smartphone by going to house of those friends who had smartphone. So, we can say that interest on study is large factor to be educated or uneducated. Another factor is environment where students are residing because it influences them to study or not to study. Parents are also a responsible factor for their children's education and completion rate. It is seen that the level of learning and concept of learning decreased among students due to lockdown. The students who did not attend the classes are also promoted into next class. The students who were studying at 4th class now they are promoted into 6th class while they haven't the required skill and knowledge for the same. Finally, it is found that lockdown effect influenced on quality of education among students and so many students discontinued their classes due to less confidence after leaving school.

Conceptual Analysis of Women Empowerment

Dr. Smita Gupta* & Dr. Nitish Kumar Tah**

*Independent consultant, Bariatu, Ranchi -834009, Jharkhand

**Guest faculty, Ramakrishna Mission Vivekananda Educational and Research Institute
Deemed to be University, Morabadi, Ranchi-834008, Jharkhand

An overwhelming majority of India's population in rural areas and falls below poverty line doubly oppressed by gender and class hierarchies, impoverished village women suffer the most. Their restricted access to economic resources and limited participation in the political process render them particularly vulnerable to the consequences of both human blunders and natural calamities.

Much has been written about 'empowerment' of people especially of the poor women and other 'marginalized' groups. According to Jo Row Lands, who explored the meaning of empowerment in the context of its root concept: power and she distinguished between 'power over' and 'power to'. Most people would probably agree that when we speak of 'empowerment' in a development context we mean 'power to' the power of women and men to speak out to demand their rights, to make their own decisions, to exercise choices but not the power of men over women or viceversa.

Whatever the definition are the people may prefer to use, we think that we can all agree that the empowerment is a process which involves self discovery and a change in personal consciousness as well as the development of collective identity with others who are in similar, 'disempowered' position. This process is likely to be slow and surely these cannot be any correct order for it. On the other hand for some people, the process of 'self discovery' may be a result of being a member of group of activists or some such, others may become members of such groups only after a process of self discovery.

- From a process- oriented perspective an empowered women is one who:
- Realizes the situation she is in
- Has self esteem, accepts herself as she is including her failures and enjoys being a women
- Is able to say no to parents, husband and others, and willing to deissent with her
- People's opinion and propositions
- Is willing to accept challenges

- Is aware of her rights
- Is confident to raise against social and political barriers
- Exercises choices, also in her sexual and child -bearing capacity
- Is able and free to be economically independent and is a partner in decisions making process everywhere viz, social, economic & political sphere.

Robert Chamber on the other hand has associated the idea of empowerment to NGO approach towards empowering the poor through direct action at the grassroots. Paulo Friere worked among poor adults and developed a method of teaching literacy with combined learning to read and write with looking critically at one`s social situation. Wikramaratchi through his article ‘‘ overthrowing the moneylenders’’ tried to explain how an NGO action researcher succeeded the majority of small and marginal farmers, landless workers, small fisher folk, rural artisans and others against the powerful minority of traders, money lenders, the bigger landowners, the elite in general and village level bureaucrats. Korten calls empowerments as ‘micro- policy’ reforms in which state action require institutional changes before it can be put into effect. According to N. Kabeer (1992, 1994) , the word empowerment is also to be looked at the quantitative aspect such as the number of women holding a management position in a firm or a political mandate as well as questioning the roles of different players, men and women within development policies and getting people to think about not only conflicts and power but also examine symbolic referents and deep social structures.

All of the above opens a new door to development.

‘‘Empowerment has, in recent years become something ha a catchword. It has been used in the gender and development discourse with insufficient clarity of meaning. The absence of strong debate has left it less analytically sharp than it could have been, leaving it open to misinterpretation’’. There has been discussion among scholars on whether empowerment is a usable approach or not. Some think that it is possible to measure empowerment and others do not. Some think that the idea of empowerment is more important than measuring it.

Empowerment for women can be defined as a process in which women gain increased power, challenge existing male-dominated power structure and finally reach a situation where men and women have equal control over sources of power and equal power o control or influence political, social and economic decision-making.

Various approaches to women empowerment have been developed by many researchers. Most of them see the empowerment as a dynamic process of achieving power. Mr Foucault's work has helped us to see the notion of power in plural form as 'power'. According to him there is not just one dominant power but multiple "power" are playing in a diffused manner. He defined empowerment as the process to acquire power individually and collectively. Among individuals or a community, it designates first and foremost the ability to act independently but also the means needed and the process of being able to act and make one's own decisions regarding life and society. Empowerment is thus seen as process. A dynamic two pronged construction of identity both individual and collective. This approach to power has been picked up by several feminist bodies and development organization which agree that the empowerment process should be broken down into four levels of power:

"Power over": This power involves a mutually exclusive relationship of domination or subordination. It assumes that power exists only in limited quantity. This power is exerted over someone or less negatively allows "someone to be guided" which triggers either passive or active resistance.

"power to" : This power includes the ability to make decisions , have authority and find solutions to problems which can be creative and enabling. The notion therefore refers to intellectual abilities (knowledge & knowhow) as well as economic means ie. The ability to access and control mean of production and benefit.

"power with": this is a social or political power which highlights the notion of common purpose or understanding as well as the ability to get together to negotiate and defend a common goal towards individual and collective rights, political ideas such as lobbying, etc. Collectively people feel that they have power when they get together and unite in search of a common objectives or when they share the common vision.

"power within": This notion of power refers to self-awareness. Self-esteem, identity and assertiveness, It refers to how individuals through self-analysis and internal power can influence their lives and make changes.

The notion of empowerment thus forms part of the vision to acquire power to control one's life and make choices. This notion of making choices has been broadly debated by A.Sen (2000) and followed by N. Kabeer (2001) who expanded the notion to people's ability to have

access to things and to make choices. Furthermore the capacity of empowerment is tied to institutions and laws, what may be done or not. This dimension therefore relates to the cultural aspects of the society in which we live. The notion of empowerment has often been used as ‘power over’. It also suggests taking other dimensions of power into consideration ie. ‘Power within’; ‘power to’ and ‘power with’. In other words, empowerment includes individual or collective abilities that offer a sociocultural space as well as access to and control of different means of resources, power, etc. The empowerment approach, therefore, operates at two levels; one in relation to its capacity for personal change and other, in relation to political and social change.

Another approach encompasses four aspects of empowerment. These are ASSETS (power to): This concept refers to greater economic power in terms of material assets such as income, land, tools or technology. It also includes better health, more time, access to certain services such as loans, information and training, health centers and markets, etc. KOWLEDGE AND KNOW HOW (power to): This means having more practical and technical knowledge or skills which enables a person or a community to utilize the available opportunities. It also refers to the leadership quality, managerial skill, capacity building and the literacy skill. Technical know-how highlights the importance of applying knowledge or the ability to translate one’s knowledge into action or resources.

CAPACITY (internal power and power with): This refers to psychological strength, one’s values and fears, self-confidence and self-perception. It is the ability and will to make one’s own choice for the future, the awareness of one’s own life plans as well as the challenges facing one’s community.

WILL (internal power); This means having the opportunity to make decisions, take on responsibility, free to act and use one’s resources (assets, knowledge, capacity).

In another approach of circles of power, the different elements of power and the dynamics of the empowerment process were visualized using circles of empowerment. These circles highlight the link between the changes in individuals and groups or associations and the changes in such institutions as the family, the state, religious establishments, the media, NGOs, etc. It is, in fact, the process of societal change.

From the above one could say the gender sensitive indicators have the special function of pointing out gender related changes in society over time. In other words, one could say that “women empowerment as a key strategy for development, It said “women`s empowerment and their full participation on the basis of equality in all spheres of society, including participation in the decision- making process and access to power , are fundamental for the achievement of equality , development and peace”.

Need for Crop Diversification in India

Bappaditya Mahata*

*Student (6th Semester), Ramakrishna Mission Vivekananda Educational and Research Institute

Deemed to be University, Morabadi, Ranchi-834008, Jharkhand

Diversified Cropping: It is defined as a cropping plan in which no single crop contributes 50% or more towards the total crop production or monetary income (comparable equivalents) annually.

Diversified Farming: A farm on which no single product or source of income equals as much as 50% of the total receipt is called diversified farming and on such farm the farmer depends on several sources of income.

Need for crop diversification

Crop diversification has become an important option to attain several objectives such as-

- Natural resource sustainability
- Ecological balance
- Output growth
- Employment generation
- Risk coverage: Mono cropping, high risk, etc.

Thus the necessity for crop diversification arises on account of the need

for- ○ Reducing risks associated with price , market and yield ○

Control over the degradation of natural resources and environment

○ Attaining national goals like employment generation

The important facts highlighting the need of crop diversification in India-

- Raising farm income
- Sustainable production
- Income security
- Employment generation
- Promotion of export, etc.

Implication of crop diversification in India

Over 70% of our population is directly or indirectly depends on agriculture and allied activities. Unfortunately, almost all farm families are dependent on production of one or even two crop(s) traditionally year after year on the same pieces of land. Thereby, the hazardous effects due to weeds, insect-pests and pathogens are becoming more dreadful. Besides these, the fertility status of soil is declining severely. In this context, crop diversification is the only and an effective alternative. Agriculture is not a single entity, so there is an opportunity to incorporate as many crops as possible in a crop calendar year. During crop diversification, priority should be given to incorporate at least one leguminous crop in a crop rotation, so that, soil health can be maintained by fixing atmospheric nitrogen into the soils by symbiosis association of Rhizobium bacterium with the root nodules of that crop.

Major driving forces for crop diversification:

- Increasing income on small farm land holdings
- Withstanding price fluctuation
- Mitigating ill-effects of aberrant weather
- Balancing food demand
- Improving fodder for livestock animals
- Conservation of natural resources(soil, water, etc)
- Minimizing environmental pollution
- Reducing dependence on off-farm inputs
- Decreasing insect pest infestation in farm
- Increasing community food security **Inclusion of new varieties:**

When farmers go for single crop type, they are exposed to high risks in the event of unforeseen climate events that could severely impact agricultural production, such as emergence of pests and the sudden onset of frost or drought. Introducing a greater range of varieties in a particular agroecosystem leads to diversification of agricultural production which can also increase natural biodiversity, strengthening the ability of the agroecosystem to respond to these stresses.

Crop diversification in India:

Crops/Systems	Animal	States
Vegetables	Cattle, goat	Himachal Pradesh, Jharkhand, Uttarakhand
Flowers	Cattle, yak	Sikkim, Karnataka, Western Maharashtra
Fruits	Cattle, goat, sheep, honey bees	Himachal Pradesh, Jammu & Kashmir, Andhra Pradesh, Maharashtra
Spices and plantation crops	Draught animals	Kerala, TN (Nilgiri hills), Assam and union territories of Andaman & Nicobar Islands, Lakshadweep
Forests (Timber and nontimber)	Cattle, goat, honey bee	Jharkhand, Jammu & Kashmir
Rice based	Fisheries, prawn, duckery, goat	West Bengal, North Eastern States, Jharkhand (under low land situations)
Coarse cereals	Sheep, camel, goat, poultry	Rajasthan, Haryana, Andhra Pradesh (Telangana regions) and Tamil Nadu
Rice-wheat	Draught and dairy animals	Punjab, Haryana, UP, Bihar
Organic farming	Cattle, goat, pig, duck etc.	Hilly regions of Orissa, Uttarakhand, Sikkim, Mizoram

Steps taken by government:

The government has established various policies and strategies to enhance crop diversification in India. Some of the initiatives are listed below:

1. Crop Diversification Programme (CDP)

It is a sub-scheme of Rashtriya Krishi Vikas Yojana (RKVY) which is being implemented in Original Green Revolution States to divert the area of paddy cropped land to alternate crops and in tobacco growing states to encourage tobacco farmers to shift to alternate crops/cropping system.

2. National Agricultural Insurance Scheme

National Agricultural Insurance Scheme (NAIS) is the Government sponsored crop insurance scheme. It was implemented with the objective of providing financial support to the farmers in the event of failure of crops as a result of natural calamities, pests and diseases.

3. National Horticulture Mission (NHM)

The objectives of the Mission are to enhance Horticulture production and improve Nutritional security and income support to farm households and others through area based regionally distinguished strategies

4. Seed Crop Insurance:

A pilot scheme on Seed Crop Insurance has been launched which will cover the risk factor involved in production of seeds.

5. Seed Bank Scheme:

About 7-8 percent of certified seeds produced in the country will be kept in buffer stock to meet any eventualities arising out of drought, floods or any other form of natural calamities.

Various issues solved by diversification in dryland areas:

Productivity and stability: Increased yield and improved stability through diverse components

High risk and high cost: Risk and cost minimization through diverse products and increased yield

Low profitability: High number of farm components enhance the income generation

Constraints in crop diversification:

The major problems and constraints in crop diversification are:

1. Over 63 percent of the cropped area in the country is completely dependent on rainfall.
2. Sub-optimal and over-use of resources like land and water resources

3. Inadequate supply of seeds and plants of improved cultivars.
4. Fragmentation of land holding which is less favouring towards modernization and mechanization of agriculture.
6. Inadequate post-harvest technologies
7. Very weak agro-based industry.
8. Weak research - extension - farmer linkages.

Conclusion

Crop diversification is a new paradigm of sustainable agriculture. The nature of crop diversification has been mainly from low value coarse cereals to high value oilseeds and other food grains. Agriculture and crop diversification is now almost a normal feature of stable agriculture and progressive farm management in most of the extensive agricultural parts of the world (Joshi et al., 2004).

COVID-19 and Tribal Communities: How State Neglect Increased Marginalisation during the Pandemic

Rupesh Kumar Monu

*PhD Scholar, Ramakrishna Mission Vivekananda Educational and Research Institute
Deemed to be University, Morabadi, Ranchi-834008, Jharkhand

A 'quote'

In the absence of state support and social security, the COVID-19 pandemic and lockdowns created short- and long-term hardships for already marginalised tribal communities in India.

While it is often perceived that diseases affect people indiscriminately, the COVID-19 pandemic has laid bare the disproportionate burden of disease on marginalised sections of society.

India's Scheduled Tribe (ST) population, which comprises 8.6% of the total population (as per **2011 census data**), faced multiple vulnerabilities even before the pandemic.

Most of these tribes are characterised by isolation, economic backwardness, poor infrastructure, and quality of healthcare. Poverty among Scheduled Tribe (ST) was 45.3% (rural) and 24.1% (urban) as compared to the national average of 25.7% in rural and 13.7% in urban areas in 2011–12 (MoTA 2018–19).

During the COVID-19 pandemic, these vulnerabilities were exacerbated and new challenges emerged for tribal populations.

Lockdowns and "Social Distancing" Affected Livelihoods

The tribal population in India does not represent a homogeneous grouping. This means that the effects of the pandemic and lockdowns on the livelihoods of tribal people in the country also varied from region to region and occupation to occupation.

According to the Ministry of Tribal Affairs estimates cited by me, about 1.5–2 million tribal people from tribal areas work across different parts of the country. With lockdown measures leading to suspension of manufacturing and service sectors activities, many workers were laid off or did not receive salaries. In the absence of social security, this led to widespread financial distress among migrant informal sector workers, including tribal migrants.

Likewise, the tribal populations in different parts of the country and engaged in different occupations were all affected by the lockdown measures in different ways.

□ Sale of Forest Produce Was Hit by Lockdown Restrictions

Timber, non-timber forest products and associated industries are major sources of income and employment in the country, and are especially significant for forest-dwelling tribal populations. For instance, 30–40 million people are estimated to be involved in the collection and processing of kendu leaves and beedi making.

The market for minor forest products (MFP) was hit by the imposition of lockdown measures. As I have noticed:

Kendu leaves and sal seeds provide tribals with a good amount of income even in the lean agricultural period and support them to invest in agriculture activities. Since the lockdown period coincided with the collection period (April–June) of MFPs, the tribals were unable to collect and sell their produce because of physical distancing norms, lack of buyers, and movement restrictions. The closing of local haats to avoid crowding deterred their sales and in the current situation traders are unwilling to buy MFP.

There was a disproportionate impact of such disruptions on tribal women. Sonali Baliram Wakharde (2021) explained:

Adivasi women depend on minor forest products, which include timber, forest medicine, herbs, honey, gooseberry, tree gum, and fruits that give them livelihood. During the summer season, this is a major source of income for the tribal women. But, due to the lockdown, the weekly markets got closed and the Adivasi women were left with no earnings.

In specific, she highlighted how women from Adivasi and nomadic communities in Maharashtra's Nanded district were hit by the pandemic-induced cancellation of an annual fair.

One such case of a village from Kandhar taluka of Nanded district, an annual fair is organised in the month of April. It is a week-long fair that allows the Adivasi and nomadic women from different communities such as Kaikadi, Ghisadi, and Tambatkari to sell different kinds of traditional products such as handmade toys, medicine, ornaments, utensils and handicrafts. Some tribal women are traditional tattoo artists and some are involved in nose- and ear-

piercing. Some nomadic communities like Dombari, Garudi, Makadwale, Aswalwale and others entertain the villagers with the skills of acrobats, musicians, puppeteers, and singers, or entertain with the help of performing animals. The lockdown seriously affected their earnings at the fair this year.

□ Service Providers from Tribal Communities Were Stigmatised

In various parts of the country, women from tribal communities involved in service-based occupations were also stigmatised during the pandemic.

For instance, continuing with her observations from Nanded district, Wakharde wrote:

The Adivasi women including the nomadic tribes from this area work as service providers to sections of society leading a more sedentary life. They work as agricultural labourers or domestic help. The women from pastoral communities in the Kinwat area get some income by selling fresh milk to the local people. However, during the lockdown there was a sudden decline in the consumption of milk as people felt that consumption of open or unpacked milk could be unsafe. Therefore, some of them preferred packed milk and this change affected the basic earnings for the milk sellers. Consumption of meat and eggs also declined which affected the earnings of women from animal-keeping and pastoral groups. The stigma that the lower strata community may carry coronavirus, affected their work environment.

Their stigmatisation was also worsened because they were perceived by locals as “outsiders.”

Tribal and nomadic women who used to travel to different villages and sell their products or provide different services to villagers were stigmatised and labelled as coronavirus carriers. Many nearby villagers did not allow them to enter the villages in the lockdown period as they are strangers and coming from outside.

□ Urban Tribal Women Vendors in Manipur Faced Income Losses

Manipur’s renowned “women markets” were also hit by the pandemic, adversely affecting the lives and livelihoods of the urban tribal women vendors who operate from them (many of whom are intra-state migrants). With the imposition of the lockdown, three major market complexes faced closure.

Hoipi Haokip, Arfina Haokip and Tingneichong Gangte (2020) elaborated on the various ways in which the vendors attempted to cope with the lockdown restrictions:

The tribal women vendors from being stationary market vendors resorted to street vending again during the lockdown, hence facing the ordeal of constant flight from authorities. Lhingdei pointed out: “This is akin to a game of hide and seek, the police chasing us and we trying to evade them as best as we can.”

The various strategies women vendors adopted included: vending in front of their rented house (29%), street alleys (21%), through mobile contact (27%) and delivering vegetables and fruits (10%). As Bhowmik (2005) has stated, “street vending survives not merely because it is an important source of employment but because of the services it provides to the urban population.”

Even with these coping strategies and the reopening of markets later, the incomes of the women vendors fell.

When the government announced the reopening of the market, a majority of women vendors were compelled to take loans in order to restart their businesses. The tribal market women vendors mostly rely on vegetable produce in the rural hill district areas, which is often supplied by rural women and farmers. Since the lockdown, supply chains have taken a hit and vendors are faced with shortages of steady supply of produce due to restrictions imposed on public transport leading to hike in prices of produce. There is a lack of customers due to the “stay home” advice, government restrictions, and short duration of lockdown relaxation, all leading to loss in profit which adversely affects their rent payment. The perishing of goods often compelled them to sell at cheap prices rather than have their goods spoilt.

Based on the data collected by Haokip et al, the immediate concern among over 90% of the women vendors surveyed was loss of income.

□ Nomadic Tribal Communities Were Left without Government Support

The historically oppressed nomadic and denotified tribes (NT-DNT) faced further neglect during the pandemic.

Deepa Pawar, who worked with NT-DNT families across 15 districts of Maharashtra, found that in these communities, there was greater fear of financial crisis than the virus itself. Drawing from the experiences of her organisation Anubhuti, she wrote:

During our on-phone counselling, we received a lot of calls about job insecurity. Most of them lost their main work season. The Vaghya Murali (performers in religious functions), Lohar (ironsmiths), etc, cannot work in rains so they work in the summer months, which were completely lost during the lockdown. Additionally, people shared with us that they had no documents, phones or any medium to reach benefits or services that the government was announcing for the poor. In fact, their language is so different from even the regular Marathi that is spoken in communities in Maharashtra, that they did not have the confidence to call up on volunteer helplines. Added to this, there was fear of and actual police violence. Community leaders shared with us during interviews that they would be abused by villagers if they entered villages, and would be beaten by the police if found on the roads.

Marginalised Tribal Communities Faced Further Marginalisation

Livelihood and income losses were not the only way in which the pandemic led to further marginalisation of already marginalised tribal communities. While the sudden announcement of lockdown measures left them without their usual sources of income, the resulting financial insecurity had knock-on effects on the safety, health and education of these communities.

What is worse, tribal people in various regions also faced direct and indirect violence at the hands of dominant sections during the pandemic.

□ Access to Education Worsened for Tribal Children

Another social indicator that has been adversely impacted by the pandemic and lockdowns is education. In this context too, tribal communities have been among the worst affected.

For instance, the closure of ashram schools in Nanded district has brought to a halt the education for tribal children in the region.

The tribal children used to go to the ashram schools (residential schools) which were established in tribal areas. These children were getting free education, tuition, textbooks and other stationery, proper meals and shelter and scholarships. Due to the lockdown all these schools are shut. Schools in urban areas are at least trying to provide online education, but the schools in villages are lacking all the facilities.

Education for NT-DNT children in Maharashtra has also been badly hit.

This is the first generation who are finishing school—they have worked very hard over the years to stay even in Class 9–10. The economic calamity because of the lockdown has meant that they are dropping out even before completing school—especially girls. This is leading to rising social insecurity, rising economic challenges and child marriages.

As further contended that educational lapses at this stage could have long-term effects on the intellectual revolution of NT-DNT youth since “education is not just a medium to get into jobs but even more importantly it is necessary for intellectual revolution according to B R Ambedkar.”

□ Marginalised Tribal Communities Continued to Face Mental Injustice

The NT-DNTs in India were historically falsely tagged as “criminal,” and are still arbitrarily picked up by the police or made to appear before them periodically. I have noticed that “this stigma injures the community’s collective as well as individual mental dignity time and again.”

According to her, the COVID-19 pandemic has been a period of double emergency for the NTDNT communities—worsening their mental justice, which has anyway been historically violated.

In this pandemic, it has been possible for mainstream society to stay at home because of being digitally connected, being able to work from home, etc. However, these things are far removed from the NT-DNT communities, as observed acutely during relief work when it was found that people did not even own a simple phone, much less a smartphone with internet. A virus that has caused a global pandemic was brought to India from the “developed” world by “developed” people and it came and affected them worst, who are at the bottom of the pyramid, who had never heard about it. This sudden emergency created immense mental distress for the NT-DNTs, creating a situation of double emergency. This is because till today, these communities are living in an emergency created by the scarcity of primary resources. They have now been faced by this additional calamity of the coronavirus pandemic. This community does not have a culture of storage and hoarding, because they are nomadic. They need to live light because they need to pick up everything they own and move to the next spot. Therefore, it was observed during relief operations that they did not have any ration stored at home. In

this constant migration, and with no television, radio or other media, they did not even get any news about the pandemic.

Furthermore, it is clear that the injustice faced by marginalised tribal communities is rooted in the mainstream globalised structures that have systemically excluded these communities and appropriated their resources.

Once upon a time all these resources such as hills, mountains, land, water, and forests belonged to the Adivasis and they used to survive in coexistence with nature. Their self-sufficiency was dependent on these resources. Now all these are under control of the state and private owners. The Adivasis have lost their self-sufficiency and become dependent on capital and the global market for their earnings. “How to survive?” remains a valid question. They are advised to be “atmanirbhar” (self-reliant). Moreover, when the Adivasi women were self-sufficient and self-reliant, they were forced to move out of their traditional life and move towards globalisation where they were made to be dependent on the industrialised and unorganised sector. Now, at this stage, they are again asked to be atmanirbhar.

Who are Indigenous People and their Forest Rights

Nishimita*

*LL.M Student, Dr. Shyama Prasad Mukherjee University (DSPMU)

Background

Indigenous people and tribal people are present in all the parts of the world . The term “indigenous” was originated in the mid 17th century from the late Latin term ‘Indigena’ and ‘Indigenus’ which means “born in a country” or native which commonly referred to specific cultural groups that existed in a variety of Geo-political and social settings usually indicated as Minority .Hence , The group of Indigenous people or Tribal groups were also known as the first people , aboriginal people or native people .However , the idea of indigenous people is an issue of considerable contention in India today .

According to Erica-Irene Daes observed that “ people who were viewed as small and vulnerable ethnic minorities in the late 1970s have today become apparent as a discrete group in international human rights .” More often , Indigenous people are viewed as ‘primitive’ , ‘underdeveloped’ ,

‘superstitious’ , ‘backward’ , ‘violent’ , and lastly as ‘doomed’ races .

Being indigenous in the 21st century , there are enormous diversity among communities of indigenous people each of different region has its own distinct culture , language , history and unique way of life . According to Onondaga Faith Keeper Oron Lyons once said that “ Our Knowledge is profound and comes from living in one place and untold generations .”

According to Onondaga Faith Keeper Oron Lyons , points of view “Indigenous communities plays a vital role in protecting the environment” . However In general term , Indigenous people are the ethnic group who are the original settlers of a region and are protected in international or national legislation as having a set of basic rights based on their linguistic and historical ties to a particular territory , their culture and historical distinctiveness from other populations.However , In Indian context ,Indigenous people are meant to be the ‘tribal community’ , which has been the most vulnerable community where violation of human rights and the state brutality which includes domination and exploitation in the society which has been perpetrated on them ,especially on tribal women .

On the other hand , Tribal communities have faced isolation and social discrimination in the mainstream society . The tribal in the society meant to be the deprived people of that particular region. However , lots and lots of tribal communities participated in various tribal movements in the country for their rights .

Despite , the difficulty in adopting the uniform definitions of “Indigenous” in the International context were three types explained accordingly. Firstly , According to International Labour Organization , which adopted a universal protection and integration of Indigenous and other tribal population in all the independent countries . However , the convention framed general norms for facilitating governmental actions towards protection and promotes progressive integration of people into different national communities . According to the Convention No. 107 ,under Article 1(1) defines “ Indigenous” as “ the member of tribal populations in independent countries which regards as indigenous on account of their decent from the populations which inhabited the country at the time of colonization and which irrespective of their legal status , live more in conformity with the social , economic and cultural institutions of that time than with the institutions of the national to which they belong”. “Indigenous” as “ People in Independent countries who are regarded as Indigenous on account of their bloodline from the universe which inhabited the country ,or a geographical region to which the country belongs at the time of colonization or the establishment of present state boundaries and who ,irrespective of their legal status, retain some or all of their own social , economic and cultural and political Institutions.”

Secondly , another type of definition has been used in the UN study on ‘Discrimination against Indigenous Populations’ however in 1971 , through the complete and comprehensive study and suggested the important pointers on national and international measures for eliminating discrimination where an definition was given by Mr . Jose r. Martenez Cobo “ Indigenous Populations are composed of the existing descendants of the peoples who inhabited the present territory of a country wholly or partially at the time when people of different ethnic groups colonized from different parts of the world. But today , people live more in conformity with their special social,economic and cultural customs and beliefs of different region of which they form part under a state structure which incorporates the social and cultural characteristics of other section of the population which are para amount .”

One of the definition of Indigenous people was also adopted by the worlds bank , it was said that “ the term Indigenous peoples are defined as ethnic minorities , tribal groups as well as

scheduled tribe which gives the description of social groups with social and cultural identity distinct from the dominant society that makes them vulnerable to being disadvantaged in the development process.”

According to the Working definition “Indigenous” are those first occupier of a region who for the various reasons become isolated socially and culturally distinct from other segments of the predominant populations . Dislike all the dissimilarity among Indigenous people around the world , however still the most debatable issue arises that whether Indigenous communities can be recorded as “ peoples” .

According to Indigenous communities and other established organizations they consider them simply as ‘populations’ but also as ‘peoples’. Yet , the term “peoples” has been used in the preamble during the implication of the Charter of United Nations under Article 1(2) where it states as one of the organizations , the development of friendly relations among the nations which maintains the principle of equal rights and self -determination of peoples.”

Indigenous People and Land : Social Protection

Indigenous communities or groups plays essential role as custodians of planet where they are possessed with vital knowledge which later supports the worldwide effort to succeed the Sustainable Development Goals (SDGs). But throughout the process, the protection of their rights hampers due to which millions of indigenous groups faces lots of discrimination and threats to their livelihood and ancestral lands. Indigenous land rights are the rights which are being controlled by the Indigenous community to land either individually or collectively . Land and other resources are the fundamental rights of indigenous people for a various reasons which includes the religious implication of the land , self-determination , identity and economic factors .

Today, indigenous peoples’ rights to lands, territories and other natural resources are recognized by international laws and articulated under human rights instruments .However, despite the recognition and protection at the international level, these rights are often not respected and are even violated at the national level, either by States or the private sector.

Research emerging in recent decades demonstrates that lands governed under community-based tenure systems – i.e. the right to own or manage terrestrial natural resources held at the community level are often have well-established local institutions and practices that have historically helped to sustain fragile ecosystems, such as tropical forests, range lands and large-

scale rotational agricultural systems. Consequently, it is the traditional governance systems of indigenous peoples over their territories and resources that forms the basis for their land rights.

Forests and Tribal Rights

Every tribal residents have the rights to protect their forest land without violating the forest laws. A New Bill Scheduled tribes (Recognition of forest rights) Bill 2005 was proposed to form amendments for the injustice done to India's tribal people by restoring their rights to traditional means of livelihood aimed to produce forest resources that are so intimately linked with their lives. Tribal rights activists are rapturous. On the other hand, wildlife conservationists have protected strongly.

However, there is one incident which staggered forest residents from the shock of the tiger crisis in the state of Rajasthan, and later the enactment of the bill left them alarming that the Bill would be the another nail within the coffin of India's wildlife.

Since Ages, the forest land they had been residing were declared as the protected areas for wildlife. However, the Bill of forest laws flips the side of breaking of tribes from their own habitat effected by previous legal practices. According to the Bill, a large number of alternative rights have also been granted which includes ownership rights to forest resources, Grazing rights, Habitation rights, Conversion of forest villages into revenue villages and many more. The Bill also lays down that no tribal person is to be evicted from any occupied land until the process of determining rights is completed. The Bill places respectable authority in the hands of the gram Sabha. The primal duty is to recognize the forest rights, secondly, is to regulating access to the forest resources and lastly to punish those who breach the law. All the tribal rights holders have the duty to conserve forest and wildlife, to protect the areas of the forest, to enhance the water sources for agricultural purposes and to inform the gram sabha about the ecological destructive activities. The bill also dispys out that the hunting and killing of animals is explicitly excludes from the list of forest rights. The Bill provides tribal communities the right to protect and manage any "community forest resources" that they have been traditionally conserving and to impose penalties on anyone violating the rules of forest conservation. The bill imposes penalties for the unsustainable use of forest resources.

Human Rights are the form of an elemental part of the socio-cultural fabric of humanity across the globe which act as abstract norms and values protected in laws, constitutions and many

international conventions . In India ,human rights is a topmost concern , as it is rooted in the denial of life and liberty that was a permeating aspect of the emergency. However , the bunch of leaders arrested for opposing and targeting the tribal people by uploading dominant images which left them by facing survival issues and presently its a challange for the authoritarian stateto handle such situation. For past few decades , movements relating to the issues of peasants , tribals , Dalits , Women , Students and other working class have highlighted their violation of human right concerns.

Under the constitutional safeguards , according to 5th Schedule which prohibits transfer of lands of the tribal communities have failed to prevent widespread land allienation of the tribal people . Henceforth , the core cause of land alienation has been the Land aquisition Act under which the government can exercise its sovereign power to take away any land in the name of public purposes.

Conclusion

Infringement of common liberties makes numerous financial and passionate issues. It influences the nature and government assistance of individuals, and makes numerous problems. It is feasible to envision the existence odds of Tribal people group improving through the execution of functional measures alongside considering the rights agreed. In any case, quiet on rights will consistently convey with it the threat of a re-visitation of paternalism and the treatment of a recognizable gathering of individuals as a problem' deserving of noble cause, not as a gathering of people to whom society has obligations and obligations. The established assurance, which oversees and ensures the rights and power of Tribal people group, need a quick execution. Something else, this would prompt a vanishing of the different Tribal people group from the human picture. The Tribal people group's sway is in question by the intercession of non-clans in their general vicinity. Thusly, there is a quick need to comprise Tribal independence gatherings with the goal that the Tribal people group themselves can care for the principles, execution and improvement of the territories.

Rethinking the Indian Rural Identity

Koustab Majumdar & Dipankar Chatterjee

*Ramakrishna Mission Vivekananda Educational and Research Institute
Deemed to be University, Morabadi, Ranchi-834008, Jharkhand

Contemporary Rural Crisis

The current Indian poignant inconceivable predominant abysmal contemporary Agrarian Crisis is not the consequences of Indian Economic Liberalization which was commencement in 1990 with the outlook of leading economic development. Notwithstanding, the economic liberalization frowns towards the small and marginal farmers, while, the capitalist farmers grabbed morsel benefit at the era of green revolution. Do you not think that the conceit of Government Policies bestowed the serious agrarian crisis in Indian Agriculture? We so-called social scientists controvert it as the government policy failure. Most of the research studies including one of my research term paper have the consent on the same argument. Maybe, the green revolution provided only capitalist farmers to have a spate of profit in the agricultural sector while the marginal and small farmers were worst affected. You know what, this sort of outlandish and deadly crisis is compensating an eminent noxious and intricate agrarian transition that would evoke predicament in Indian Agriculture. Did you ever notice about, what kind of agrarian transition has been going since last two decades? You may be surprised after having the concise data or report on agrarian transition in India. The youths are renouncing farming activities due to low production, abate of agricultural products and so on. The transition can be interpreted as the declining agricultural dependent population (71 percent in the 1980s to 49 percent in 2015), an increase of labour migration, the introduction of non-farm economy. Maybe villages are developing in terms of the non-farm economy while the migration could be considered as the central component of alternative livelihood but, what would be the future of our agriculture sector? We are going to lose our rural identity i.e. traditional agriculture, which will be vanishing from the Indian rurality for the sake of severe agricultural crisis.

Revisiting Farmers Suicide: The Recent Past

Farmers' suicides, which have been an eye-catching update for last decades, are the utmost widely discussed sensation. Poignant accounts and intense illustrations in the media have conveyed out the hindrances that lead people to this extreme step and the sensitive and economic shock that surviving family members have to undergo. The rising trends of farmer suicide cases reflect a great disaster in Indian agricultural economy due to the reprehensible and hasty failure of implementation of different agricultural policies whereas the agriculture sector is the second priority of budgeting sector in India followed by defense sector. Most of the studies forthrightly argue that the pressure of indebtedness, crop failure, rising cost of cultivation, simultaneous declining of agriculture input-output ratio, outlandish abate of agricultural product and adverse impact on economic liberalization are the most precise cause for farmer suicide. The frequencies of suicide which are more prevalent among the small farmers were recorded relatively high in Maharashtra, Telangana, Madhya Pradesh, Chhattisgarh and Karnataka in the year of 2014. the state-specific suicidal cases showed an amalgam panorama of farmers' suicides that became inferior after creating a surge in 2004 and 2009 were reported as much lower among the male nonfarmers in 2011 and 2012 at the National level. The gradual and relative increase of farmers' suicide case are a serious concern towards public health and livelihood sector among the agricultural dependents. The peasant suicides in India are a recent phenomenon of two decades where Andhra Pradesh too reported a quite high range of suicides. The declining growth rate of agricultural output (3.4 in 1980 to 2.3 in 1990) due to low growth of crop yield created a kind of agrarian crisis. Eventually, the agrarian sector is going through a deep crisis where the farmers suicides are the major issue and debate in social science research.

Model Village: The Great Thinker's Idea

Great thinkers of the model village like Tagore and Gandhiji always had given importance to selfreliance and integration of village resources. They knew that the read ideal village is not possible to exist, but a complete and continuous effort to make it a model one does really inspire other villages. After 70 years of independence majority of the villages in the country still face serious constrictions in accessing education, primary healthcare facilities, drinking water, power, and roads, credit, information, and market. In spite of continuous efforts made

by Government and NGO level hardly, any of them has been implemented successfully in a sustainable manner. In this milieu, adoption of especially the villages in a backward situation through the preparation of Model Village Planning would go a long way to ensuring holistic and integrated development of the villages. Gandhian theme of model village describes the holistic development of a village and holistic development can be achieved through human development following the moral values, self-sufficiency, and self-reliance, poverty reduction, decentralization of power and development with justice rights and freedom. The Model Village includes integrated development of the particular village across manifold areas such as agriculture, health, education, sanitation, environment, livelihoods etc. It keeps the soul of rural India alive while providing its people with quality access to basic amenities and opportunities to enable them to shape their own destiny. Villagers live with unity and discipline without any discrimination of caste, religion, political, class etc. The community adopts modern technology to bring efficiency in production and enhancing economic opportunities. Opportunities are provided to every citizen to live in peace with dignity and security. It includes an integrated development of the particular village across manifold areas such as agriculture, health, education, sanitation, environment, livelihoods etc. It keep the soul of villagers alive while providing its people with quality access to basic amenities and opportunities to enable them to shape their own destiny thus development would be achieved through the people participation in development process and qualitative growth of people choices as well as access towards the basic needs rather implementation of plans which are continuously incorporated through the top-down approach of development process from outside.

Concept of Migration

**Guest faculty, Ramakrishna Mission Vivekananda Educational and Research Institute
Deemed to be University, Morabadi, Ranchi-834008, Jharkhand

Concept: Migration means the shifting of the individual or group from one settlement to another, from one area to another for various reasons. It may be seasonal or may be permanent or long term. Hardly distance of shifting is a factor affecting the term migration. Normally, migration is regarded as economic phenomenon. It is true the economic factors are prime but factors like political, social and physical also influence migration. This becomes somewhat essential to meet the requirement of the distribution of capital assets as a past as reallocation of manpower in response to demand and supply. Thus, migration is also dependent on the demographic factors of the places from where migrates. Several problems are associated with cause of migration. It is therefore interesting to know how people coming from different socio-economic background and with varying occupational and family life. The migration is both voluntary and involuntary in nature.

What is Human Migration?

Migration (Human) is the movement of people from one place to another taking up permanent or semi permanent residence. Migration occurs at variety of scales: International (between countries), intra-continental (between countries on a given continent) and inter regional (within countries). One of the most significant migration patterns has been rural to urban migration-----the movement of people from the countryside to cities in search of opportunities.

Types of migration

- ***Internal migration:*** moving to a new home within a state, country or continent.
- ***External migration:*** moving to a new home in a different state, country or continent.
- ***Emigration:*** leaving one country to move to another.
- ***Immigration :*** moving into a new country
- ***Population transfer:*** when a government forces a large group of people out is a region, usually based on ethnicity or religion. This is also known as involuntary or forced migration.

- **Impelled migration:** it is also called “reluctant” or “imposed” migration. Individuals are not forced out of the country, but leave because of unfavorable situations such as warfare, political problems or religious persecution.
- **Step migration :** A series of shorter , less extreme migration from a person’s place and origin to final destination----- such as moving from a farm to village , to a town and finally to city.
- **Chain migration:** A series of migrations within a family or defined group of people. A chain migration often begins with one family member who sends money to bring other family members to the new location. Chain migration resulted in migration fields ----- the clustering of people from a specific region into certain neighborhood or small towns.
- **Return migration:** the voluntary movements of immigrants to their place of origin. This is also known as circular migration.
- **Seasonal migration:** the process of moving for a period of time in response to labor or climate conditions. (example- farm workers are moving for crop harvest or working in cities in off season or “ snow birds”. Moving to other countries due to climate or during winter)

People who migrates

- **Emigrant:** A person who is leaving a country to reside in another.
- **Immigrant:** A person who is entering a country from another to take up new residence.
- **Refugee :** A person who is residing outside the country of his or her origin due to fear persecution for reasons of race , religion , nationality , membership in a particular social group or political opinion.
- **Internally displaced person (IDP) ;** A person who is forced to leave his or her home region because of unavoidable conditions (political , social , environmental , etc.) but does not cross any boundaries.
- **Migration stream:** A group migration from a particular country, region or city to a certain destination.

Why do people migrate?

People move for a variety of reasons. They consider the advantages and dis-advantages of staying versus moving as well as factors such as distance, travel cost, travel time, mode of transportation and cultural barriers.

Push factor: reasons for emigrating (leaving a place) because of a difficulty such as food shortage, war, flood, etc.

Pull factor: reasons for immigrating (moving into place) because of something desirable such as better climate, better food supply, freedom, etc. Several types of push and pull factors may influence people on their movements (sometimes at the same time) including

- Environmental (ex. Climate , natural disaster)
- Political (eg. War)
- Economic (eg. Work)
- Cultural (eg. Religion , freedom , education) ***Legal provisions :***

The Government of India made an enactment in 1979 in the name of “ **Inter-State Migrant Workers (Regulation & Employment and Conditions of Service) Act 1979**”. Though the act covers only interstate migrants, it lays down that contractors must pay timely wages equal or higher wage, provide suitable residential accommodation, prescribed medical facilities, protective clothing, accidents and casualties to specified authorities and kin. The Act provides right to raise industrial disputes in the provincial jurisdiction where they worker in their home province. The act sets penalties including imprisonment for non compliance. At the same time the act provides an escape route to principal employers if they can show that transgressions were committed without their knowledge. Needless to say, that the act remained only on the paper. The record of prosecutions to dispute settlement is almost nil. Hence, there is no improvement in the working and living conditions of the migrant workers.

Measuring Migration

- ***In-migration:*** People moving into one place from another place within a nation (Internal Migration)

- ***Out Migration*** : People moving out of one place to another place within a nation (Internal Migration)
- ***Gross Migration***: Total number of in-migrants and out-migrants (Internal Migration)
- ***Net Internal Migration***: The difference between in-migration and out-migration
- ***Movers from Abroad***: People coming into a nation from another country or part of the world.
- ***Net Migration***: The difference between net internal migration and movers from abroad.

Impact of Migration

Human Migration affects population patterns and characteristics, social and cultural patterns and processes, economics and physical environments. As people move, their cultural traits and ideas diffuse along with them creating and modifying cultural landscape.

Diffusion: The process through which certain characteristics (eg. Cultural traits, ideas, diseases) spread over space and through time)

Relocation Diffusion: Ideas, cultural traits, etc. that move with people from one place to another and do not remain in the point of origin.

Expansion Diffusion: Ideas, cultural traits, etc. that move with the people from one place to another but are not lost at the point of origin such as language.

Cultural markers: Structures (eg. Buildings, spiritual places, signs, etc.) that reflects the cultures.

A teacher is irreplaceable

A. Chatterjee*

***Former Guest Faculty, RKMVERI, Ranchi**

There is no denial of the importance of a teacher in shaping the life of an individual. The same has been doubly reinforced during the pandemic (1) The scourge and unprecedented devastations that the pandemic caused in every aspect of a life is yet to be healed. My point of the discussion in this article is not just about the horrors of pandemic but about the physical presence of a teacher in a classroom situation, be it primary, secondary or even beyond that. Though vast technological developments helped the teaching learning process to continue in online mode absence of the physical presence of a teacher in a classroom situation was felt. In this regard one many argue that the teacher was seen on the screen and was not altogether missing. In this context it is necessary to assess the of a teacher in broader perspective. It is generally believed that a teacher is a person who transmits knowledge and information to a group of individuals in a classroom situation. It is true to some extent but to assume that a teacher is just an instrument of communication between one individual to a group of individuals will be an underestimate of the role of a teacher. On scrutiny, it will be found that a teacher is not just a communicator he is far more than that. In a gross and mundane sense, a teacher establishes contact between himself and a group of students and in that context, he is just a communicator but either a mentor, guide or even guardian. In fact, a teacher in a classroom situation not only communicates but also establishes a soul-to-soul communion with his student and in that respect the personality of a teacher in a classroom situation greatly influences his student, which is not possible in a online mode of teaching. It has been found that we remember our parents, as well as our teachers. And in that respect, the relationship surpasses geographical boundaries, caste, creed and religion. This was the reason that the *Gurukul* system of the old age is still held in high esteem. We would do well to remember that when a teacher delivers the lessons a classroom situation is not all that he prepares beforehand, there are many things that more than mere the content of the syllabus. It is also worth mentioning that the different idiosyncrasies, his dress, behavior pattern of a teacher in a classroom situation leave an indelible mark on his students. This is not possible in online system of teaching. A teacher sometimes attains a stage of spiritualizing the whole delivery system of his lessons. Which is the true essence and spirit of imparting of knowledge to students. It is in fact an ennobling, relishing and fulfilling exercise and in this respect no

amount of technology aided system can replace the physical presence of a teacher in a classroom situation.