

SRIRAM'S IAS



GENERAL STUDIES

ESSAYS AND MORAL PHILOSOPHER

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Changing Indian Family

Globally, family values are going through changes. India is also showing signs of change, while holding on to 'Indian' values.

British sociologist Anthony Giddens once said that in order to understand families it is necessary to look beyond changes in household composition to the relationships within which families live.

Compositional changes — joint to nuclear, single-parent families, non-cohabiting couples, live-in relationships and so on — are not merely an adjustment to a changing context but also emerge due to the changing substance of relationships.

A close examination of these not-so-standard living patterns can offer vital clues to how a society is changing. Most change in families and societies is marked by watershed developments such as industrialisation, colonisation, war, urbanisation and, in recent times, globalisation. Each of these events has been marked by parallel changes in the organisation of the economy, of property, of law — and of families, and how families too divide labour and property, come together or evolve.

At the core of the traditional family is the idea of socially sanctioned cohabitation and procreation; a responsibility to raise young ones and invest in their growth as productive citizens; and altruism, responsibility and reverence for older generations.

Globally, these values are going through changes. India also seems to be showing signs of change in the composition of families, but is holding on to core 'Indian' values.

As a nation, we have been witnessing a great range of changes in the way we live, eat, dress, travel and communicate. We now live longer, have fewer babies, marry outside our core social group, live apart in small groups comprising only parents and children.

There is more premarital sexual activity, more divorce and separation, more single-parent families, more senior citizens living by themselves.

All these changes, though not sweeping, have class, caste and gender elements to them, as also urban and rural differences. The change in family composition in rural areas, for instance, is largely linked to fertility changes and migration patterns.

In the urban context, the emergence of the new urban middle class and the lifestyle and practices of this class has been a game-changer.

There is now increasing individualism, more liberal values, and this is now influencing areas of life such as family. Parental authority over adult children is weakening. There is a steady acceptance of homosexual offspring. Sexual and gender relationships within and outside families are undergoing changes, even within a larger context of uptight sexual mores.

Acceptance of these changes and making way for these choices will signal the evolution of a mature society, one that accepts diversity and change.

(Lakshmi Lingam is a sociologist and deputy director of the Tata Institute of Social Sciences, Hyderabad)

It used to be that a traditional Indian family was shaped like a pyramid — the patriarch and his wife at the top, their children and children-in-law at the next level, then their grandchildren and great-grandchildren.

In urban India today, that shape has morphed into more of an amoeba — in some families, each member is in a different state or country; in others, single parents are remarrying, giving the children three or more parents; children are moving out within the same city to live independent lives; elsewhere, widowed grandparents left alone in their empty nests are moving in with a companion so that they have someone to care for them and keep them from being lonely in their final decades. Finally, the joint family — that mainstay of tradition — has, in some cases, changed its very nature, with couples and young families packing up their nuclear homes to return to a haven of shared expenses and shared responsibility that allows them greater disposable income and more free time, both of which they are then free to spend as they wish.

“The concept of family in urban India is being redefined with globalisation and Westernisation,” says Joseph MT, associate professor of sociology at University of Mumbai. “Overall, there is a liberalisation of the stringent notions associated with the term ‘normal family’.”

Part of this phenomena is impelled by new ideas of autonomy, which means not just having a job or a financial portfolio but a household, says Radhika Chopra, associate professor of sociology at University of Delhi.

For the purpose of this feature, it is only urban households being examined, but the change is being felt across the country.

Three in five households in India are now nuclear (defined in the National Family Health Survey as households that consist of a married couple or a man or a woman living alone or with unmarried children, with or without unrelated individuals), with 63% of households being nuclear in urban areas and 59% in rural.

Coming full circle, some urban households are now converting back from nuclear to joint — to further the younger generation’s own goals and aims.

“It was financial and personal independence that caused the rise of the nuclear family and this same sense of independence is sending some nuclear families back to the joint family home,” says Joseph. “With work-life balance skewed and rising costs coupled with hectic social lives, young parents want the support of their parents and in-laws. It is all part of the same pattern.”

Women as a vote bank

A votebank is a loyal bloc of voters from a single community, who consistently back a certain candidate or political formation in democratic elections. Such behaviour is often the result of an expectation of real or imagined benefits from the political formations, often at the cost of other communities.

Votebank politics is the practice of creating and maintaining votebanks through divisive policies. As this brand of politics encourages voters to vote on the basis of narrow communal considerations, often against their better judgement, it is considered inimical to democracy.

The term vote-bank was first used by noted Indian sociologist, M. N. Srinivas, in his 1955 paper entitled *The Social System of a Mysore Village*. He used it in the context of political influence exerted by a patron over a client. Later, the expression was used by F. G. Bailey, a professor of anthropology at the University of California, San Diego, in his 1959 book *Politics and Social Change*, to refer to the electoral influence of the caste leader. This is the usage that has since become popular.

Though the term originally referred to voting along caste lines, it was soon expanded to describe votebanks based on other community characteristics, such as religion and language.

In India, women face many problems of deprivation; discrimination and inequality. There are serious questions about women safety in India in many places. In India, crime against women is on the rise and the situation is worsening: Rapes and sexual molestation cases are reported almost everyday in the media.

In August 2013, a young woman photographer was allegedly gang-raped by five men in Mumbai.

2012 December, there was a horrendous gang rape in Delhi that evoked widespread public concern about the abysmal state of safety and security for women and even prompted the government to bring about an amendment in the law.

But does anything really change once the protests die down?

Has changing laws brought about any improvement in the safety of women? If metros and cities are not safe for women, one wonders what will be the state of affairs in rural areas?

Are our leaders concerned about the safety of women? Are they really interested in women's rights? Do they want the emancipation and upliftment of women? Why are women's issues given low priority by politicians and political parties?

Much legislation has taken place in recent years, but the women's reservation bill passed by the RS could not be cleared by the LS and it is likely to lapse with the dissolution of 15th LS.

In this context it is suggested that women must make up a vote bank and press for their rights.

We have votebanks based on caste, religion or language. It is the men who decide who their families will vote for. Women vote as directed by the men in the family. This happens despite the fact that we have a secret ballot. In theory, a woman is free to choose and vote for anyone she

wants to.

In the prevailing situation of "votebank politics", a woman is likely to cast her vote based on caste, creed, religion or language as per the dictates of her husband or father or men in the family. The result is that women's issues are neglected and not addressed properly.

Given the decline in safety of women and similar issues, there has been organized activity on their part pressing for reforms. Laws are being made to empower them; gender budgeting is introduced; glass ceiling is eroding etc. It is inevitable as women are finding voice due to their incremental rise in literacy levels; educational accomplishments; career growth in profile and numbers; civil society actions etc.

If women become a vote bank with its negative connotations, chances are that it will become fragmented on caste lines; religious lines; and some groups may take advantage of it.

Women comprise 50% electorate. Despite this fact, Women's Issues are not given priority in the election manifesto of any party. This is because women are not considered as a "votebank".

Once women become a formidable vote bank, it is women who will determine the result of the election.

This is especially true in our "first past the post" multiparty multi-candidate electoral system, in which a candidate with just 10% of the votes can win in constituencies where there a large number of candidates.

Similarly, in the prevalent multi-party system, a political party which gets much less than 50% of the total votes sometimes forms the government.

On some occasions parties with a vote share of just 30% votes have managed to form a government.

If this happens, politicians will have to address women's issues on priority if they want to win the elections and come to power in a democracy.

Women must clearly state their gender-specific concerns like safety, security, discrimination, rising crime and domestic abuse due to increasing alcoholism, sexual harassment, rape, molestation, eve-teasing, social taboos and any other local problems faced by women which need attention and alleviation.

Political Parties and Candidates must prioritize mitigation of women's issues with a proper time-bound plan for implementation in their election manifesto.

In fact, every political party manifesto must clearly state what the party is going to do for women, at the national, regional and constituency level.

Vote bank, if that is the right term, should not be happy with the offer sarees or mangalsutra for the daughter's marriage. These are tokens. Mahila Bank is also a token though a welcome one. To appeal to women, a political party will have to squarely address their entrenched inequality. In order not to alienate men, whose dominance this would automatically challenge, in the process,

such tackling of entrenched inequality will have to be integrated into a new politics of emancipation and deeper democracy that embraces everyone.□□

Globalised growth is bringing about structural diversification of the economy, creating non-traditional occupations for both men and women, and force-marching millions of people from rural life to an urban one. This change is extremely disruptive. But it can be immensely emancipatory as well, if this process of change is managed to enhance democracy. And this is the challenge.□□To mobilise women as a vote bank, you need to meld globalised growth, new occupations, urbanisation, empowerment via both mobilisation and skilling, disruption of tradition and democratisation into a grand narrative of generalised emancipation. Politics needs to regain and re-emphasise its emancipatory mission.

Once women become a formidable vote bank, her struggle for girl child, her education, her health and happy marriage would become a lot easier.

Malathi Subramanyam paper on POLITICAL PARTICIPATION AND REPRESENTATION OF WOMEN: "Where women constitute half the population in a political system which supports equality and where both women and men are legally eligible for political office, women's participation should be equal to that of men. If this is not the case, it signifies deep flaws within the political system. Representation is not only a means of ensuring individual participation. It is also the responsibility of the representatives to act on behalf of the constituents, including women, who elected them and reflect their ideas and aspirations. Women's disproportionate absence from the political process would mean that the concerns of half the population cannot be sufficiently attended to or acted upon as it denies their viewpoints sufficient opportunity to be integrated in the political system."

Should the criminal justice system treat juvenile violent offenders as adults?

No

Are children capable of understanding the consequences of their actions? Maybe not; recent studies suggest that the brain's prefrontal lobe, which some scientists speculate plays a crucial role in inhibiting inappropriate behavior, may not reach full development until age 20.

Despite the fact that crime is wrong, children still haven't fully developed their decision making even by the age of 18. This can result in wrong choices being made, allowing them to learn from their mistakes. Not only that, teenage years are confusing enough as it is- people still treat you like a child but expect you to act like an adult. Due to this, rehabilitation rather than prison, especially for children and young Adults.

Children cannot think like adults and therefore cannot form the same malicious intent that an adult brain can. Also, children have not fully developed their behavioral skills and do not have the same impulse control that adults have. They should be punished, but should also be given the appropriate resources to set them on the right path.

Beyond 14 years of age we should grade the punishment and treatment to match what society and specifically the medical profession considers the level of maturity.

The human brain is not fully developed until age 25. There is a reason we are supposed to separate juvenile from adult. JUVENILES don't have the same rights as adults in other matters, and therefore should not be regarded as adults in any matter, including the criminal justice system. The fact that a person who cannot vote or drive can be tried as an adult in many states is disturbing.

The juvenile prison system can help kids turn their lives around; rehabilitation gives kids a second chance. Successful rehabilitation, many argue, is better for society in the long run than releasing someone who's spent their entire young adult life in general prison population. A young person released from juvenile prison is far less likely to commit a crime than someone coming out of an adult facility.

Children don't have the intellectual or moral capacity to understand the consequences of their actions; similarly, they lack the same capacity to be trial defendants.

Depending on their age, they should not because they are still juvenile which means they're young and have a higher chance of being correctable.

"Juvenile offenders are criminals who happen to be young, not children who happen to be criminal."

Justice Verma Committee was constituted to recommend amendments to the Criminal Law so as to provide for quicker trial and enhanced punishment for criminals accused of committing sexual assault against women. The Committee submitted its report on January 23, 2013. The committee recommended that the age be retained at 18 years.

Yes

The end result of a heinous crime remains the same, no matter who commits it. Our justice system depends upon holding perpetrators responsible for their actions.

Harsh sentencing acts as a deterrent to kids who are considering committing crimes. Trying

children as adults has coincided with lower rates of juvenile crimes. Light sentences don't teach kids the lesson they need to learn: If you commit a terrible crime, you will spend a considerable part of your life in jail. "Of all the undertrials at Tihar at the end of 2012, 8.65 per cent were juvenile criminals-turned-adult offenders. Most are accused of murder and robbery."

Kids today are more sophisticated at a younger age; they understand the implications of violence and how to use violent weapons. It is absurd to argue that a modern child, who sees the effect of violence around him in the news every day, doesn't understand what killing really is. The fact that child killers know how to load and shoot a gun is an indicator that they understand exactly what they're doing.

Separate treatment for juveniles has meant lenient treatment. If a 16 year old can willfully rape someone, then they are in dire need of correction - as much, as adults. Age should just be one of the factors. Other factors should be: repeat offenses; nature of crime; whether is premeditated; ascertaining the mental age; how close he/she is to 18 years bar etc.

Juvenile justice system in India

Constitution has, in several provisions, including clause (3) of article 15, clauses (e) and (f) of article 39, articles 45 and 47, impose on the State a primary responsibility of ensuring that all the needs of children are met and that their basic human rights are fully protected.

A juvenile is a person who has not completed 18 years of age. A boy or girl under eighteen years is a 'juvenile' according to the Juvenile Justice Act 2000.

The idea is to give such a person the opportunity to enter into the mainstream after he or she is reformed. The laws ensure that such a person is not sentenced but reformed. Even in the juvenile courts, the judges, policemen and the lawyers are not allowed to wear their uniforms. The idea is not give the juvenile a feeling that he is being tried, but to make him feel that he is being counseled.

According to the Act today, a juvenile would be exempted from prosecution and punishment. The IPC states that any crime committed by a person below the age of 12 is not a crime. However for acts committed by persons between the age of 12 and 18, there is no such immunity. But if they are found to be guilty, they cannot be treated or sentenced in the same manner as adults. Juveniles are now dealt by the Juvenile Justice Board and they are also provided with free legal aid. They are not put in prisons along with adults. Juvenile reform homes are where they are put. Maximum punishment is 3 years. Bail has to be given unless such a bail is dangerous to his/her life. No criminal records are to be kept.

The Juvenile Justice (Care and Protection of Children) Act, 2000 is the primary legal framework for juvenile justice in India. The Act provides for a special approach towards the prevention and treatment of juvenile delinquency and provides a framework for the protection, treatment and rehabilitation of children in the purview of the juvenile justice system. This law, brought in compliance of UN Child Rights Convention, repealed the earlier Juvenile Justice Act of 1986. This Act has been further amended in year 2006 and 2010. Government of India is once again contemplating bringing further amendments and a review committee has been constituted by Ministry of Women and Child Development which is reviewing the existing legislation.

JJ Act is considered to be an extremely progressive legislation and Model Rules 2007 have further added to the effectiveness of this welfare legislation.

Several High Courts have constituted "Juvenile Justice Committees" which are monitoring committees headed by sitting Judges of High Courts. These Committees supervise and monitor

implementation of Juvenile Justice Act in their Jurisdiction and have been very effective in improving state of implementation. Juvenile Justice Committee of Delhi High Court is considered a model in this regard.

Eight Writ Petitions alleging Juvenile Justice Act and its several provisions to be unconstitutional were heard by the Supreme Court of India in second week of July 2013 and were dismissed, holding Juvenile Justice Act to be constitutional. Demands for reduction of age of juvenile from 18 years to 16 years were also turned down by the Supreme Court.

Many experts and activists, Post December 2012 Delhi Gang Rape, are engaging in a raging debate on this issue. The gang rape of the photo journalist in Mumbai in August 2013 when one of the rapists as in the 2012 December Delhi was a minor also made the issue relevant.

Sen's Capability Approach

The **capability approach** (also referred to as the **capabilities approach**) is an economic theory conceived in the 1980s as an approach to welfare economics. Core focus of the capability approach is on what individuals are able to do (i.e., capable of).

Sen argued for five components in assessing capability:

- The importance of real freedoms in the assessment of a person's advantage
- Individual differences in the ability to transform resources into valuable activities
- The multi-variate nature of activities giving rise to happiness
- A balance of materialistic and nonmaterialistic factors in evaluating human welfare
- Concern for the distribution of opportunities within society

Subsequently, and in collaboration particularly with political philosopher Martha Nussbaum, Sen has helped to make the capabilities approach predominant as a paradigm for policy debate in human development where it inspired the creation of the UN's Human Development Index (a popular measure of human development, capturing capabilities in health, education, and income).

The approach emphasizes functional capabilities ("substantive freedoms", such as the ability to live to old age, engage in economic transactions, or participate in political activities); these are construed in terms of the substantive freedoms people have reason to value, instead of utility (happiness, desire-fulfillment or choice) or access to resources (income, commodities, assets). Poverty is understood as capability-deprivation. It is noteworthy that the emphasis is not only on how human beings actually function but also on their having the capability, which is a practical choice, "to achieve outcomes that they value and have reason to value". Someone could be deprived of such capabilities in many ways, e.g. by ignorance, government oppression, lack of financial resources etc.

This approach to human well-being emphasizes the importance of freedom of choice, individual heterogeneity and the multi-dimensional nature of welfare.

The Capability Approach is defined by its choice of focus upon the moral significance of individuals' capability of achieving the kind of lives they have reason to value. This distinguishes it from more established approaches to ethical evaluation, such as utilitarianism which focuses exclusively on subjective well-being or the availability of means to the good life, respectively. A person's capability to live a good life is defined in terms of the set of valuable 'beings and doings' like being in good health or having loving relationships with others to which they have real access.

The Capability Approach develops over the narrowly economic metrics such as growth in GDP per capita. Here 'poverty' is understood as deprivation in the capability to live a good life, and 'development' is understood as capability expansion.

It is seen to be relevant for the moral evaluation of social arrangements, for example, for considering gender justice.

The Capability Approach focuses directly on the quality of life that individuals are actually able to achieve. Sen argues that the correct focus for evaluating how well off people are is their capability to live a life we have reason to value, not their resource wealth

Swami Vivekananda on education

Swami Vivekananda showed the close connection between culture and education. Wherever there

is a great culture, you will find behind it, a highly developed system of education. Ancient India could produce a great culture because it developed a wonderful system of education. In those days, people took education seriously. In the Taaittiriya Upanishad, we find a discussion on what true tapas is. The opinion of the Vedic Rishi is: "swadhyaya pravacana eva-eti" - "study and teaching alone" constitute true tapas. Education itself is the best tapas, that is, the best form of human effort. According to Swami Vivekananda, the basic purpose of education is the total development of human personality. Everyone is endowed with certain capacities, which remain dormant, although in a potential form, in childhood. Swami Vivekananda believed education is the process by which these inherent potentialities in human personality manifest themselves in completing his or her total development. This total development of human personality includes intellectual and moral development. Most of the present day school and college curriculum only aim at intellectual development. It is in this field that western science, technology and commerce have attained tremendous success. Science is systematic pursuit of knowledge at empirical level. The scientific method gives a very good training to the mind. It was by applying the scientific method that western countries made tremendous advancement in technology and acquired great wealth and power. Swami Vivekananda was one of the first among religious teachers to understand the importance of science and technology. In the first place, Swamiji saw that poor countries like India would be able to overcome poverty and backwardness only by mastering technology. Secondly, Swamiji saw that science is not contradictory to the eternal spiritual principles, which is the foundation of Indian culture. Both Science and eternal religion are concerned with truth. Science seeks truth in the physical world, whereas religion seeks truth in the spiritual realm. Thus, religion and science are complementary. The other primary purpose of education is to build character and to enable people to lead moral lives. However, this is precisely the field where most of the modern systems of education have failed. Swami Vivekananda has given a new definition of morality. To quote his words, "The only definition that can be given of morality is this: that which is selfish is immoral, and that which is unselfish is moral".

National Integration is the awareness of a common identity amongst the citizens of a country. It is the process of uniting differently people from all walks of life into a single whole. It signifies a condition of unity in diversity. According to Taylor "National Integration is a socio-psychological and educational process through which a feeling of unity, solidarity and cohesion develops in the hearts of the people and a sense of common citizenship or feeling of loyalty to the nation is fostered among them". It implies a sense of belonging, a feeling of togetherness and unity. India is a vast country inhabited by many races, castes, subcastes and communities. The most serious problem faced by India at present is, how to create and maintain the sense of integrity among the people. Various factors can contribute to develop such sense of integrity. In this regard the contribution of Swami Vivekananda is worth mentioning.

Swami Vivekananda was a man of versatile genius. The world found in him a patriot saint, a lover of art and architecture, a classical singer, a commanding orator of great charm, a visionary, a philosopher and above all a worshipper of humanity. Being a man of spiritual order he travelled all over India and was moved at the pitiable condition of India of his time. Through his all round effort he tried to find out the causes of India's degradation and to overcome them. He realized that the main cause of India's degradation lay in the neglect of the masses. Through his writings, lectures and works Vivekananda seeks to develop a sense of one-ness among all, the one-ness which is the only reassuring principle of India for her stability and progress.

In a remarkable letter to the Maharaja of Mysore he made an appeal, "The one thing that is at the root of all evils in India is the condition of the poor...the only service to be done for our lower classes are to give them education, to develop their lost individuality." He realized that the root

cause of all evils is selfishness tending towards exploitation. Thus the poor is exploited by the rich; the illiterate is exploited by the learned, physically weak is exploited by the physically strong and so on. He wanted to eliminate all these basic evils of society and to develop a sense of unity and integrity among them.

Vivekananda was an apostle of national unity and communal harmony. It is to be remembered that Swami Vivekananda never entertained narrow nationalism; rather he embraced all nations, great or small. He had a catholic and tolerant mind to discover fundamental unity behind all nations of the world. Vivekananda foresaw the problems we are facing at the present world. For the solution of all problems he gave stress on man making. It was Sri Ramakrishna, the Master who taught Vivekananda to serve people. As a result Vivekananda, even after realizing the highest spiritual Truth, walk around the country, meet people, the rich and the poor and make people conscious about their inherent unity. As a preacher of Vedantic view of equality Vivekananda wanted total abolition of the cruel and unjust social customs due to misinterpretation of the real caste system. He said that the solution of our national problem does not lie in bringing down the higher, but raising the lower up to the level of the higher.

Vivekananda's idea of integrating the whole nation is not just a geographical or political integration, not even an emotional or sentimental integration, not even an integration based upon the feeling that we are Indians, but it is a spiritual integration based upon the awakening of the inner Spirit which is dormant in ordinary human being. He said that a nation can be integrated by upholding the national ideals. In his own words "The national ideals of India are RENUNCIATION and SERVICE. Intensify her in those channels and the rest will take care of itself". The message of Vivekananda is of immense value for social progress, international understanding and world peace. It has been rightly observed: In Swami Vivekananda the past and future of India fused in an ideal way and he shines as the symbol of integrated India for centuries to come.

"I am an Indian, every Indian is my brother."

Jiddu Krishnamurti On Education

Jiddu Krishnamurti (1895/1896) was an Indian speaker and writer on philosophical and spiritual subjects. In his early life he was groomed to be the new World Teacher but later rejected this mantle and disbanded the organisation behind it. His subject matter included psychological revolution, the nature of mind, meditation, inquiry, human relationships, and bringing about radical change in society. He constantly stressed the need for a revolution in the psyche of every human being and emphasized that such revolution cannot be brought about by any external entity, be it religious, political, or social. Krishnamurti was raised under the tutelage of Annie Besant, of the Theosophical Society who believed him to be World Teacher.

J. Krishnamurti set up Rishi Valley School in Andhra Pradesh and Rajghat School at Varanasi. These centres are run by the Krishnamurti Foundation India, which was set up to create a milieu where the teachings of Krishnamurti could be communicated to the child. Krishnamurti regards education as of prime significance in the communication of that which is central to the transformation of the human mind and the creation of a new culture. Such a fundamental transformation takes place when the child, while being trained in various skills and disciplines, is also given the capacity to be awake to the processes of his own thinking, feeling and action. This alertness makes him self-critical and observant and thus establishes an integrity of perception,

discrimination and action, crucial to the maturing within him of a right relationship to man, to nature and to the tools man creates.

There is a questioning today of the basic postulates of the educational structure and its various systems in India and in the rest of the world. At all levels there is a growing realization that the existing models have failed and that there is a total lack of relevance between the human being and the complex, contemporary society. The ecological crisis and increasing poverty, hunger and violence, are forcing man inevitably to face the realities of the human situation. At a time like this, a completely new approach to the postulates of education is necessary. Krishnamurti questions the roots of our culture. His challenge is addressed not only to the structure of education but to the nature and quality of man's mind and life. Unlike all other attempts to salvage or suggest alternatives to the educational system, Krishnamurti's approach breaks through frontiers of particular cultures and establishes an entirely new set of values, which in turn can create a new civilization and a new society.

Krishnamurti talks of two instruments available to the human being - the instrument of knowledge which enables him to gain mastery over technical skills, and intelligence which is born of observation and self-knowing.

While Krishnamurti gives emphasis to the cultivation of the intellect, the necessity to have a sharp, clear, analytical and precise mind, he lays far greater stress on a heightened critical awareness of the inner and outer world, harmonious balance of intellect and sensitivity. To discover the areas where knowledge and technical skills are necessary and where they are irrelevant and even harmful, is to Krishnamurti one of the fundamental tasks of education.

One of the unsolved problems and challenges to educationists all over the world is the problem of freedom and order. How is a child, a student, to grow in freedom and at the same time develop a deep sense of inner order. Order is the very root of freedom. Freedom, to Krishnamurti, has no terminal point but is renewed from moment to moment in the very act of living.

Superstition

Superstition is a pejorative term for belief in supernatural causality: that one event leads to the cause of another without any natural process linking the two events, such as astrology, religion, omens, witchcraft, etc., that contradicts natural science.

Opposition to superstition was a central concern of the intellectuals during the 18th century-Age of Enlightenment. The philosophes at that time ridiculed any belief in miracles, revelation, magic, or the supernatural, as "superstition."

The word *superstition* is often used pejoratively to refer to religious practices (e.g., Voodoo). It is also commonly applied to beliefs and practices surrounding luck, prophecy and spiritual beings, particularly the belief that future events can be foretold by specific unrelated prior events.

Connect it to Indian Constitution.....

Kabir (1440–1518) was a mystic poet and sant of India, whose writings have greatly influenced the Bhakti movement. The name Kabir comes from Arabic *al-Kabir* which means 'The Great' – the 37th name of God in Islam.

Kabir was influenced by the prevailing religious mood of his times, such as old Brahmanic Hinduism, Tantrism, the teachings of Nath yogis and the personal devotionism of South India mixed with the imageless God of Islam. The influence of these various doctrines is clearly evident in Kabir's verses. Eminent historians held that Kabir is the first Indian saint to have harmonised Hinduism and Islam by preaching a universal path which both Hindus and Muslims could tread together.

Baba Amte (1914 – 2008) was an Indian social worker and social activist known particularly for his work for the rehabilitation and empowerment of poor people suffering from leprosy. He spent some time at Sevagram ashram of Mahatma Gandhi, and became a follower of Gandhism for the rest of his life. He believed in Gandhi's concept of a self-sufficient village industry that empowers seemingly helpless people, and successfully brought his ideas into practice at Anandwan. He practiced various aspects of Gandhism, including yarn spinning using a charkha and wearing khadi. Amte founded three ashrams for treatment and rehabilitation of leprosy patients, disabled people, and people from marginalized sections of the society in Maharashtra, India

Periyar E. V. Ramasamy Thanthai Periyar or E. V. R., was a businessman, politician, Indian independence and social activist, who started the Self-Respect Movement or the Dravidian Movement and proposed the creation of *an independent state called Dravidasthan comprising South India. He is also the founder of the socio-cultural organisation Dravidar Kazhagam.*

Kandukuri Veeresalingam: 1848-1919 He was a social reformer who first brought about a renaissance in Telugu people and Telugu literature. He was influenced by the ideals of Brahmo Samaj particularly those of Keshub Chunder Sen. He got involved in the cause of social reforms. In 1876 he started a Telugu journal and wrote the first prose for women. He encouraged education for women, and started a school in Dowlaishwaram in 1874. He started a social organisation called Hitakarini (Benefactor).

Value Education

In India, most value education programmes have been initiated by religious organizations. However, they are generally secular in nature and universal values like honesty, trust, responsibility, compassion etc., are given prime importance. Ramakrishna Mission, Ananda Sangha, JK Foundation, Art of Living, Brahma Kumaris, The Chinmayananda Mission and many others are actively involved in promoting value education in their schools or in the form of informal or formal classes. Gandhiji said that 'formation of character should have priority over the alphabet' and Swami Vivekananda said that teaching of spiritual and universal values must be part and parcel of education which, according to him was essential to teach values. Over the years, however, value education has taken the back seat.

In recent times, the CBSE and NCERT have been making efforts to re-introduce Value Education (VE) into the curriculum. NCERT had set up a National Resource Centre for Value Education (NRCVE) in 2000. In 2002, it launched a "National Programme for Strengthening Value Education." The focus was on generating awareness, material development, teachers' training, promotion of research and innovations in the education of human values. Guidelines for value education in the school system were to be developed. The CBSE had introduced Life Skills in classes VI and VII in 2003 and by 2005 had extended it up to class X. However, 12 years since the NRCVE had been set up and 7 years since the CBSE sent out its directive, that schools should devote at least 2 periods a week to Life Skills, the situation on the ground is very different.

Some schools call it "Value Education", others call it "Life Skills" and some even call it "Personality Development".

In an attempt to ease assessment of Life Skills and Attitudes and Values, CBSE has laid down guidelines for the same in their Comprehensive and Continuous Evaluation.

Can values be taught?

Given the state of public life in our country today – where corruption, violence and intolerance are increasingly evident in day to day interactions – isn't it high time that educationists made a concerted effort to teach values? The very first objection from many is that values cannot be taught, they need to be imbibed. Ideally, values must be taught by people who are willing to lead by example. Fortunately for us, Indian culture has ensured that good role models can still be found amongst our midst. We only need to zero in on them.

If teaching is the giving of instruction or is intended to impart knowledge or skill and if it is done through discussions, experimenting, lectures, demonstration/modeling, role playing etc., why isn't it possible to use the same methods for VE/LS? The knowledge content would relate to universal concepts like honesty, respect, compassion etc., and the methods used would be the same as is used for other subjects.

While teaching Dance or Music, more time is spent on demonstration and less on discussion when compared to Social studies. Just as an English teacher would need to be articulate to be effective, to teach values, the teacher would need to 'walk the talk' and be a good role model. This, in other words, is 'demonstration'.

Experimentation and practice are a must if we want to learn something new. Values too cannot be inculcated unless the laws of life are experimented with and put into practice. So though all methods are used, demonstration, discussion and practice would be more important when it comes

to teaching values.

The philosophical perspective – Let us now take a look at what great scientists and philosophers have to say about teaching.

Sri Aurobindo had said "The first principle of teaching is that nothing can be taught."

Swami Vivekananda had said "No one was ever really taught by another. Each of us has to teach himself. The external teacher offers only the suggestion which rouses the internal teacher to work to understand things."

Socrates had said "I cannot teach anybody anything, I can only make them think."

Galileo had said "You cannot teach people anything. You can only help them discover it within themselves.

Einstein had said "I never teach my pupils; I only attempt to provide the conditions in which they can learn".

So, according to all these luminaries, scientist or philosopher, Indian or Greek, nothing can be taught. It can only be learned, and we, as teachers, have to facilitate the process. Whether it is Math, Science, English, Music or Values, the methods would remain the same. The responsibility of the teacher increases manifold and the need for good role models becomes an absolute necessity.

The cognitive perspective – It has been said that nothing has been taught unless it is learned. So cognitive scientists focus on how learning takes place. The learning pyramid, below, shows very clearly that the traditional lecture method of teaching is practically ineffective and that it is demonstration, discussion and 'doing' that hold the key to effective learning.

In the case of teaching values experts consider demonstration (role models) to be more effective than discussion. However, the important point to note is that teaching others is considered the most effective way to learn. This would translate into the teachers of VE benefiting the most. So if values are taught in a structured manner by teachers who are specially selected for their interests and aptitudes, and then trained, it should have far reaching effects. Not only would students learn but teachers too would benefit and the results would have a domino effect.

The issue really should not be about whether values can be taught or not. The focus should be on finding good role models who will use modern teaching methods to teach values, and help children become capable of making better choices in life.

If we can at least agree that schools need to join hands with parents to counteract the negative influences of modern life and that children need a role model with whom they can discuss issues which confuse and confound them, on even a weekly basis, we would be making taking the first step. One period a week is already available in most schools. We must use this time more effectively by selecting teachers with a specific set of skills, interests and aptitudes (from amongst existing staff) and training them to make best use of the resources available? Further, we must make VE classes something that both, teachers and students can look forward to?

It is important that schools help the children interact with great social workers, leaders and activists to expand their horizons and unlock their potential.

CBSE's 'values education kit' 2013

As a part of the government's efforts to stress on the need for ethical education in the school curriculum, the Central Board of Secondary Education came out with a "value education kit". The Value Education Kit consists of a Values Education Teachers Handbook and a CD-with eight songs symbolising the values of peace, solidarity and respect for nature. The kit also has activity cards for students from nursery to standard 12.

"The activities, designed by experts in the field of education, allow for more critical thinking about economic, social and moral issues as well as about universal human values. The materials offered are highly interactive, addressing current issues with opportunities for critical thinking."

"Universal ideals of love, peace, tolerance, forgiveness, humility, non-violence and sacrifice are the corner stone of the education."

Although value education would be inculcated among all students in age appropriate ways, the board issues specific guidelines to assess students for three to five months in each subject at the summative assessment level in classes 9 and 10. The assessment will be done through questions which will be integrated with the content of the subject and analyzed on the basis of the values it reflects. It was done in the CBSE conducted exams in 2013 April.

The Education Kit will serve as a model for providing value education and at the same time allowing for variations that schools using it may want to adopt.

The handbook also deals with ways to integrate values into the curriculum.

It also highlights some critical concerns like the need for strengthening home school and community partnership, concern for parents' involvement in school on education of children.

Mobile phones and their impact

A mobile phone (also known as a cellular phone, cell phone, and a hand phone) is a device that can make and receive telephone calls over a radio link while moving around a wide geographic area. It does so by connecting to a cellular network provided by a mobile phone operator, allowing access to the public telephone network. By contrast, a cordless telephone is used only within the short range of a single, private base station.

In addition to telephony, modern mobile phones also support a wide variety of other services such as text messaging, MMS, email, Internet access, short-range wireless communications (infrared, Bluetooth), business applications, gaming and photography. Mobile phones that offer these and more general computing capabilities are referred to as smartphones.

The first hand-held mobile phone was demonstrated by Motorola in 1973, using a handset weighing around 2.2 pounds (1 kg). From 1990 to 2013, worldwide mobile phone subscriptions grew from 12.4 million to over 6 billion, penetrating about 90% of the global population and reaching the bottom of the economic pyramid.

Importance of mobile phones is felt every day by us. The primary objective of a mobile device is to have us connected to the world and facilitate flow of information from us to it and vice versa. Mobile phones are also basic telephonic device used much more than fixed lines due to cost advantages. □ From point of view of economics, mobile phones reduce information asymmetry hence bringing more transparency in the system. They also bring efficiency into the system by making most recent information quickly available to user. Mobile banking is one direct consequence of mobile devices. □ Financial inclusion is a benefit. Mobile phones also have great

sociological implications directly impacting our lives.

With over 900 million subscribers, we have more than 75 subscribers for every 100 people; although there is significant difference between urban (169 subscribers per 100 people) and rural (38 subscribers per 100 people) population.

With such penetration, a better understanding of its impact is required to make fullest use of its advantages or minimizing disadvantages, if any.

Economic impact of mobile phones:

- states with more mobile penetration very strongly correlated with GSDP of states. One study established that 10% increase in the penetration result in 2.8% increase in the GDP. □
- research into use of mobile phones by fishermen in Kerala showed that it led to increase efficiency □ and make more profit in their profession. Mobile phones were used by fishermen to be quickly knowledgeable of market conditions such as demand and prices of their product and it helped them increase their profit.
- Many such examples can be cited

Sociological impact of mobile phones:

- Effective disaster management: Mobile phones can be used to effectively tackle emergency situation to individuals as well as to larger population. □ There are many examples from Uttarakhand in 2013.
- Mobile phones are associated with improved social status for the poor
- Safety of women can enhance.
- Mobile phones can be used for providing education (in remote areas), raising awareness of social issues (for example, women's rights), sending information supporting livelihood activities (for example, giving the market prices of commodities to the rural producers) or to aid the financial inclusion drive (providing financial services and awareness). All these activities can result in the increase of social standards of living and contribute to national growth.

Political impact:

- Partnerships between the government, citizens and the telecom industry will make information accessible to the poor, disabled and aged, for whom the right information does not reach in-time. For instance, information on loans, special sanctions, pensions and changes in law can create a country where the public is aware of its rights. Connect with best practices on mobile governance.

More

In 2012, India had 925 million mobile phone subscribers. A superb new book, "The Great Indian Phone Book: How the Cheap Cell Phone Changes Business, Politics, and Daily Life," by Assa Doron and Robin Jeffrey, reminds us how little we have explored the new landscape of opportunity, aspiration and, inevitably, disappointment that mobile phones have opened up in India.

Doron and Jeffrey date their rapid proliferation to 2000, when the cost of mobile calls per minute collapsed from 16 rupees to 4 rupees (about 36 cents to 9 cents).

Those who couldn't even dream of possessing a landline now have more than one mobile phone. A "missed call," a widely used form of communication among the poorest Indians that conveys

information without incurring charges, can encode all the messages one used to laboriously write. Mobile phone retail and repair shops dominate bazaars across India, set apart from pre-modern clutter and grime by their perky billboards and shiny display cases. Millions of Indians manufacture mobile phones (India hosts Nokia (NOK)'s largest factory), erect and maintain the country's nearly half a million towers, or sell new connections. More lucratively, others write catchy advertising copy and lease or sell private land for phone towers.

Instant communication in the realm of politics reveals an ambiguous picture. Good effects are listed above- mGovernance etc. ADR is mobilizing voters to exercise their franchise. The potential of mobile phones in exposing corrupt officials, and mobilizing an irate citizenry, has been clearly demonstrated. India's finance minister (and former home minister) Palaniappan Chidambaram recently spoke of government's unpreparedness in the face of "flash mobs" -- who besieged the heart of New Delhi after the ghastly gangrape case, demanding swift action against rapists.

Mobile phones can also help new parties to reach out to apolitical youth and boost their membership figures -- Imran Khan, one of Pakistan's prime-ministers-in-waiting, claims to have recruited millions to his anti-corruption cause through text messages.

But mobile phones alone cannot generate a coherent and viable political program. More than flashiness of any kind, mass politics still requires persistence and commitment.

The "purpose and politics" of the phone, Doron and Jeffrey write, "come from the people who use it." Indeed, faster than any other medium, the phone can spread malign rumors and conspiracies, such as the threatening text messages allegedly from Muslim extremists that led to an exodus of migrant workers from South India last year.

Therefore, the government wants to control and monitor mobile-phone and social-media networks in India now, after years of restricting access to them in insurgency-hit Kashmir.

In a deeply unequal and volatile country, "the disruptive potential of the cell phone is more profound than elsewhere and the possibilities for change more fundamental." But what kind of disruption and change can we expect?

An older form of connectedness -- aided by road, rail and telegraph networks -- created the political and administrative entity that we know as India.

However, mobile phones, enlisted into India's million mutinies, may stoke sectarianism as much they can create cohesion, and facilitate anarchy as also vibrant democracy. A responsible partnership among citizens and its leaders will determine the mix of the two in years to come.

Technology: great servant and terrible master

We today revel in the idea that we are living in a world of science and science can work wonders for us. It is evident that science has revolutionised modern life.

What our forefathers, half a century ago, could not even dream of, we have that at our beck and call. Electricity is a wonder and what it is doing would have appeared to be a fairy tale for our forefathers.

A button is pressed, the room gets flooded with light; the fan moves, the A.C. cools or warms the

room, water is boiled or cooled even is frozen, eatables can be preserved for days.

Human suffering has greatly been alleviated. Science has investigated into diseases and found startling cures for them. Artificial limbs can be fitted the disabled bodies, even kidneys and heart are being transplanted. Painless operations are being performed.

Machinery has eliminated human labour and made life more mechanical and less arduous. Means of communication - The Fax, The E-mail, the mobile smart phones are really wonderful means given to us by Science. The atomic energy if put to use for peaceful purposes can work wonders.

We have begun to feel that life without the modern scientific gadgets is impossible.

True, that all this has happened and we feel beholden to science and the scientists. But there is the other side of the picture too.

Man has become a slave to the machines. Human labour has been minimised but that has led to a more luxurious living and less of physical activity. Mankind has begun suffering from such ailments which our hard-working forefathers never knew of.

More and more use of machines has led to large scale unemployment.

We are unnecessarily using chemicals for agriculture. The pesticides and germicides used in saving the crops are sending out such alarming signals as demolishing and dismantling the ozone layer which was protecting the earth from the evil effects of the sun rays. The world is getting exposed to the situation of great alarm and danger.

GMOs are good for some crops and not so for others. Wild varieties can not be allowed to go extinct.

The atomic energy is being used for destructive purposes and the nuclear explosions are causing radiations which are fatal for mankind. Can we ever forget what happened to Nagasaki and Hiroshima in Japan during the World War II? Do we want to live under such further threats of large-scale devastation and destruction?

Therefore, what is necessary is that we may use science as our slave - take the utmost advantage from it but should not permit it to become our master. We have to keep the 'genie' under our control, use it for the good of mankind; cure diseases with its help; explore treasures of this earth through it; communicate with one another at the quickest pace but keep its dangerous use under check.

Let science remain our 'slave' and not allow it to become our master. Let science like Alladin's 'genie' remains in Alladin's controlling power not to overpower and be a menace to mankind.

The example of mobile phones

In 1969, when the first stirrings of the Internet began, no one could have imagined its impact. The mobile phone started to make its presence felt at the beginning of the 1970s, and so began the creation of a whole lot of new possibilities and a possible marriage between the two.

Now, we have connectivity like never before, from the four corners of the world to our own front room, accessing information and each other in a way that our parents would have once thought

impossible.

It's opened up many great possibilities, from working remotely to allowing small, sustainable business to start up in developing countries. Today, you can be reached any time, virtually anywhere, by just about any and every one. Day or night. Day and night. There is no reason to ever be unavailable.

There's no doubt that the mobile phone, for example, has been of great benefit. The laptop can be taken anywhere. The 3G iPhone, with all its Apps enables us to tap into a wealth of information from cooking to monitoring the money markets. Information, at the touch of a finger, from a gadget that weighs less than a pack of cards.

Electronic tools can be a boon, but only if we keep them in their place and not let them take over our lives. We never want them to get in the way of developing the communication skills and confidence to interact with people that will be so essential in the future.

Good Impact
 Social Impact.
 → Education
 → Health
 → Sens alert (vaccines).
 Economics.
 → women's safety.
 → Financial inclusion
 → speed of business.

ADR's. Association for Democratic Rights
 m-governance. ex:- Rajkot Ang.

BN
 political mobilisation. (Flash mobs).
 ex:- Muralidharan, Gita,
 Threat to National/Social Security

Shale gas

The extraordinary pace and scale of U.S. natural gas production has managed to surprise energy observers. As recently as 2005, U.S. natural gas production was declining—the U.S. Energy Information Administration (EIA) projected that the United States would need to import 7.89 trillion cubic feet (tcf) of gas in 2020 (or 26 percent of total consumption in 2020) just to keep up with rising demand. Instead, the situation has changed as a result of the unconventional natural gas revolution, which unlocked vast amounts of natural gas previously uneconomic to extract. Between 2007 and 2012, U.S. shale gas production surged from 1.3 tcf to about 8.5 tcf. Shale gas now accounts for almost 35 percent of total U.S. gas production and that share is expected to rise to nearly 50 percent by 2030. As a consequence of the newfound resource abundance, natural gas prices in the United States have plummeted from \$13 per million British thermal units (Mmbtu) in 2008 to around \$3.80/Mmbtu today (up from only \$2 a year ago). U.S. natural gas resource estimates have climbed from 1,091 tcf in 2000 to over 2,300 tcf, according to a recent report, with reserve levels of 300 tcf.

The new technological applications perfected by the shale gas revolution in the United States have the potential to spread beyond North America and increase gas supplies globally. A recent world hydrocarbon resource study by the EIA and Advanced Resources International estimates global shale gas resources at 7,299 tcf—an astronomical number, especially compared with estimates just a few years ago. The study notes that shale gas resources contribute an impressive 30 percent to overall known natural gas resources.

To date, the production of shale gas has been limited mostly to the United States, though other countries are starting to explore their own resource base and evaluate commercial, policy, and logistical options for commercial production.

The dramatic reversal of fortunes in the United States triggered by the “shale gale” has implications far beyond economics. The global political reverberations of U.S. unconventional gas production have recently raised speculation in capitals and board rooms around the globe about the potential for this resource to shift various domestic and geopolitical dynamics.

These are still early days for the unconventional gas development process and the technological, economic, and regulatory landscape is still emerging. As these dynamics unfold, progress will likely yield substantial changes in the ultimate production potential, environmental impact, and economic profile of many of these resource plays. Given this uncertainty and the rapid evolution of the sector, assessing the long-term geopolitical impacts of this revolution is a challenging and uncertain task. □ Still, amidst the uncertainty, one fact is indisputable: the unconventional gas revolution is already influencing geostrategic energy dynamics in important ways.

Less than a decade ago the international gas market was largely shaped by US imports. Today the United States is about to become a gas-exporting nation. This change is profoundly affecting global geopolitics: Shale gas exploitation is theoretically viable in many parts of the world, especially Europe and China, so major new market players may emerge. Other countries and regions, especially Russia and the Middle East, could find their positions weakened despite the financial, technical and environmental doubts surrounding the future of shale gas as a non-conventional energy source.

From 1945 until 2010, the conventional natural gas market was structured around the import-export flow between producing regions -- the former USSR and the Middle East -- and major consumers: the US, Europe and China. This set-up, manifest in a network of gas pipelines and diplomatic and financial agreements, required huge investment and long-term planning, and a certain predictability. Constructing and securing global supply routes created relations of mutual dependence between nations and fed the desire to interfere, encouraged by alliances.

Shale gas exploitation originated in the United States. Shale has long been known to contain natural gas, but this was not worth extracting with conventional technology. Now a new technology, 'fracking', plus horizontal drilling, have greatly increased shale gas productivity, so extraction is now viable at \$3-4 /mmbtu. This breakthrough has also made possible the exploitation of "tight gas" and shale oil. New players have appeared: Brazil, Canada and Australia.

As a result, United States has already overtaken Russia as the world's biggest gas producer. According to the World Energy Outlook from the International Energy Agency in 2012, within two or three years the United States will also have surpassed Saudi Arabia in oil production. The United States, once a major importer, could be a hydrocarbon exporter within 15 years.

Now, it becomes more profitable for the United States to produce electricity from gas rather than coal, and consequently the US is exporting coal to Europe.

To take full advantage of this new opportunity, gas-fired power stations are being sidelined in France.

If these changes in the composition of the energy market turn out to be lasting, there will be knock-on effects. Europe's relations with Russia are one example. At the instigation of some member states, such as Germany, the EU has handled Russia carefully over many major political, security and strategic issues. Until recently, Gazprom supplied 40% of Europe's imported natural gas. US progress towards energy autonomy indirectly changes the picture, through its knock-on effect on Qatar. Qatar is the world's number one exporter of liquefied natural gas (LNG). LNG is shipped rather than piped, and converted back to a gas at its destination. But as US import needs have shrunk, significant quantities of LNG once destined for US terminals will have to seek markets in Asia and Europe, enabling the EU to reduce its dependence on Russian gas. Several terminals have been opened or are planned in Greece, Italy, and Poland, which has ambitions to act as central Europe's point of entry for gas from Qatar and elsewhere.

Russia may be a big loser in the shale gas revolution.

Russia has been eyeing up the Asian market: China, South Korea and Japan -- which has been seeking non-nuclear sources of energy since the March 2011 tsunami and the Fukushima accident.

As to the Middle East and the members of OPEC, should we expect a US geopolitical retreat? Partly yes. America may not be interested in securing the commons- shipping lines and regional security in the region as much as it did.

More and more of the Gulf's energy output flows to Asia. "That could force China to take on political and security responsibilities, in the Middle East for example, so as not to compromise its energy security". "China is very reluctant to do that, but it is possible that the new realities of the oil market and geopolitics will force its hand." For the moment, China benefits from the fact that

the US is willing to play the role of global policeman, since it has an interest in ensuring the Chinese economy does not collapse.

In this ever-changing landscape, China is also betting on shale gas. But China's geology, which is very different from that of the United States, may make extraction more difficult and less profitable. "Energy security is an absolute priority for Beijing. In the context of revolts in the Arab world, given that more than half of China's oil imports come from the Middle East, it is demonstrating ambition to produce shale gas. That is also why Chinese businesses are investing abroad in this sector -- to acquire the technology."

Given these new Chinese resources and competition from Central Asian countries and Australia (both keen to supply China with gas), Russia is unlikely to exert energy domination over China as it did over Europe in 2000-2010.

Implications for India

First, shale is a common sedimentary rock found in most countries, so shale gas can hugely reduce the dependence of most countries (including India) on imported energy. Second, the geopolitical clout of major gas exporters — Russia, OPEC, Iran — will fall dramatically. Cheap gas can boost power generation and reduce inflation.

Poland and Ukraine, totally dependent on Russian gas, are rushing to find shale gas and free themselves from Moscow. Georgia, another Russian dependent, also seeks energy freedom.

Russia will sell gas to India and China and it becomes a factor in the triangular relation.

Many Western European countries are rushing to acquire shale gas technology. This dismays Algeria, a major supplier to Western Europe. Indeed, LNG facilities created in the Persian Gulf to supply the US are becoming redundant, so supplies will have to be dumped on Europe and Asia. India must take advantage of this.

India has large shale deposits, with good prospects in the Gangetic plain, Punjab, Rajasthan, Gujarat, Tamil Nadu, Andhra and the north-east. India must hasten on seismic surveys followed by allotment of exploratory blocks. Companies should be able to acquire blocks any time based on a predetermined revenue-sharing formula.

Large shale gas discoveries should embolden India to convert transport fleets in all cities from petrol and diesel to CNG. That will reduce not only energy dependence but pollution too.

Guar gum

Guar gum, also called guaran, is a galactomannan. It is primarily the ground endosperm of guar beans. The guar seeds are dehusked, milled and screened to obtain the guar gum. It is typically produced as a free-flowing, off-white powder.

India's output of guar, a tiny seed with an outsize role in shale gas extraction, will rise this year as farmers boost planting acres in hopes of good rains, against a backdrop of attractive prices and resumption of futures trade, traders said.

India, the world's top producer and exporter of the seed, fills 80 percent of world demand for guar, which thickens the slurry of water, sand and chemicals pumped into wells during the hydraulic fracturing process used to tap oil and gas from unconventional shale plays.

The United States, whose shale gas surge has transformed it from the world's largest gas importer to a budding exporter, is the top buyer.

India's western desert state of Rajasthan, which contributes more than 80 percent of the country's output of guar, produced 2 million tonnes in 2012.

Planting acreage of the crop will go up by 5 to 10 percent this year.

Guar also brings in better returns than other cash crops, such as cotton, or lentils, because it is less labour-intensive, needs less fertiliser and helps improve soil fertility.

Farmers plant guar in the rainy months of June and July, during India's monsoon season. India's exports of guar gum from January to April more than doubled to 268.42 billion rupees (\$4.78 billion) over the same period last year, government data show.

Prospects for the export of guar gum have brightened as fracking is increasingly viewed as a technology with the potential to change the geopolitics of energy, thanks to its dramatic boost to North American domestic gas supplies.

- Textile industry – sizing, finishing and printing
- Paper industry – improved sheet formation, folding and denser surface for printing
- Explosives industry – as waterproofing agent mixed with ammonium nitrate, nitroglycerin, etc.
- Pharmaceutical industry – as binder or as disintegrator in tablets; main ingredient in some bulk-forming laxatives
- Cosmetics and toiletries industries – thickener in toothpastes, conditioner in shampoos (usually in a chemically modified version)
- Hydraulic fracturing Shale oil and gas extraction industries consumes about 90% of guar gum produced from India and Pakistan.
- Mining
- Hydroseeding – formation of seed-bearing "guar tack"
- Medical institutions, especially nursing homes - used to thicken liquids and foods for patients with dysphagia
- Fire retardant industry - as a thickener in Phos-Chek
- Nanoparticles industry - to produce silver or gold nanoparticles, or develop innovative medicine delivery mechanisms for drugs in pharmaceutical industry.

Food

The largest market for guar gum is in the food industry. Applications include:

- In baked goods, it increases dough yield, gives greater resiliency, and improves texture and shelf life; in pastry fillings, it is used for keeping the pastry crust crisp.
- In dairy products, it thickens milk, yogurt, kefir, and liquid cheese products, and helps maintain homogeneity and texture of ice creams and sherbets. It is used for similar purposes in plant milks.
- For meat, it functions as a binder.
- In condiments, it improves the stability and appearance of salad dressings, barbecue sauces, relishes, ketchups and others.
- In canned soup, it is used as a thickener and stabilizer.

It is also used in dry soups, instant oatmeal, sweet desserts, canned fish in sauce, frozen food items, and animal feed.

Morality, for Marx(1818 – 1883), is historical: it is produced through human activity; whether particular actions or social arrangements are moral or immoral varies at different historical stages; and its realization in human practice and the closure of the gap between "is" and "ought" would lead to the abolition of morality in the communist society. Marx morally evaluates social systems, theories, and human actions with respect to whether they promote or inhibit the increase of human beings' rational control over their own environment and social development. At each stage, morality serves the ruling class.

However, the interface between Marxism and ethics has been ambiguous. On one hand, Marx rarely engaged in ethical discourse. Morality, for historical materialism, does not stand apart from society and history, but is part of the 'ideological and political superstructure' which arises on the basis of a mode of production.

At the same time, however, Marx advocated communism not merely as a scientific prediction, but as an ethical ideal.

Further, his commentary on capitalist exploitation and alienation also seems to require ethical premises and commitments to freedom and self-realisation.

Global Commons

The 'Global Commons' refers to resource domains or areas that lie outside of the political reach of any one nation State. Thus international law identifies four global commons namely: the High Seas; the Atmosphere; Antarctica; and, Outer Space. Cyberspace is adding as the fifth element. These areas have historically been guided by the principle of the common heritage of humankind - the open access doctrine or the *mare liberum* (free sea for everyone) in the case of the High Seas. Despite efforts by governments or individuals to establish property rights or other forms of control over most natural resources, the Global Commons have remained an exception.

Historically, access to some of the resources found within the global commons, except for a few like fisheries, has been difficult and these resources have historically not been scarce to justify the attempt for exclusive control and access. However, with the advancement of science and technology in recent years it has made access to resources in the Global Commons easier, leading to an increase in activities in these resource domains, some types of which lack effective laws or policies to control and regulate such uses.

Antarctica is facing rapid environmental degradation due to human pressures such as pollution, and the effects of global warming. Furthermore, the doctrine of *mare liberum* (free sea for everyone) allows for the dumping of wastes and over fishing in the high seas. The indication of this trend is that the impact on the resources and the environment of the Global Commons will also most likely worsen in the not distant future if a business as usual situation prevails. Such a trend of environmental degradation will take its toll on sustainable development and poverty alleviation.

Global commons is a term typically used to describe international, supranational, and global resource domains in which common-pool resources are found. Global common-pool resources face problems of congestion, overuse, or degradation.

Today, the Internet, World Wide Web and resulting cyberspace are often referred to as global commons. Other usages sometimes include references to open access information of all kinds, including arts and culture, language and science, though these are more formally referred to as the common heritage of mankind.

Management of the global commons

Management of the global commons requires many legal entities, usually international and supranational, public and private, structured to match the diversity of interests and the type of resource to be managed, and stringent enough with adequate incentives to ensure compliance. Such management systems are necessary to avoid, at the global level, the classic tragedy of the commons, in which common resources become overexploited.

Several environmental protocols have been established, as a type of international law. International environmental protocols came to feature in environmental governance after trans-boundary environmental problems became widely perceived in the 1960s. Following the Stockholm Intergovernmental Conference in 1972, creation of international environmental agreements proliferated. The last one is the Kyoto Protocol that expired at the end of 2012. Environmental protocols are not a panacea for global commons issues. Often, they are slow to produce the desired effects and lack monitoring and enforcement.

The global ocean

The global or world ocean, as the interconnected system of the Earth's oceanic (or marine) waters that comprise the bulk of the hydrosphere, is a classic global commons. The Law of the Sea is a

body of public international law governing relationships between nations in respect to navigational rights, mineral rights, and jurisdiction over coastal waters. Maritime law, also called Admiralty law, is a body of both domestic law governing maritime activities and private international law governing the relationships between private entities which operate vessels on the oceans.

Atmosphere

The atmosphere is a complex dynamic natural gaseous system that is essential to support life on planet Earth. A primary concern for management of the global atmosphere is air pollution, the introduction into the atmosphere of chemicals, particulates, or biological materials that cause discomfort, disease, or death to humans, damage other living organisms such as food crops, or damage the natural environment or built environment. Stratospheric ozone depletion due to air pollution has long been recognized as a threat to human health as well as to the Earth's ecosystems. The Montreal Protocol on Substances that Deplete the Ozone Layer, or Montreal Protocol (a protocol to the Vienna Convention for the Protection of the Ozone Layer), is an international treaty designed to protect the ozone layer by phasing out the production of numerous substances believed to be responsible for ozone depletion. The treaty was opened for signature in 1987, and entered into force in January 1989.

The Kyoto Protocol to the United Nations Framework Convention on Climate Change (UNFCCC) is an international environmental treaty that sets binding obligations on industrialised countries to reduce emissions of greenhouse gases. There are 192 parties to the convention, including 191 states and the European Union, but not all have ratified and implemented the protocol.

Polar regions

The eight Arctic nations Canada, Denmark (Greenland and the Faroe Islands), Norway, the United States (Alaska), Sweden, Finland, Iceland, and Russia, are all members of the treaty organization, the Arctic Council, as are organizations representing six indigenous populations. The Council operates on consensus basis, mostly dealing with environmental treaties and not addressing boundary or resource disputes. Currently, the Antarctic Treaty and related agreements, collectively called the Antarctic Treaty System or ATS, regulate international relations with respect to Antarctica, Earth's only continent without a native human population. The treaty, entering into force in 1961 and currently having 50 signatory nations, sets aside Antarctica as a scientific preserve, establishes freedom of scientific investigation and bans military activity on that continent.

Outer space

Management of outer space global commons has been contentious since the successful launch of the Sputnik satellite by the former Soviet Union on in 1957.

The Outer Space Treaty provides a basic framework for international space law. It covers the legal use of outer space by nation states. The treaty states that outer space is free for all nation states to explore and is not subject to claims of national sovereignty. It also prohibits the deployment of nuclear weapons in outer space. The treaty aims at international co-operation in the peaceful uses of outer space and preventing an arms race in space.

Cyberspace

As a global system of computers interconnected by telecommunication technologies consisting of millions of private, public, academic, business, and government resources, it is difficult to argue that the Internet is a global commons. These computing resources are largely privately owned and subject to private property law, although many are government owned and subject to public law. The World Wide Web, as a system of interlinked hypertext documents, either public domain (like

Wikipedia itself) or subject to copyright law, is, at best, a mixed good.

The resultant virtual space or cyberspace, however, is often viewed as an electronic global commons that allows for as much or more freedom of expression as any public space. Access to those digital commons and the actual freedom of expression allowed does vary widely by geographical area. Management of the electronic global commons presents as many issues as do other commons. In addition to issues related to inequity in access, issues such as net neutrality, Internet censorship, Internet privacy, and electronic surveillance arise.

Who owns the internet?

Internet works because of a system of rules called **protocols**. By following these protocols, computers can send information across the network to other computers. If there were no protocols, then there'd be no guarantee that the information sent from one computer could be understood by another, or that it'd even reach the right destination.

As the Internet evolves, these protocols must also change. That means someone has to be in charge of the rules. There are several organizations that oversee the Internet's infrastructure and protocols. They are:

The Internet Society: A nonprofit organization that develops Internet standards, policies and education.

The Internet Engineering Task Force (IETF): An international organization with an open membership policy that has several **working groups**. Each working group concentrates on a specific topic, such as Internet security. Collectively, these working groups try to maintain the Internet's architecture and stability.

The Internet Architecture Board (IAB): An IETF committee, the IAB's mission is to oversee the design of Internet protocols and standards.

The Internet Corporation for Assigned Names and Numbers (ICANN): A private nonprofit corporation, ICANN manages the Internet's **Domain Name System (DNS)**. ICANN is responsible for making sure that every domain name links to the correct **IP address**.

The Internet Society and IETF are open membership organizations. Both welcome the participation and input of Internet experts. They shape the way the Internet works and evolves.

ICANN, on the other hand, is a private organization. The exclusive nature of ICANN concerns some people. They argue that ICANN holds a lot of power over anyone who wants to register a domain name. ICANN makes money by accrediting vendors called **registrars**. These registrars then sell domain names to consumers and businesses.

While none of these organizations own the Internet, they each influence how the Internet works. The Internet has no central owner. While its structure remains carefully designed and maintained, the actual content on the Internet continues to be the untamed cyberspace we all know and love.

India is a signatory to all major international treaties- Antarctica, Kyoto, Montreal protocols etc. In May 2013, at the eighth meeting of the Arctic Council Ministers in Kiruna, Sweden, India, along with China, Italy, Japan, South Korea and Singapore, was admitted as an observer state of the eight-nation Arctic Council. By this formal association, India will have an access to observe directly the developments in the Arctic sea region which is emerging as a new growth pole in the world.

Asian Values

It is a concept that came into vogue briefly in the 1990s. In particular, this idea was strongly advocated by former Prime Ministers Lee Kuan Yew of Singapore and Mahathir Mohammad of Malaysia. The theory is that there are many differences in Eastern and Western ideas, philosophy and religion. For instance, collectivism, the idea that human beings are an integral part of the wider community and people are fundamentally connected, is stronger in Asian society. On the other hand, individualism is stronger in Western society. However, there is no single set of "Asian" values. Main schools of Asian values include Buddhism, Confucianism, Hinduism, Islam, Taoism, along with other philosophies, movements and religions.

The term has continuously challenged the western approach to life which remained uncontested since the French Revolution. During the booming economy, especially in eastern Asia, the initiators of the debate on "Asian values" wished to create a pan-Asian identity as a counterpart to the identity of "the West". The handover of Hong Kong and Macao in 1997 may have symbolized the removal of the final colonial remnants in Asia.

Due to the fact that the proponents of the concept came from different cultural backgrounds, no single definition of the term exists, but typically "Asian values" encompass some influences of Confucianism, in particular loyalty towards the family, corporation, and nation; the forgoing of personal freedom for the sake of society's stability and prosperity and work ethic and thrift.

Few of such "Asian Values" include:

- Predisposition towards single-party rule rather than political pluralism
- Preference for social harmony and consensus as opposed to confrontation and dissent
- Concern with socio-economic well-being instead of civil liberties and human rights
- Preference for the welfare and collective well-being of the community over individual rights
- Loyalty and respect towards forms of authority including parents, teachers and government
- Collectivism and communitarianism over individualism and liberalism

Asian values: Political side

In the 1990s, several prominent East Asian leaders argued that human rights are culturally relative to Western societies.

At the forefront of the so-called 'Asian values' debate is Dr Mahathir Mohamad, the prime minister of Malaysia, and the former prime minister of Singapore, Lee Kuan Yew, along with several other public intellectuals in the region.

Although their arguments vary, advocates of Asian values maintain that there are clear and often sharp differences between the values and traditions in the East and in the West.

They argue that Asians tend to value community and Westerners value the individual. Whereas Asians appreciate order and harmony, Westerners appreciate personal freedom.

Other so-called 'Asian values' include saving and thriftiness, insistence on hard work, respect for leaders and family loyalty. Dr Mahathir and Mr Lee argue that the supposedly universal human rights documents and treaties actually privilege Western values to the detriment of Asian values.

Some Asian leaders have also argued that since not all Asian nations are as economically developed as Western nations, it is not fair to expect them to uphold all of the rights listed in the Universal Declaration. Nations such as China claimed that they may have to sacrifice some political and civil freedoms in order to protect the economic security of their people and the stability of their societies.

Critics of 'Asian Values'

Critics of the Asian values arguments refute the idea that a common set of distinctively Asian principles exists, given Asia's immense cultural, religious and political diversity. Moreover, many 'Asian values' also exist in the West and so-called Western values are found in Asia. Certainly not all Asians believe that human rights are Western.

The Asian Century

It is the projected 21st-century dominance of Asian politics and culture, assuming certain demographic and economic trends persist. The belief in a future Asian Century parallels the characterization of the 20th-century as the American Century, and the 19th century the British Century.

A 2011 study by the Asian Development Bank found that an additional 3 billion Asians could enjoy living standards similar to those in Europe today, and the region could account for over half of global output by the middle of this century. It warned, however, that the Asian Century is not preordained and they have to follow right policies and enable it.

The phrase *Asian Century* arose in the mid 1980s, and is attributed to Chinese leader Deng Xiaoping and Indian Prime Minister Rajiv Gandhi. It has been subsequently reaffirmed by Asian political leaders, and is now a popularly used term in the media.

Asia's robust economic performance over the three decades preceding 2010, compared to that in the rest of the world, made perhaps the strongest case yet for the possibility of an Asian Century. Although this difference in economic performance had been recognized for some time, specific individual setbacks (e.g., the 1997 Asian financial crisis) tended to hide the broad sweep and general tendency. By the early 21st century, however, a good case could be made that this stronger Asian performance was not just sustainable but held a force and magnitude that could significantly alter the distribution of power on the planet. Coming in its wake, global leadership in a range of significant areas—international diplomacy, military strength, technology, and soft power—might also, as a consequence, be assumed by one or more of Asia's nation states. The shift of global power to Asia was strengthened with the decline of the west typified by the Lehman Brothers' bankruptcy in 2008.

Among many scholars have provided factors that have contributed to the significant Asian development, Kishore Mahbubani provides seven pillars that rendered the Asian countries to excel and provided themselves with the possibility to become compatible with the Western counterparts. The seven pillars include: free-market economics, science and technology, meritocracy, pragmatism, culture of peace, rule of law and education.

Asia is the most populous continent, with its 4.2 billion inhabitants. Population growth in Asia is expected to continue through at least the first half of the 21st century, though it has slowed significantly since the late 20th century. Population is predicted to grow to more than five billion by 2050.

A 2011 study by the Asian Development Bank forecast that Asia's per capita income could rise six fold in purchasing power parity (PPP) terms to reach Europe's levels by 2050. It stated: "By nearly doubling its share of global gross domestic product (GDP) to 52 percent by 2050, Asia would regain the dominant economic position it held some 300 years ago, before the industrial revolution. The notion of the Asian Century assumes that Asian economies can maintain their momentum for another 40 years, adapt to shifting global economic and technological environment, and continually recreate comparative advantages. In this scenario, according to 2011 modelling by the Asian Development Bank Asia's GDP would increase from \$ 20 trillion in 2013 to \$174 trillion in 2050, or half of global GDP. In the same study, the Asian Development Bank estimates that seven economies would lead Asia's powerhouse growth; under the Asian Century scenario, the region would have no poor countries, compared with eight in 2011.

Within Asia there are already half a billion consumers who, by OECD reckoning, are among the world's middle class, compared with a billion in Europe and North America. On conservative estimates of relative income and population growth, the middle class will grow to 3.2 billion in Asia by 2030 and remain a bit under a billion in Europe and North America. The remarkable change in the structure of the world economy that has seen economic weight realign roughly with population weight after 200 years of being out of sync, is being accompanied by Asia's growing political influence. The rise of China, and also India, challenge the role of the established industrial powers in Europe and North America in a number of ways.

Challenges to realizing the Asian Century

Asia's rise has occurred in an era of peace and relative political stability.

If Asia heads toward a period of conflict and uncertainty, with rising tensions in the South China Sea and East China Sea or the threat of nuclear conflict in East Asia, resources will be diverted to strengthening defence capabilities and foreign and local investors will be deterred. Progress toward expanding regional economic and political cooperation is likely to slow.

Inequality as a source of social discontent is another factor that should not be dismissed. China's growth has primarily occurred in the coastal regions; inland provinces have lagged behind. Migrants from these areas are now seeking economic opportunities in the booming coastal cities.

In conflict zones like Afghanistan, Myanmar and Nepal, the gap between the wealthy and the poor has widened enormously. Internal conflict, armed resistance and political violence result in a cycle of despair. Earnings are salted away overseas, corruption and the diversion of state assets to private hands undermines trust in civil authority and foreign and domestic investors take a short-term view. Even societies like Singapore and Hong Kong are characterised by widening income inequality. Growing social inequality in such rapidly changing societies highlight the risk of domestic upheaval.

Asia's growth is not guaranteed. Its leaders will have to manage multiple risks and challenges, particularly:

- Growing inequality within countries, in which wealth and opportunities are confined to the upper echelons. This could undermine social cohesion and stability.
- Many Asian countries will not be able to make the necessary investments in infrastructure, education and government policies that would help them avoid the Middle Income Trap.
- Intense competition for finite natural resources, such as land, water, fuel or food, as newly affluent Asians aspire to higher standards of living.
- Global warming and climate change, which could threaten agricultural production, coastal populations, and numerous major urban areas.
- Rampant corruption, which plagues many Asian governments.
- Aging population can have a direct influence on the continuous economic development of

Asian countries in terms of such as, but not limited to, declining labor force, change of consumption patterns, strain on public finances and so on.

- Political rifts between China and Vietnam, Philippines and Japan; terrorism in Pakistan and Middle East etc.

Despite forecasts that predict the rising economic and political strength of Asia, the idea of an Asian Century has faced criticism. This has included the possibility that the continuing high rate of growth could lead to revolution, economic slumps, and environmental problems, especially in mainland China. Some believe that the 21st century will be multipolar, and no one country or continent will have such a concentration of influence. However some proponents of the Asian Century respond that since the two most populous countries (China and India) are in Asia then it's only natural that they will play a bigger role in the world's affairs than smaller countries and thus it won't be a multipolar century.

Media – Related

Media encompasses the means of communication, as radio and television, newspapers, and magazines, that reach or influence people widely. That was the old media.

New media is any form of media that is not in “old media” format that existed before the internet. As listed in the definition of media, old media consists of newspapers, magazines, television, film and radio. Old media was about passive consumption of content. When new media came, it leveled the playing field between the large media conglomerates and consumers because it made it possible to create professional quality content on a limited budget while potentially reaching the same number of audience participants.

Not all new media is social. Media becomes social when we can interact with the content via comments or conversation. While old media was a passive form of entertainment, new media is interactive entertainment or edutainment. Social media, on the other hand requires a conversation between the content creator/s and the audience. Social media is about the people who engage on the platform. If people are connecting through the media, then it is social.

Basically, social media is a subset of new media.

In order for new media to be considered social, it needs to have an element of interactivity where the audience can contribute, connect or collaborate with the content. On Twitter, the audience can share content or talk with the content producer. They can even retweet. Instagram allows followers to comment on, share and like photos. Blogs can be social and invite conversation in the comments or they can turn comments off and just create new media. Comments, likes and the ability to share content make media social.

Other phrases for social media or new media are digital media, interactive media and user generated media.

In an interesting development that has come about as a result of the popularity of new media, old media networks and studios are now playing in the new media arena with consumers. Many newspapers, print magazines, television and radio shows are now creating social media communities and producing new media programming that integrates old and new media. On the paper, there are comments being made, altered, deleted. This is a new combination.

New media has injected new vitality and competition into news.

Because of new media there is now a greater diversity of ideas and viewpoints.

Old Media is slow, detached and monolithic.

Old media is less spontaneous and democratic

Too many controls on the old media

Journalism isn't going away in new media.

However, old media is more effective at standing up to big institutions like governments and corporations.

However, as indicated above, New and old media are converging.

Difference is shrinking

Since the development of the Internet and the World-Wide-Web, there's been this peculiar distinction between "old", or "traditional" or "mainstream" media and the "new" forms such as blogs, podcasts, Internet radio, and video sharing, such as seen on services like YouTube. However, the difference is overstated. As the "new" media have taken root, and as most people have adopted the Internet as their primary source for news and entertainment, these distinctions no longer make much sense. The Internet and Web have become the mainstream. The "old" media have already realized that in order to continue to be relevant, and (perhaps) commercially viable, they have to embrace these new means of distribution. Newspapers, publishers, television stations and networks, and radio outlets have all added the "new media" equivalents to their old-school paradigms. So, the distinction is one without a real, meaningful difference.

New media refers to on-demand access to content anytime, anywhere, on any digital device, as well as interactive user feedback, creative participation. Another aspect of new media is the real-time generation of new, unregulated content.

Most technologies described as "new media" are digital, often having characteristics of being manipulated, networkable, dense, compressible, and interactive. Some examples may be the Internet, websites, computer multimedia, video games, CD-ROMS, and DVDs. New media does not include television programs, feature films, magazines, books, or paper-based publications – unless they contain technologies that enable digital interactivity.

Wikipedia, an online encyclopedia, is an example, combining Internet accessible digital text, images and video with web-links, creative participation of contributors, interactive feedback of users and formation of a participant community of editors and donors for the benefit of non-community readers. Facebook is an example of the social media model, in which most users are also participants.

It is seen that the new media does:

- Alter the meaning of geographic distance.

- Allow for a huge increase in the volume of communication.

- Provide the possibility of increasing the speed of communication.

- Provide opportunities for interactive communication.

Allow forms of communication that were previously separate to overlap and interconnect.

Consequently it has been the contention of scholars that new media, and particularly the Internet, provide the potential for a democratic postmodern public sphere, in which citizens can participate in well-informed, non-hierarchical debate. Contradicting these positive appraisals of the potential social impacts of new media are other scholars who have suggested that the transition to new media has seen a handful of powerful transnational telecommunications corporations who achieve a level of global influence which was hitherto unimaginable. Their points are reinforced by the Prism operation of USA(2013)

New Media versus Cyberculture

Cyberculture is the various social phenomena that are associated with the Internet and network communications (blogs, online multi-player gaming), whereas New Media is concerned more with cultural objects and paradigms (digital to analog television, iPhones).

New Media as Computer Technology Used as a Distribution Platform – New Media are the cultural objects which use digital computer technology for distribution and exhibition. e.g. (at least for now) Internet, Web sites, computer multimedia, Blu-ray disks etc.

Social media and threats to national security

Emergence of technology driven new media including social media sites such as Facebook, Twitter and other websites on the Internet are also seen by some as a threat to national security. We have seen the potential of this new media to destabilise nations and affect serious change in the case of countries like Tunisia, Libya, Egypt etc. Particularly due to increasing Internet penetration and computer literacy, many of our youth are familiar with social media and use it as a tool to gather information as well as propagate ideas. Those with vested interests can exploit social media to cause problems by propagating certain divisive ideologies online and mobilising and organising people. This can be done with a minimal physical presence, and therefore forms a threat that is difficult to contain through the traditional tools of national defence. (Further discussed in the class room)

Cross media ownership

Media cross-ownership is the ownership of multiple media businesses by a person or corporation. These businesses can include broadcast and cable television, radio, newspaper, book publishing, video games, and various online entities. Much of the debate over concentration of media ownership has for many years focused specifically on the ownership of broadcast stations, cable stations, newspapers and websites. Meaning, that when one organization owned any two of these media outlets, that organization was involved in "cross-ownership."

In 2012, the Ministry of Information and Broadcasting (I&B) asked TRAI, for the second time in four years, for its views on horizontal and vertical media integration, with the objective of maintaining media plurality.

In industry parlance, horizontal integration refers to an entity having a presence across different media segments (print, TV, FM radio) while vertical integration arises when a broadcaster has control over a distributor like a multi-system operator (MSO) or cable networks, or vice versa.

In 2009, TRAI had recommended that safeguards needed to be put in place, a detailed market study ought to be carried out, and broadcasters and distributors should not have common ownership control. In a follow-up study, the Administrative Staff College of India concluded there was dominance of certain players in certain markets, and cross-media ownership restrictions must be put in place.

The parliamentary standing committee felt that it could pose a "threat to the democratic structure." India's media and entertainment sector now contributes one per cent of the GDP, with a combined revenue of Rs.80,500 crore in 2011 and projected annual growth of 17 per cent. Over 840 channels are registered, out of which 300 are news and current affairs channels. There are over 82,000 registered publications with more than 14,000 daily newspapers.

TRAI points to two reasons. For control. One is political ownership of media, as well as a trend of entities backed by parties taking over distribution channels, which makes broadcasters dependent on them. The second trend is of corporate ownership across sectors, with the aim of "promoting vested interests," and "influencing policy-making" to earn revenues.

TRAI lists out examples. Sun TV and Essel Group have interests in print, TV, FM as well as distribution platforms like Direct-To-Home (DTH) and MSOs. The Anil Dhirubhai Ambani Group is present in all media segments as well as DTH, while Star India has interests in broadcasting and radio, as well as distribution platforms. Ushodaya (Eenadu), India Today, Times Group, ABP Group, Bhaskar Group, Jagran Prakashan, Malayala Manorama Group have interests in all three media segments — print, TV and FM radio. RIL has stakes in TV18 group.

The consultation paper draws a direct link between “uncontrolled ownership” and “paid news, corporate and political lobbying by television channels, propagation of biased analysis and forecast...and irresponsible reporting to create sensationalism.” Regulating media ownership is “essential in the public interest as a guarantee of plurality and diversity of opinion.”

Critics have put forth the constitutional argument of how Article 19 allows for freedom of expression and freedom to run businesses. In 2009, TRAI countered this by quoting a 1995 SC judgment on how a monopoly over broadcasting is inconsistent with free speech rights, and how the right to use airwaves needs regulation for preventing monopoly of information and views relayed.

Three themes are relevant.

One, who should be disqualified from entering the media sector and hold broadcasting or distribution licences? It says that India is one of the few countries with no bar on ownership and recommends that that political bodies, religious bodies, Central and State government ministries and departments, and public-funded bodies should not be allowed to have interests in the media. There are a growing number of “undesirables” who enter the sector with a self-serving agenda — “politicians, builders” are examples he cited — while passing off as a public news service.

Two, should entities be allowed to have interests across all media segments — television, print, and FM radio? TRAI points out that internationally, the “one out of three” or “two out of three” rule is allowed. Media corporates have forcefully argued that in an age of “convergence,” they have to use all mediums to catch the “migratory consumer” and no restrictions be imposed.

Three, can a broadcaster also own a distribution company? The regulator has earlier suggested that this presents a clear “conflict of interest”; broadcasters must not be allowed to have more than 20 per cent stake in distribution channels and vice versa. Local cable operators support a move to restrict “vertical integration,” though broadcasters have warned that this will have implications on the cable networks too which distribute as well as run local channels.

How TRAI balances the key principles involved in the debate — ensuring media plurality and free speech, not allowing “vested interests” to use the privileges given to the fourth estate to advance partisan or monetary goals, yet allow businesses the freedom to grow, invest, rationalise, consolidate and expand in a competitive environment — will shape India’s future media ownership patterns.

Rev. Martin Luther King Jr and Mahatma Gandhi

"I Have a Dream" is a public speech delivered by American clergyman and activist Martin Luther King, Jr. on August 28, 1963, in which he called for an end to racism in the United States. Delivered to over 250,000 civil rights supporters from the steps of the Lincoln Memorial during the March on Washington, the speech was a defining moment of the American Civil Rights Movement. Beginning with a reference to the Emancipation Proclamation, which freed millions of slaves in 1863, King observes that: "one hundred years later, the Negro still is not free". (The **Emancipation Proclamation** was an executive order issued by President Abraham Lincoln on January 1, 1863, as a war measure during the American Civil War. It proclaimed the freedom of slaves in the ten states in rebellion.) King described his dreams of freedom and equality arising from a land of slavery and hatred. With a single phrase, Martin Luther King, Jr. joined Jefferson and Lincoln in the ranks of men who've shaped modern America". The speech was ranked the top American speech of the 20th century in a 1999 poll of scholars of public address.

Gandhi's influence on King

India won Independence in a nonviolent struggle. On Aug. 28, we commemorated the 50th anniversary of the March on Washington where King delivered his "I Have a Dream" speech. On March 10, 1959, 54 years ago, he returned from a month long journey to India where he rededicated himself to the nonviolent struggle for justice to which the leader of our nation's independence movement, Mahatma Gandhi, gave his life.

King carried forward Gandhi's commitments — and Indians enthusiastically embraced King's campaigns — because both shared common values, common strategies and common struggles. While each leader's life was cut short by violence, both these prophets of peace still have much to teach a world plagued by war, terrorism, discrimination and divisiveness. Through most of the past century, Indians and African-Americans supported each other's struggles because we identify with each other's predicaments and principles. While born and raised in India, Gandhi first struggled for social justice in South Africa where he protested peacefully against discrimination against Asians as well as Africans.

Returning to India in 1914, he developed the doctrine of Satyagraha — nonviolent resistance to evil. This watchword has been translated as "truth force," "love force" — and, in a phrase made famous by the U.S. civil rights movement, "soul force."

Gandhi also reached out to African-Americans, spreading seeds of nonviolent protest that King would ultimately harvest. In 1929, he authored a short article in the NAACP magazine, *The Crisis*, and in 1935 he met with a group of African-American leaders visiting India, including Benjamin Mays, who later became president of Morehouse College in Atlanta, which King attended. As a mentor to King, Mays encouraged him to read Gandhi's writings, which informed King's leadership of the bus boycott in Montgomery, Ala., in 1955. King later wrote that Gandhi's teachings were "the guiding light of our technique of nonviolent social change."

On invitation, King came to India in 1959, declaring: "To other countries, I may go as a tourist but to India I come as a pilgrim." After his trip, King wrote: "I have returned to America with a greater determination to achieve freedom for my people through nonviolent means." Fifty years after King's visit to India, the U.S. House of Representatives unanimously passed a resolution introduced by Rep. John Lewis (D-Ga.) recognizing Gandhi's influence on King.

Nelson Mandela

Nelson Rolihlahla Mandela (born 18 July 1918) is a South African anti-apartheid revolutionary who served as President of South Africa from 1994 to 1999. He was the first black South African to hold the office, and the first elected in a fully representative, multiracial election. His government focused on dismantling the legacy of apartheid through tackling institutionalised racism, poverty and inequality, and fostering racial reconciliation. Politically an African nationalist and democratic socialist, he served as the President of the African National Congress (ANC) from 1991 to 1997. Internationally, Mandela was the Secretary General of the Non-Aligned Movement from 1998 to 1999.

A Xhosa born to the Thembu royal family, Mandela became involved in anti-colonial politics, joining the ANC.

Mandela served 27 years in prison, first on Robben Island, and later in other prisons.

Within South Africa, Mandela is widely considered to be "the father of the nation", and "the founding father of democracy", being seen as "the national liberator, the savior.

Joseph Stiglitz

Joseph Stiglitz, is an American economist and a professor at Columbia University. He is a recipient of the Nobel Memorial Prize in Economic Sciences (2001) He is a former senior vice president and chief economist of the World Bank. He is known for his critical view of the management of globalization, free-market economists (whom he calls "free market fundamentalists"), and some international institutions like the International Monetary Fund and the World Bank.

Stiglitz's work focuses on income distribution, asset-risk management, corporate governance, and international trade, and is the author of ten books, his latest being *The Price of Inequality* (2012)

At the beginning of 2008, Stiglitz chaired the Commission on the Measurement of Economic Performance and Social Progress, also known as the Stiglitz-Sen-Fitoussi Commission, initiated by President Sarkozy of France. Its final report was made public 2009. He criticized the notion of GDP as it captures very little of social and human progress.

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