

DR. KRISHNAN GOPAL NANDELA

PUBLISHED RESEARCH ARTICLES ELECTRONIC BOOK

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Price Level in India (1991-92 to 2012-13)

Causes and Effectiveness of Controlling Measures

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A sustained rise in the general price level over a period of time is known as inflation. Inflation is measured in terms of a price index. For instance in India, we have the wholesale price index (WPI) and the consumer price index (CPI). The Price Index is based on a basket of goods and services. Within a given basket, the prices of some goods and services may rise or fall. However, when there is a net increase the price of the basket, it is called inflation.

Inflation during the Period (1981-82 Onwards) :

Between 1981-82 and 1991-92, prices rose at an annual rate of 8.1 per cent with 1981-82 as

the base year. During the next five years i.e. 1990-91 to 1994-95, the general price level rose at an annual rate of 10.7 per cent. Beginning with 1991-92 and up to 1994-95 in the Post reforms period, India once again experienced Double digit inflation. It is only after 1994-95, that the inflation rate began to moderate and remained around the five per cent average rate. However, between 2006-07 and 2011-12, the average inflation rate once again assumed serious proportions and remained high at an average rate of 7.7 per cent. Inflation rates in India in the entire planning period until the year 2011-12 are given in Tables 1 to 3 below.

Table 1 - Inflation in India (1981-82 to 1994-95)		
Year	WPI Rate (per cent)	Remarks
Base Year 1981-82 = 100		
1981-82	9.3	The average inflation rate during the period 1981-82 to 1991-92 was 8.1 per cent
1982-83	4.9	
1983-84	7.5	
1984-85	6.5	
1985-86	4.4	
1986-87	5.8	Beginning with 1991-92 and up to 1994-95 in the Post reforms period, India experienced Double digit inflation.
1987-88	8.1	
1988-89	7.5	
1989-90	7.5	
1990-91	10.3	
1991-92	13.7	
1992-93	10.1	
1993-94	10.4	
1994-95	12.5	
Source: Indian Economic Surveys various issues		

Table 2 - Inflation in India (1995-96 to 2004-05)		
Year	WPI Rate (per cent)	Remarks
Base Year 1993-94 = 100		
1995-96	8.0	The average annual inflation during the period 1995-96 to 2004-05 was 5.5 per cent.
1996-97	4.6	
1997-98	4.4	
1998-99	5.9	
1999-2000	3.3	
2000-01	7.2	
2001-02	3.6	
2002-03	3.4	
2003-04	5.4	
2004-05	5.1	

Source: Indian Economic Surveys various issues

Table 3 - Inflation in India (2005-06 to 2011-12)		
Year	WPI Rate (per cent)	Remarks
Base Year 2004-05 = 100		
2005-06	4.4	The average annual inflation rate during the period 2005-06 to 2011-12 is 7.7 per cent.
2006-07	6.6	
2007-08	4.7	
2008-09	8.0	
2009-10	3.8	
2010-11	9.5	
2011-12	6.9	

Source: Indian Economic Surveys various issues.

Causes of Inflation and their Relevance to India :

The causes of inflation are classified into two categories. They are demand side and supply side factors. These factors are discussed in this section.

Demand side Factors Causing Inflation.

Inflation is caused by a rise in aggregate demand over aggregate supply. Factors causing in aggregate demand over aggregate supply are as follows.

1. **High Proportion of Non-developmental Expenditure.** Rising government expenditure has been an important cause of inflation in India. In 1990-91, public expenditure was 31 per cent of the GDP. It further rose to 32 per cent in 2010-11. About 71% of the public expenditure in India was on non-developmental activities in 2010-11.
2. **Deficit Financing.** The fiscal deficit during the year 2010-11 was Rs.3, 69,043crores and in the year 2011-012, it was Rs.4, 12,817crores. The fiscal deficit as a percentage of GDP for the period 1990-91 to 2011-12 is given in Table 4 below. In the years 2008-09 and 2009-10 the fiscal deficit have gone up to 6% and 6.5% respectively. The budget for 2010-11 announced going back to fiscal consolidation and the projected fiscal deficit for 2010-11, 2011-12 and 2012-

13 is 5.5%, 4.8% and 4.1 % respectively. The actual fiscal deficit figures in the years 2010-11 and 2011-12 were below the projected figures. However, fiscal deficit in 2008-09 and 2009-10, had gone up due to fiscal intervention made by the Government of India in the wake of the Global Financial Crisis.

Table 4 - Trends in the Deficits of the Central Government				
Year	Revenue Deficit (As per cent of GDP)	Primary Deficit	Fiscal Deficit	Revenue Deficit As per cent of Fiscal Deficit
1990-91	3.3	2.8	6.6	49.4
1991-92	2.5	0.7	3.2	52.7
1992-93	2.5	0.6	3.1	51.7
1993-94	3.8	2.2	6.0	59.2
1994-95	3.1	0.4	3.5	64.6
1995-96	2.5	0.0	2.5	59.2
1996-97	2.4	0.2	2.6	58.2
1997-98	3.1	0.5	3.6	63.5
1998-99	3.8	0.7	4.5	74.8
1999-2000	3.5	0.7	4.2	64.6
2000-01	4.1	0.9	5.0	71.7
2001-02	4.4	1.5	5.9	71.1
2002-03	4.4	1.1	5.5	74.4
Enactment of FRBM Act				
2003-04	3.6	0.0	3.6	79.7
2004-05	2.5	0.1	2.6	62.6
2005-06	2.7	0.4	3.1	64.7
2006-07	1.9	0.2	2.1	57.6
2007-08	1.1	0.9	2.0	42.3
2008-09	4.5	2.6	7.1	12.8
2009-10	5.2	3.2	8.4	66.6
2010-11	3.2	1.8	5.0	66.6
2011-12	3.4	1.6	5.0	73.9

Source: IES 2011-12.

3. **Increase in Money Supply.** Commenting on the effect of money supply on prices, Dr.

In order to moderate the impact of food inflation, the government continued to lay emphasis on the PDS, imports, distribution of essential commodities at below market prices, anti-hoarding operations and strengthening supply chain efficiency. Good monsoon in the previous two years and government efforts brought down food inflation from 20.22% in February 2010 to 8.95% in April 2011 and 1.58% in January, 2012.

Epilogue :

Given the high level of tolerance of inflation in the entire post-independent India's economic history, the author concludes that both the governments and planners had tacitly accepted high inflation in order to fuel the engine of economic growth in the first forty years (1951-1991). However, with economic reforms and globalization of the Indian economy, the tolerance level has come down and inflation targeting has become a part of the monetary and fiscal policy framework.

In the financial year 2012-13, on 14th September 2012, the Government announced a

further rise of 12% in diesel prices. It also announced that families will receive only six LPG cylinders at subsidized rates per annum. LPG cylinders over six per annum will be priced at market rates. These measures will spike inflation rate.

However, there appears to be a silver lining behind the dark clouds of inflation and poor economic growth. Fuel price hikes and disinvestment proceeds from the sale of Government stake in Hindustan Copper, Oil India, MMTC and NALCO will bring down the fiscal deficit. This measure will reduce the inflationary pressure. Further, the Government has also announced 51% FDI in multi-brand retail, 49% in the Airline and Power trading industries. This will boost foreign capital flows and if the RBI comes out with a cheap winter session monetary policy, interest rates are likely to fall along with a fall in the Rupee-Dollar exchange rate. With rupee strengthening, fuel prices may come down in the immediate future and bring down the price level in the country.

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2. DISINVESTMENT POLICY OF THE GOVERNMENT OF INDIA A STUDY IN PROSPECT AND RETROSPECT

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Abstract

The Disinvestment Policy of the Government of India was part of the New Economic Policy of July 1991. It was clearly a euphemism for privatization of the Indian economy, given the opposition to the liberal economic policy of the Narasimha Rao Government in the early 1990s. However, the policy continues to be known by its embryonic nomenclature to this day. The period between the Rao Government in early 1990s until the second coming of the NDA Government under Modi in 2014 is known as the Era of Coalition. During the coalition era spanning over two decades, the avowed objective of converting the Indian economy into the largest free market economy of the world through the disinvestment program and other free market economic reforms is far from being realized for India continues to be a mixed economy with the public sector almost remaining intact to this day in terms of size and number of companies. The proceeds of the disinvestment program has been time and again used to shore up the finances of the government of India and not to achieve the objectives laid down under the program. However, off late, there has been a policy shift with regard to use of proceeds with the setting up of the National Investment Fund in April 2005. Post 2009, the disinvestment proceeds through the NIF has been used for social sector spending and other productive purposes.

Key Words: Disinvestment, Privatization, SEBI, Public Sector Enterprises, Liberalization, Privatization and Globalization.

The Objective: The objective of this paper is to critically analyze the disinvestment program of the government of India and to throw light on the prospects of the policy.

Research Methodology: The research methodology used for writing this research paper is analytical research. The data used to analyze is secondary data.

Introduction: During the last two decades and four years, particularly after the breakup of the Soviet Union, a large number of countries of Central and Eastern Europe, Eurasia (consisting of Russia and other breakaway countries of the former Soviet Union), Asia, Africa and Latin America adopted the free market system and launched a huge program of privatization. India announced the New Economic Policy in July, 1991 under World Bank compulsions and adopted the policy prescriptions of Liberalization, Privatization and Globalization. It was argued that the vast and dominant Public Sector in India was not only inefficient and incompetent but also inconsistent with the changing times. The most important criticism against the Public Sector was that its rate of return on investment was as low as five per cent per annum. Disinvestment of public enterprises was the most important objective of the reforms program. Accordingly, government equity in non-strategic enterprises was to be brought down to 26 per cent and close down terminally sick public enterprises. The Disinvestment Program began in 1991-92 and government equity in public sector enterprises has since been sold in

where the public sector companies were entirely offered to the people, the disinvestment program in India have sought to create private monopolies in place of public monopolies. For instance, the transfer of VSNL and IPCL has created private monopolies like Tata and Reliance.

2. Productive Use of the Disinvestment Proceeds after 2009: The Government began to make productive use of the disinvestment proceeds only after 2009. For instance, Rs.83,548 crore disinvestment receipts and income from NIF were spent on select social sector schemes like Jawaharlal Nehru National Urban Renewal Mission, Indira Awas Yojana, National Employment Guarantee Scheme etc. In 2013, Government decided that the NIF would be utilized for subscribing to shares of CPSEs including Public Sector Banks (PSBs) and Public Sector Insurance Companies, recapitalization of Financial Institutions (FIs), capital expenditure in Indian Railways, etc. In 2013-14, entire disinvestment proceeds were used for capital expenditure in Indian Railways.

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INFLATIONARY TRENDS IN INDIA (1951 TO 2015) CAUSES AND MEASURES.

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INFLATION IN INDIA (1951 TO 2015) – AN OVERVIEW.

In India, the entire planning period is divided into two distinct periods: 1951-1981 and onwards. This is because, the first period is characterized by high inflation and low growth and the second period is characterized by moderate inflation and high growth. Hence, the first period between 1951 and 1981 may be known as the formative period of planned economic development and the second period beginning with 1981 and onwards may be known as the substantive period of planned economic development.



INFLATION DURING THE FORMATIVE PERIOD (1951 TO 1981).

The first five year plan was an exception during which the price index came down at an annual rate of 1.7 per cent. However, during the second five year plan beginning with 1956-57 and up to 1963-64, prices rose at an annual rate of 5.1 per cent. From 1964-65 and up to 1980-81 i.e. for the next 17 years, prices rose at an average rate of 9.1 per cent per annum. This was a period of high inflation. During the Indo-Pak war of 1971 i.e. during the period 1971-72 and 1974-75, India went through a period of galloping inflation averaging 16.3 per cent inflation per annum with 25.2 per cent price rise in 1974-75.

During this period, food prices rose more rapidly than the prices of manufactured goods. Food inflation and oil price shock of 1974 were the main reasons behind the high rate of inflation during this period. The year 1979-80 was a year of drought and the WPI rose from 185.8 in March 1979 to 256.2 in March 1981 and to 281.3 in March 1982. During the three year period, inflation rate was 10.7 per cent per annum.

INFLATION DURING THE SUBSTANTIVE PERIOD (1981-82 – 2014-15).

Between 1981-82 and 1991-92, prices rose at an annual rate of 8.1 per cent with 1981-82 as the base year. During the next five years i.e. 1990-91 to 1994-95, the general price level rose at an annual rate of 10.7 per cent. Beginning with 1991-92 and up to 1994-95 in the Post reforms period, India again experienced Double digit inflation. It is only after 1994-95, that the inflation rate

Appendix 3 - Inflation in India (1995-96 to 2004-05)

Year	WPI Rate (per cent)	Remarks
Base Year 1993-94 = 100		
1995-96	8.0	The average annual inflation during the period 1995-96 to 2004-05 was 5.5 per cent.
1996-97	4.6	
1997-98	4.4	
1998-99	5.9	
1999-2000	3.3	
2000-01	7.2	
2001-02	3.6	
2002-03	3.4	
2003-04	5.4	
2004-05	5.1	

Source: Indian Economic Surveys various issues.

Appendix 4 - Inflation in India (2005-06 to 2014-15)

Year	WPI Rate (per cent)	Remarks
Base Year 2004-05 = 100		
2005-06	4.4	The average annual inflation rate during the period 2005-06 to 2014-15 is 6.63 per cent.
2006-07	6.6	
2007-08	4.7	
2008-09	8.0	
2009-10	3.8	
2010-11	9.5	
2011-12	8.9	
2012-13	7.3	
2013-14	7.1	
2014-15	6.0	

Source: Indian Economic Surveys various issues.

Appendix 5 - Trends in the Deficits of the Central Government.

Year	Revenue Deficit	Primary Deficit	Fiscal Deficit	Revenue Deficit As per cent of Fiscal Deficit
	(As per cent of GDP)			
2003-04	3.6	0.0	4.5	79.7
2004-05	2.5	-0.1	4.0	62.6
2005-06	2.7	0.4	4.1	64.7
2006-07	1.9	-0.2	3.3	57.6
2007-08	1.1	-0.9	2.6	42.3
2008-09	4.5	2.6	6.0	12.8
2009-10	5.2	3.2	6.5	66.6
2010-11	3.2	1.8	4.8	66.6
2011-12	3.4	1.6	4.6	73.9
2012-13	3.6	1.8	4.9	73.4
2013-14	3.3	1.3	4.6	71.7
RE				
2014-15	2.9	0.8	4.1	70.7
BE				

Source: IES 2014-15.



5. The Economic Philosophy of Gopal Krishna Gokhale

Mr. Krishnan Gopal Nandela

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THE PROLOGUE.

Mr. Gokhale was born on 09th May 1866 in village Kotluk of Guhagar taluka of Ratnagiri district in a poor Marathi speaking family. His parents understood the importance of English language in the 19th century and ensured English education to Mr. Gopal. He studied in Rajaram College at Kolhapur and thereafter completed graduation from Elphinstone College in the year 1884. He was greatly influenced by Western political thought and particularly of the likes of John Stuart Mill and Edmund Burke¹.

Mr. Gopal was one of the social and political leaders of the Indian Freedom Movement and a senior leader of the Indian National Congress. He established the Servants of Indian Society. He campaigned against the British rule and for Swaraj or self-rule. He also propagated modern socialist ideas to bring about social reforms in the Indian society.

Mr. Gopal joined the Indian National Congress in 1889, the year in which Mr. Jawaharlal Nehru was born. Mr. Gopal was mentored by Mr. Mahadev Govind Ranade, a distinguished scholar, founder member of the INC and a social reformer. Mr. Gokhale was a contemporary of other political leaders like Tilak, Naoroji, Bipin Chandra Pal, Lala Lajpat Rai and Annie Besant. Mr. Gokhale struggled to achieve political representation and power along with these leaders through peaceful means. Mr. Gokhale was considered as a moderate unlike Tilak who was known to be an extremist. Mr. Gokhale sought to petition the British Government through dialogue and discussions. Mr. Gokhale and Mr. Tilak were the notable members of the Deccan Education Society and both were Professors of mathematics. However, they had divergent views on social, economic and political aspects of life in India².



importance as it ensured a steady demand for home made goods and services. Through Swadeshi, Mr. Gokhale wanted to strengthen the roots of Indian capitalism.

THE EPILOGUE.

Mr. Gokhale believed that social and political reforms needs integration i.e. they should be carried out simultaneously. The State must support the progressive groups in the society to bring about social reforms. His support to the Civil Marriage Bill showed his commitment to Secularism. He believed that free and compulsory elementary education must be given to the Indian citizens as education has a transformative role in making the average Indian more efficient at the place of work and a morally sound member of the society. He believed that liquor consumption should be prohibited as it debilitates the individual and brings hardship to the family members. Mr. Gokhale was liberal in his views and believed that the dignity of the individual can only be raised through education and enlightenment.

Casteism, racism, communalism, ignorance, religious fanaticism, subjugation of women etc. were the diseases of Indian society and the country must be cured of these diseases as early as possible. Mr. Gokhale believed that politics must be spiritualized and to spiritualize politics, the moral purification of the individual must be undertaken before he or she makes entry into politics.

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Best Practices in Library & Curricular Aspects

By Krishnan Nandela

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INTRODUCTION.

Education cannot be imagined without a Curriculum at all levels. Other aspects such as teaching, learning and evaluation, research and development, infrastructure and learning resources, student activities and support system, all revolve around the Curriculum. Therefore, curricular aspects and the best practices connected to curriculum design and development play a very significant role in determining the quality of higher education.

Reviewing and updating of the curriculum is the sign of a **living and happening academic** system. Designing and reviewing the curriculum to suit the requirements of the students and industry alike is important in the context of rapid changes taking place in the Indian and the world economy. **In India, academic dynamism is more or less concentrated in the islands of academic excellence.** There is therefore a need to broad-base and make academic dynamism more inclusive. We need to study the concept and practice of academic dynamism with the help of Universities, Institutes and Colleges of higher learning who have proved themselves as islands of excellence.

The important initiatives in the context of best practices in curricular aspects that we need to take are as follows:

1. Development of need based and socially relevant programs.
2. Emerging areas in innovative and inter disciplinary areas needs to be evolved.
3. Periodic restructuring and updating of courses to match changing needs.
4. Emphasis on ICT in upgrading content and transaction of curriculum at different levels.
5. Cafeteria approach for diversification to enhance employability of graduates (CBCS).
6. Multi skill development with emphasis on communication skills.
7. Promotion of science and vocational education.
8. Grant of autonomy to select number of colleges based on their performance record to facilitate innovations and flexibility in the curriculum.

The purpose of this research paper is to bring forward some of the best practices with regard to Curricular aspects and library in higher education followed by the University of Madras and Janaki Ammal College, an autonomous institution affiliated to the University of Madras and a few other Universities and colleges in the country. A critical look at the CBCS followed by the University of Mumbai and her affiliated colleges is also taken. This paper also brings forward some of the best practices followed at Dr. TK Tope Arts & Commerce College, Parel, Mumbai.

CBCS – UNIVERSITY OF MADRAS.

The Objectives of CBCS laid down by the University of Madras were as follows:

1. To develop the curriculum with student focus
2. To provide adequate flexibility in the choice of subjects to the students

Action Taken by the University of Madras.

"Sustaining Quality: NAAC New Guidelines, 2017" One Day National Interdisciplinary Conference
Organised By Internal Quality Assurance Cell (IQAC) RADAV College, Bhandup

BEST PRACTICES FOLLOWED BY DR. TK TOPE ARTS & COMMERCE COLLEGE, PAREL, MUMBAI – 400 012.

At our College, we have been following the following best practices since our accreditation in 2015:

1. Preparation of comprehensive study material so that it becomes a single point material for the students.
2. Use of ICT on a regular basis by the faculty.
3. Preparation of free e-learning resources and their uploading on the college website. Anybody can download the material from our website: www.tktopenightcollege.in
4. Increasing the availability of internet facility to the students by setting up the UGC Resource Center in the college.
5. Organizing three industrial visits in a year. We do not collect IV Fee from the students.
6. Summer and Winter Schools are organized on a regular basis. Admission to these schools is free for the students.
7. A quarterly online magazine titled "The Nightingale" is published.
8. A one week course in "Capital Markets" is organized in collaboration with BSE India Forum. Admission to the course is free for students.
9. A 'Basic Course in Spoken English' is organized every year. The duration is three months. Admission to the course is free for students.
10. Implementation of ISO 9001-2015 Quality Management System in the college.

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2. Best Practice in Library & Information Services, NAAC Publication 2008.
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Bharat College of Arts and Commerce, Badlapur, MMR, India

Volume 10, Issue 1

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INEQUALITY, GROWTH AND POVERTY

A CRITIQUE ON THE INDIAN ECONOMIC SURVEY 2020-21

By Krishnan Nandela

Key Words: Convergence, Divergence, Income Inequality, Income Per Capita, Social Indicators, Economic growth and Redistribution.

Introduction:

Chapter four of the Indian Economic Survey 2020-21 (Volume One) deals with inequality, growth and poverty in India and elsewhere in the world. It shows the relationship between inequality and economic growth with socio-economic outcomes in India as compared to the advanced economies and comes to the following conclusions:

1. Both; income per capita as a proxy to economic growth and inequality has similar relationship with social indicators. Unlike in the advanced economies, in India, inequality and economic growth have similar impact on social indicators i.e. there is a positive relationship between economic growth and social indicators on the one hand and inequality and better social indicators on the other. In other words, economic growth and inequality converge in terms of their impact on socio-economic indicators.
2. Economic growth has a far greater impact on poverty alleviation than inequality.
3. Given the present stage of development, India must focus on economic growth by expanding the size of the economic pie to lift the poor out of poverty.
4. Redistribution is feasible in a developing economy if the size of the economic pie grows.

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for the year 2020-21 as per the revised estimates was Rs.4,59,000 Crore as against Rs.4,46,000 Crores from Corporation Tax. As per the Budget Estimates for the year 2021-22, income tax revenue is estimated at Rs.561000 as against Rs.5,47,000 crore from Corporation Tax. Clearly, income is being redistributed in favor of the rich assuming the corporate sector will reinvest their savings and provide the necessary fillip to economic growth. Chapter two, Vol.I of the Economic Survey of India for the year 2020-21 makes an argument in favor of economic growth and the data on tax collections clearly indicate the execution of this argument. While there is no denying the fact that some economic development will take place when economic growth is happening via the trickle-down effect, the question is should we continue to trickle-down economic development for the bottom 40% of the population or is it not time enough to cascade down economic development for the great majority of the people of India.

REFERENCE.

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**POVERTY IN INDIA
CONCEPT, MEASURES & SOLUTIONS**

Dr. Krishnan Gopal Nandela

THE CONCEPT OF POVERTY LINE:

Poverty as defined has been defined since independence on the basis of food requirements or calorie intake per person per day. It was 2400 Kilo Calories for rural area and 2100 for urban areas. Based on calorie consumption, the all India poverty line in 1973-74 was Rs.49.63 for rural areas and Rs. 56.64 for urban areas per person per month. The same was adjusted for prices in 2004-05 and the figures were Rs.356.30 for rural areas and Rs.538.60 for urban areas. In the year 2009-10, the poverty line figures were revised to read as Rs.672.80 in rural areas and Rs.859.60 in urban areas.

INCIDENCE OF POVERTY IN INDIA:

Estimates of persons living below the poverty line in various years in India are presented in Table 01.

Population Below the Poverty Line				
Year	Rural/Urban Poverty Line	Rural	Urban	Total
1973-74	49.63/56.64	56.4	49.0	54.9
1983-84	89.50/115.65	45.7	40.8	44.5
1993-94	205.84/281.35	37.3	32.4	36.0
1993-94*		50.1	31.8	45.3
1999-2000	327.56/454.11	27.09	23.62	26.1
2004-05		28.3	25.7	27.5
2004-05*	446.68/578.80	41.8	25.7	37.2
2009-10	672.80/859.60	33.8	20.9	29.8
2020-21	Niti Aayog's MPI (H&A)	25.01%	47.13%	0.118

*The Suresh Tendulkar Committee on Poverty Line set up by the Planning Commission submitted its report in the year 2009. For the first time, poverty estimates in India included

3. Do we need to define a Prosperity Line for our country?

All these years we have been defining and redefining our poverty lines. I must say it is quite a distasteful activity for our economists in particular. What we need now is define a Prosperity Line and identify the people who are prosperous in our country. Can we come out with a number as what is the percentage of population in our country who is living above the line of prosperity? If we come out with a prosperity line, we should also be able to measure the prosperity gap, inspire our people to prosper further and provide incentives to governments and institutions at various levels for achieving prosperity. Defining prosperity line will create a more positive and forward looking social, economic and political environment in the country and may also help rapid eradication of the problem of poverty.

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Bio:

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GANDHIAN HINDUISM

By Krishnan Nandela

Abstract

Exclusive religious nationalism that is mired in superstitions and rituals is detrimental to the human society in general and the Indian society in particular. It is in this context that I want to explore the ideas of Mahatma Gandhi on the 'Essence of Hinduism' so that a new template of Hinduism or Gandhian Hinduism as I may like to call may emerge and remove the shackles of Hinduism that now appears to be perverted and gaining currency in the hands of the rightists in the country.

In a world that is globalizing in terms of dissipating national, regional and religious identities, religion and religious nationalism has assumed center-stage in the socio-political discourse of nation-states particularly India and elsewhere. It is a fact that since globalization happened in India in the early 1990s, the ascent of religion and religious nationalism also began with the rise of right-wing political parties and associations who espoused the cause of religion in their narrow worldview. Majority theocratic nationalism was quickly absorbed and followed by a significant number of people in India and the rise of right wing political formations and their affiliates around the country is a strong evidence of the magnetic power of religion and religious nationalism. The average Indian appeared to have lost his or her ascribed identity and in the absence of achieved identity, both men and women seems to have fallen prey to the exhortations of a perverted political leadership whose fundamental aim was to capture political power by misusing religion and the religious sentiments of the people.

There has been no religious renaissance in India since independence. Secular values were taught in our educational institutions and superstitions were sought to be wiped out. However, the program of secularization of our polity and freeing religion from superstitions was not strong enough. As a result, a majority people who will be scientific in temperament and modern in

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ideas that will hold them together as human beings and not disjoin them as Hindus, Muslims, Christians, Jews and what have you as a relic of the past.

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Bio

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***THE QUESTION OF RELIGIOUS CONVERSION & TRENDS IN
RELIGIOUS GROUPS (2010-2060)***

By Krishnan Nandela

Introduction

On earth, all human beings are converted at birth into a follower of a religion that is inherited. Inherited religion is the first conversion that is forced upon an individual due to the accident of birth. A person is born into a religious system and becomes its naturalized follower in real or superfluous terms. When a person makes an informed choice, he or she enters a religious system and become its real follower. The original is one who establish a new religion, the rest are all carbon copies or converted creatures: informed and blind in different degrees of comparison. The difference is between the creator or the founder and the followers. The followers are always the converted lot. Social service with an aim to convert the served to the religion of the server to my mind is an innocuous aim and need not be looked at with askance. The poor, the under-served and the un-served and the exploited and oppressed ones are susceptible to the luring advances of the converter. The lure may be either material or spiritual or a combination of social, spiritual and material. In India, a considerable number of people got converted to Christianity and Islam because these religions were found to be liberating by the oppressed and were devoid of the despicable caste system. There were forcible conversions too.

By the time Christianity arose in the first century ACE and Islam came into existence in the 7th Century ACE, Hinduism had already degraded into a cesspool of caste and superstition and a great mass of people at the bottom of the caste pyramid were socially deprived and oppressed. Buddha, born Hindu, felt the need to establish a new religion in the 6th and 5th Century BCE and Mahavira who is known to be a contemporary of Buddha established Jainism. Between the two, Buddha was successful in acquiring mass following in India and later Emperor Asoka took Buddhism to various parts of India and to other countries of the world. The need to establish a new religion is born due to the wanting nature of the religion into which one is born. If a religion is wanting, the solution is to reform and if a religion is beyond reform, the solution is to

Muslims	1.3	0.88	0.42
Folk Religions	0.76	0.41	0.35
Other Religions	0.37	0.13	0.24
Hindus	0.03	0.03	Nil
Jews	0.04	0.08	-0.04
Buddhists	0.47	0.83	-0.37
Christians	4.96	13.14	-8.18

Source: PEW RESEARCH CENTER.<https://www.pewforum.org/2017/04/05/the-changing-global-religious-landscape/>

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GANDHI AND 'GOD'

By Krishnan Nandela

ABSTRACT

God is introduced to every human being in early childhood in all communities and societies all over the world. The understanding of the concept of 'God' by individuals becomes community specific. Communities are affiliated to religions. Religions are monotheistic (Judaism, Christianity and Islam) and polytheistic (Hinduism, Taoism, Japanese Shinto etc). Although monotheistic religions profess the idea of one 'God', the different followers of the three monotheistic religions distinguish their Gods as different. The Muslim will not offer 'namaz' in a Church and the Christian will not offer prayer in a Mosque. This is because of the inadequate understanding of the words 'prayer' and 'namaz'. While both words mean the same, the followers understand them differently because these words come from different languages and different religions have been established in different languages. When religions cross their linguistic borders, they assume a variety of forms. Each form is influenced by the new geography, culture, language and practices peculiar to a given people or community. For example, the Onam festival in Kerala is celebrated by the followers of all the three major religions of Kerala i.e. Islam, Hinduism and Christianity and the followers of other minor religions too. Islam practiced in different parts of India assumes different forms leave alone the forms practiced in other parts of the world. So is the case with Christianity and Judaism. Geography, culture and language create a great amount of variety even within Monotheistic religions and therefore social boundaries find their place between various communities following a single religion. Hinduism in practice is a polytheistic religion. There are many Gods and Goddesses too. The main pantheon of Hindu Gods and Goddesses has specific functions to perform and therefore Hinduism has a functional classification of Gods and Goddesses. In addition to the main pantheon, there are numerous other Gods and Goddesses in different villages of the country.

seek the God. Words, ideas and languages are only instruments (means) which are used in the pursuit of seeking the Truth or God (end). Words assume common noun to describe God in monotheistic religions but between the monotheistic religions, the common nouns become proper nouns. Hence, Allah is God for the Muslims and Yahweh is God for the Jews and God is God for the Christians. When the Christians, Muslims and Jews come together, God assumes the status of a proper noun. Humanity as a whole is therefore yet to find a common noun for the eternal invisible being and hence God is divided amongst his followers and believers. Gandhi's God is universal in spirit but geographical in expression (*Ram*). However, geographical or linguistic expressions of God are an ignorant limitation imposed by people on themselves. The need therefore is to transcend the linguistic expressions of God and be in communion with the invisible and eternal power. Gandhi in his search for Truth and God was undoubtedly in communion with the eternal power. Following in the footsteps of Gandhi, let humanity find itself in communion with the eternal and invisible power of the unlimited universe.

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MAHATMA GANDHI ON VARNA-ASHRAMA SYSTEM

By Krishnan Nandela

Gandhi is widely criticized as a proponent of the Varna-ashrama system. Yes, Gandhi was a proponent of the Varna system and belief in the varna-ashrama system was a cardinal qualification to be a Hindu according to Gandhi. However, Gandhi's Varna system had internal flexibility and the varnas were mutually tradable in the Hindu society. In Gandhi's Varna system, a shudra must perform his hereditary duty and if he is capable of performing priestly duties he must perform them without sacrificing or rejecting his ancestral duties. This flexibility is true for all the varnas in Gandhi's scheme of the Varnashrama system. A Brahmin was free to pick up arms and learn the techniques of warfare or perform the duties of a shudra or for that matter perform the duties of a vaishya but not without performing his ancestral priestly duties. For Gandhi, the 'varna' system was not hierarchical. All the four varnas were equal in status and functional to the society. The four varnas were placed horizontally and mutually replaceable. However, in reality the 'varna' system was hierarchical and there were religious and social disabilities imposed on all the varnas. Failing to follow the rules of social intercourse invited harsh and inhuman punishment in proportion to the status of the 'varna' in the four fold division of the society. Gandhi at a personal level rejected anything that is not appealing to his sense of justice or anything that is unreasonable. To Gandhi, the rigid 'varna' system and the social and religious disabilities imposed by Manusmiriti were not acceptable. Gandhi's varnashrama was open to all and therefore the criticism is not valid. The Varnashrama system came into existence in the early Vedic age (2500 BCE to 1500 BCE). It consists of the four Varnas (occupations): Brahmana, Kshatriya, Vaishya and the Shudra and the four ashramas or the four stages of life each having 25 years, beginning with the Brahmacharya Ashram in which a person is expected to be celibate and acquire skills and education to be employable. It is followed by the Grihastahram in which a person acquires a house, gets married and begets children. On completion of 50th year of life, a person is expected to enter the Vanaprastahram or live in the forests for the next 25 years. A period during which, a person is expected to meditate and

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THE STATUS OF INDIAN WOMEN AND MANUSMIRITI

--- Mr. Krishnan Nandela

MANUSMRITI ON WOMEN

Chapter IX of Manusmiriti deals with the Eternal Laws for Husband and Wife. There are in all 336 verses in this Chapter which describes women in abysmally lowly words. While a great part of this body of laws are hateful and deserves to be immediately expunged, I will quote here only a few which I feel have contributed to the lowly status of women in India.

Verse: 2.

Day and night woman must be kept in dependence by the males (of) their (families), and, if they attach themselves to sensual enjoyments, they must be kept under one's control. *Undoubtedly, Manu was the architect of women's degradation in Indian society.*

Verse: 3.

Her father protects (her) in childhood, her husband protects (her) in youth, and her sons protect (her) in old age; **a woman is never fit for independence.** *If the women in India remained dependent over more than two millennia, it was clearly because of the stranglehold of Manu's ideas on the Indian society. Like men, women are also born free but the Indian women remained chained even in her mother's womb.*

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Verse: 104.

After the death of the father and of the mother, the brothers, being assembled, may divide among themselves in equal shares the paternal (and the maternal) estate; for, they have no power (over it) while the parents live. *The women is thus shorn off of all material possessions and made a dependent both before and after her marriage.*

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PROBLEMS AND PROSPECTS OF THE NEW EDUCATION POLICY – 2020
SCHOOL EDUCATION

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Key Words: Vocationalization, Digital, Multidisciplinary, Holistic, Public Education, Fundamental Duties, Fundamental Rights, Gross Enrolment Ratio.

ABSTRACT.

The New Education Policy 2020 is a landmark document in the history of education policy in India although the history is only as old as the independence of the country. It is landmark in the sense that it makes a radical departure from the earlier policies in terms of looking at education at all levels as a public good and seeks to provide publicly funded education to all. It seeks to make education multidisciplinary, vocational, skill based and holistic. It is highly ambitious in its spread and depth and has laid objectives which are also ambitious in terms of the timelines. The policy aims to achieve 100% GER at the 12th grade level from the present 56% by the year 2030. The policy also aims to expand the school and higher education infrastructure by leaps and bounds. As a result, it presents a host of challenges and opportunities known and unknown. The policy also has its own strengths and weaknesses. The object of this paper is to present the policy as enunciated by the Government of India and broadly look at the feasibility of the objectives given the timelines and the ground realities of the education sector in India and suggest alternative ideas to obtain a better outcome in the various dimensions of the New Education Policy 2020.

INTRODUCTION.

The National Education Policy 2020 was approved by the cabinet on 29th July 2020. India's first education policy came up in the year 1968, it was followed up by the 1986 policy. The 1986 policy was reframed in the year 1992. The NEP 2020 was documented under the chairmanship of Dr. K. Kasturirangan, the former ISRO chief. The present policy is revolutionary in reach and ambition. It aims to achieve 100% GER at the 12th grade level by the year 2030 from the present 56%. Vocationalization and professionalization of education is one of the important cornerstones of this policy. The Indian cabinet has already given approval to set up a single overarching regulatory body in the form of 'Higher Education Commission of India'. Such a body was also recommended by the Yashpal Committee report submitted to the then Government in the year 2009. There will be a single certification authority called the National Certification Council and it will replace the present certifying institutions such as the NAAC and NBA. A National Research Foundation (NRF) is coming up to promote research and innovation in universities across the country. All educational institutions in the higher education sector will have to become multidisciplinary in nature by the year 2030. All colleges in the country will have to become either autonomous or get merged with their respective Universities. A National Digital University is proposed to be set up offering all kinds of courses and programs available in the higher education domain. The NEP also sets free the shores of India to the top Universities and Colleges in the world to provide the necessary edge and competition to higher education in India. The school system has been radically redefined to provide 15 years of school education up to the 12th grade level (5+3+3+4). The child enters the portals of school on completion of age three, spends three years in pre-school and on completion of six years enters the first grade. By age fourteen, the child completes elementary education and is ready for the lower secondary. Both lower and higher secondary are skill based and vocational in content so that the young child at age sixteen has the option to exit and re-enter school for higher secondary whenever he or she desires. There will be no junior colleges and there will be no distinction made between Arts, Commerce & Science etc. The school system is therefore up for restructuring and will face

Boards, NTA, the regulatory bodies of school and higher education, NCERT, SCERTs, schools, and HEIs along with timelines and a plan for review, in order to ensure that the policy is implemented in its spirit and intent.

Subject-wise implementation committees of experts in cooperation and consultation with other relevant Ministries will be set up at both the Central and State levels to develop detailed implementation plans for each aspect of this Policy. In the decade of 2030-40, the entire policy will be in an operational mode.

The implementation of NEP 2020 will require massive expansion in school infrastructure and schools providing integrated 15 years of pre-school and school education. ⁶T Beena et al, for their research paper conducted a focussed group discussion of School Principals on Holistic Approach and Multidisciplinary Education for Diverse Career Needs. They found that all the Principals were unanimous in their opinion that the NEP is a big leap forward and it will create a better workforce that is empowered and industry ready. However, they were doubtful if the infrastructure will be adequately scaled up to meet ambitious requirements of the new education policy. The Principals were found to be optimistic in bringing about the changes in sought by the new policy and were appreciative about the Digital India Program, Skill India Mission and other flagship programs of the Government of India in the field of education at all levels.

⁷A Sreeramna & A Shubhrajyotsna says that ‘Top-Down approach is suitable because the implementation of new education policy is government oriented, government directed, government controlled, involved heavy planning elements, and government monitored. Success or failure of time bound implementation is government responsibility because it takes credit/debit for effective/ineffective implementation. Both the authors are right in pointing out the need for a top-down approach in the light of considering education as a public good in the NEP 2020.

The policy document says that the NEP will be in operational mode in its entirety only in the decade 2030-40. It means that the policy will be progressively implemented in the remaining seven years of the decade 2020-30.

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PROBLEMS AND PROSPECTS OF THE NATIONAL EDUCATION POLICY 2020 – HIGHER EDUCATION

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Key Words: Vocationalization, Digital, Multidisciplinary, Holistic, Public Education, Fundamental Duties, Fundamental Rights, Gross Enrolment Ratio.

ABSTRACT.

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List of Abbreviations.

AI	Artificial Intelligence
AEC	Adult Education Centre
API	Application Programming Interface
AYUSH	Ayurveda, Yoga and Naturopathy, Unani, Siddha and Homeopathy
B.Ed.	Bachelor of Education
BEO	Block Education Officer
BITE	Block Institute of Teacher Education
BoA	Board of Assessment
BoG	Board of Governors
BRC	Block Resource Centre
B.Voc	Bachelor of Vocational Education
CABE	Central Advisory Board of Education