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ROLE OF MEDIA IN ENHANCING MULTICULTURALISM IN ETHNIC DIVERSITY OF MANIPUR

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ABSTRACT

Home to more than 33 ethnic communities speaking 29 different dialects, Manipur, one of the seven-sister states in northeast India, is a cultural mosaic and a mini India. Despite being rich in ethnic plurality, Manipur has been grappling with ever increasing ethnic conflicts and insurgency in quest for ethnic and regional identities since the last few decades thereby fomenting a climate of insecurity and mistrust at the cost peace and progress of the state. Besides, the issue of Manipur's territorial integrity, and demand for Greater Nagaland are causing uneasiness on the relationship between the Meiteis and the Nagas while the demand for Kuki homeland is compounding the complex political issue despite the fact that the state's ethnic plurality is inescapable. This is where the paradigm of multiculturalism becomes significant and desirable for all the groups in the state. Since mass media play a crucial role in a culturally diverse society the increasing multiculturalism in Manipur poses a great challenge for journalism. This paper seeks to outline the backdrop in which journalism paradigm can initiate dialogues and assist multiculturalism in addressing ethnic conflict thereby helping the preservation of the multicultural heritage of Manipur.

KEYWORDS: *Multiculturalism, Journalism, Ethnic conflict, Insurgency, Greater Nagaland.*

INTRODUCTION

With around 1,618 languages and 6,400 castes belonging to six major religions of the world, India is a multicultural nation which has diverse cultural but political unity and stands as an example of unity in diversity. Home to more than 166 tribes speaking various dialects, the northeast India with distinct demographic characteristics and cultural diversity is as varied as the country itself. Manipur, one of the seven-sister states in northeast India, is a cultural mosaic and a mini India with more than 33 ethnic communities speaking 29 different dialects. Despite being rich in ethnic plurality, Manipur has been grappling with ever-increasing ethnic conflicts since the last few decades fomenting a climate of insecurity and mistrust in the region. While insurgency in quest for ethnic and regional identities has cost peace and progress of the

state, major clashes between the Meiteis and the Pangals in the valley and between the Nagas and the Kukis in the hills in the early 1990s showed vulnerability of being a multi-ethnic society. Besides, the issue of Manipur's territorial integrity and the demand for Greater Nagaland are causing uneasiness on the relationship between the Meiteis and the Nagas while the demand for Kuki homeland is compounding the complex political issue. Nevertheless, the ethnic plurality in Manipur is both inescapable and desirable for all the groups in the region. This calls for ushering in a long lasting peace and its sustenance in the state can only be possible through sharing of power and resources among the different ethnic communities instead of their contestation for the same. This is where the paradigm of multiculturalism becomes significant. By addressing the issue of ethnic equations in Manipur, multiculturalism can contribute to the peaceful co-existence of the different ethnic groups while the right step to achieve this is through dialogues. Mass media, being pervasive in the society, can play a potential role in enhancing multiculturalism through promotion of cultural practices of constituent groups in the society. But media do not see every one equally. The dominant and influential constituents get more attention while others get little attention that too often negative and demeaning. At times journalists commit mistakes of negative stereotyping and broad generalisation of minority communities due to lack of background information on their part. This would lead to formation of low minority cultural status in media. Since media contents influence construct of cultural identities, mass media play a crucial role in a culturally diverse society. As such, the increasing multiculturalism in Manipur poses a great challenge for journalism in the preservation and enhancement of the multicultural heritage of Manipur.

MULTICULTURAL MANIPURI SOCIETY

With a total geographical area of 22,327 sq.km. inhabited by a population of 27,21,756 (Census of India-2011) belonging to 33 ethnic communities, Manipur is a mini India showing wide scale diversity of cultural mosaic. Besides the four major ethnic groups- the Meiteis, the Meitei Pangals, the Nagas, and the Chin-Kuki - there are Nepalis, Bengalis, Marwaris and other Indian communities settled in the valley. The five hill districts are inhabited mainly by ethnic tribal communities including the Nagas, the Kukis, the Paites etc. Comprising about 60 percent of the total population of the state, the Meiteis are distributed throughout the valley. The Naga comprises Zeliangrong, Tangkhul, Mao, Maram, Maring and Tarao. Zeliangrong consists of three sub-groups including Rongmei, Liangmei and Zemei. The Chin-Kuki group consists of Gangte, Hmar, Paite, Thadou, Vaiphei, Zou, Aimol, Chiru, Koirang, Kom, Anal, Chothe, Lamgang, Koirao, Thangal, Moyon and Monsang.

Manipur is also plural in religion. The people of Manipur follow several faiths and religions. The Meiteis follow Hindu Vaishnavism while the Chakpas and other Scheduled Caste Meiteis follow the traditional faith Sanamahism. Though many of the hill tribes have converted to Christianity, majority of them still observe the customs and festivals of their traditional religion based on animism. The Meitei Pangals follow Islam. Meiteilon is the mother tongue of the Meiteis and Meitei Pangals. Besides Meiteilon, there are 29 different dialects spoken in Manipur.

Because of the diverse population having different cultures and ethnicity, Manipur experiences an endless competition over control of power and resources among the people of the different cultural groups. The genesis of these conflicts is attributed to attitude and perceptions shaped by biased prejudices and hatred existing among the various communities thereby prompting a contest for space and power in assertion of their respective identity and culture. Besides, violent

assertions are made from time to time by over 28 insurgent outfits which have invariably organized themselves on the basis of their community's identity. Though the outfits claim to have been fighting for secession from Indian union due to their polarisation on ethnic lines their involvement in ethnic issues has worsened the ethnic tension in the state. That is evident from the fact that the contest for space and power among the ethnic groups has transcended from electoral processes to even the level of insurgent groups. Since majoritarian culture dominates the public space in a democracy the minority ethnic cultures feel being subjugated by majority culture making cultural identity an issue in the contestation of space and power in the political arena of Manipur. This compounded the ethnic tension.

MULTICULTURALISM INITIATIVES IN MANIPUR

Owing to improved transportation and communication technology the world has virtually been shrunk into a global village enabling people of different cultures to come closer and share a common space. Manipur too has been witnessing increased social interactions among members of different communities in a democratic political set up. However, democracy talks about majoritarian choice which is determined by the majoritarian culture that in turn dominates minority cultures. In the public space of the state the minorities do not enjoy equal opportunity for representation in the social, educational and employment sectors. In the absence of a space for minorities to assert their identities, tension among ethnic communities in the state is inevitable. And fear for subjugation and homogenization looms large over the ethnic relations leading to the differences among the cultural groups. Thus, the issue of ethnic exclusion from the larger cultural space has been one of the major challenges in Manipur with ethnic plurality and diverse cultures.

Manipur being multiple and diverse in the social and communal relations, the issue of social and ethnic equations cannot be resolved through paradigms like assimilation, integration and segregation. Multiculturalism is fundamental to the belief that all citizens can keep their identities, and take pride in their ancestry with a sense of belonging. Though sometimes blamed of being divisive, the multiculturalism paradigm can be seen as a viable pragmatic approach to address the issues of conflicts among the different ethnic groups in Manipur. Recognizing the differences among the cultural groups, multiculturalism seeks to address the issue of exclusion and providing a space to assert their identities so that the minorities could be well represented in the public space of the state. The approach of multiculturalism will help in initiating the process of political recourse in addressing the contestation of space and power. This is all the more needed with increasing intensity of ethnic tension in the state.

Thus, Manipur saw multicultural initiatives to inculcate a multicultural attitude to promote the idea of diversity of cultures for peaceful co-existence among communities sharing politico-cultural space. However, not all institutions have contributed equally to the multiculturalism initiatives and there is no wholesale commitment to multiculturalism. As such discrepancies between rhetoric and exclusion of minorities continue to exist. To address the issues a process of dialogue between different cultures either through the intervention of the state or the civil society is urgently called for. In this direction media can play a key role through encouraging members of various communities to integrate into their society and take an active part in its social, cultural, economic and political affairs.

MEDIA IN MANIPUR

As in other socio-political settings, the media in Manipur reflect the social, economic and political relations of the state. Hijam Irabot's hand-stencilled and cyclostyled journal Meitei Chanu published during 1925-26 is regarded as the forerunner in the history of Manipuri print journalism. Since its early days, the media in Manipur has undergone a tremendous change over time thanks to the advancement in printing technology. Subsequently, the newspapers and the electronic media in the state have flourished well. Today, Manipur has about 30 dailies and journals. English dailies published at Imphal include the Imphal Free Press, the Sangai Express, the Manipur Mail and Hueyen Lanpao. The Hueyen Lanpao and the Sangai Express have Manipuri editions also. Poknapham, Sanaleibak, Ireibak and Naharolgi Thoudang are vernacular dailies published from Imphal. A few dailies in tribal dialects are also published from different hill district headquarters of the state. Some of the other existing newspapers are Kangleipakki Meira, Gosem (Thadou/Kuki Language Daily), Zalen Banner (Thadou/Kuki Language Weekly News), AJA (Tangkhu Daily), Manipur Express (Paite Language Daily), Lamka Post (Paite Language Daily) etc. Besides, national newspapers published in other cities of the country also have their limited circulation in the state. These include the Telegraph, the Times of India, the Hindustan Times, the Statesmen etc. Besides, there are some correspondents and stringers for various national and international news agencies, newspapers, magazines and electronic media houses.

Electronic media in Manipur include the All India Radio, Imphal, AIR Imphal FM and AIR Churachandpur FM. Manipur has only one television service- Doordarshan Kendra, Imphal while there exist some local cable television networks such as Information Service Television (ISTV), Image Cable TV, Hornbill Cable Network, Laizan Cable Network and Tribal Cable Network. Satellite television connectivity is available in almost every household of the urban areas in Imphal.

JOURNALISM PARADIGM IN MULTICULTURALISM IN MANIPUR

The various communities inhabiting Manipur had struggled against neo-colonial subjugation in one or other way but there is no mutually acceptable process for public sphere. Besides, the existing horizontal inequalities have turned the struggling communities into conflicting communities. Moreover, the contesting elites are politicalising ethnicity making it an ideological tool for political mobilisation in an attempt to realise their political space defined by religion, clan and culture. To achieve their imagined goal they would evoke history, ideology, identity, religion, ethnicity etc. But the overlapping of political space produces a conflict situation resulting into retarded growth, underutilisation of human resources and poverty trap.

Though multiculturalism is for realising a just society it is in principle and not in wholesale practice in the state. Civil society organisations have been making efforts to address the hill-valley divide. Organising even public feasts for members of various communities on occasions of festivals, efforts are made to foster communal harmony in Manipur. But media has not kept pace. Though media are considered a sort of mirror of society they provide images through which a large part of the social world is interpreted. Minority communities frequently complain about biased and partial reporting which is one-sided and often discriminatory. News coverage is often described as favouring majority groups over ethnic minorities. Journalism is blamed for presenting minority as "others" using the division of "us" and "them" which can reinforce prejudice among public. If the prejudice is widespread in society and among journalists then

media are likely to reflect the prejudice. As various groups do not interact daily their knowledge about the other are shaped by media. While journalism seems to have an ambivalent role in ethnic relations, biased news and opinion widen gaps. As a result the disadvantaged position of minorities and ethnic prejudices are attributed to media while journalists defend their objectivity.

Even as the relationship between the mass media and various segments of society is very important, mass media professionals play a crucial role in a culturally diverse society like Manipur. In the absence of coverage by national mainstream media the increasing multiculturalism in Manipur proposes a challenge for local journalism. Voices against the local media bias would make one wonder if the ethnic divide and prejudice have crept in local media and if the local journalists have succumbed to inherent sentiments of “us” and “them”. If it is so this local media tendency would be problematic for the multicultural Manipuri society. One of the reasons for stereotyped media portrayal of ethnic minority may be the low representation of working journalists from the ethnically minority communities in the composition of media houses and newsrooms besides their being in non-directive roles.

Journalism has the potential to enhance communal harmony and multiculturalism by strengthening the bond of brotherhood and national belongingness among the ethnic groups while it also has the power to feed in differentiation and separation. These facts make it vital to examine how news media cover ethnic issues.

Journalists can be a community of peace and confidence builders among the conflicting communities. Since journalistic writing has the power to perform the role of mediation, media can act as mediator between conflicting ethnic groups. The problem of prejudice and discrimination within media houses should be addressed. Journalists should be trained to understand the conflict, and make them aware of the deeper responsibilities and constructive possibilities in reporting on conflict in society which in turn should reflect through their writing.

The government and civil society organisations should take initiatives to form journalist-mediators who might catalyse a paradigm shift in their profession of journalism. Journalists can be educated on the dynamics of conflict and the importance of looking beyond the superficial facts through workshops, externships and publications. As journalists intervene to report on conflicts, deepening of their self-awareness is crucial for looking at the practical ways in which journalism can promote conflict resolution.

CONCLUSION

Owing to the varied ethnic composition of Manipuri society, cultural plurality in the state is inescapable. More than mere toleration is needed to address the problem of cultural difference among the different ethnic communities in Manipur. There is a need to respect the cultural diversity through the tenets of multiculturalism. To make the paradigm of multiculturalism fit into the reality of Manipur interactions among the ethnic groups are called for. Dialogue allows different cultures to address their differences leading to conflict resolution. Hence, in Manipur there is an urgent need to initiate a dialogue on issues related with contestation of space in assertion of identity and cultures across the different ethnic communities.

A multicultural perspective with media as mediator between conflicting ethnic groups is the right response in addressing the ethnic equations in Manipur for ushering in peace and ensuring a fair equation for the ethnic diversity. For achieving this multicultural goal, journalists through their writings should perform the role of mediation by catalysing a paradigm shift in the profession.

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CURRENCY FUTURES IMPACT ON THE VOLATILITY OF EXCHANGE RATE

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ABSTRACT

This article attempts to study the impact of currency futures trading on the volatility of the spot exchange rates where the underlying in the futures contract is the USD- INR exchange rate. Currency futures were introduced in year 2008 on the Indian stock exchange to hedge the risks arising out of the fluctuations in exchange rate and to contain the volatility of the exchange rates. The study has employed USD-INR exchange rate data for 10 year period starting from March 2000 to Dec 2010. Using GARCH (1,1) framework, the study reports an increase in volatility coefficient of the spot exchange rate of USD-INR. Thus, it can be inferred on the basis of the empirical evidence that currency futures trading has increased the volatility of the exchange rate of USD- INR.

KEYWORDS: *Currency Futures, GARCH, Volatility.*

INTRODUCTION

A currency future, also known as FX future, is a futures contract to exchange one currency for another at a specified date in the future at a price that is fixed on the purchase date. A futures contract is priced in terms of INR per unit of other currency. Currency future contracts allow investors to hedge against foreign exchange risk. With increased volatility in exchange rate and to mitigate the risk arising out of excess volatility, currency futures were introduced in India.

Currency future is a form of financial derivative contract where the underlying is the currency. Derivatives were introduced in India in year 2000 with the introduction of index futures on BSE. Since then derivatives trading has outperformed the trading in the cash market segment. Currency futures are the recent entrants to the family of derivatives .

Currency futures were introduced on the Indian stock exchanges in year 2008 and currency options in year 2010. First, currency futures on USD-INR were introduced for trading and

subsequently the Indian rupee was allowed to trade against other currencies such as Euro, Pound Sterling and the Japanese yen. Currency options are currently available on US Dollars only.

TABLE 1: BUSINESS GROWTH IN CURRENCY FUTURES

Year	No. of Contracts	Turnover
		in Cr. Rs.
2011-2012	70,13,71,974	33,78,488.92
2010-2011	71,21,81,928	32,79,002.13
2009-2010	37,86,06,983	17,82,608.04
2008-2009	3,26,72,768	1,62,272.43

Source: nseindia.com

Over the span of 4 years, trading in currency futures contract has increased by around 22 times. Derivatives were introduced on the Indian stock exchanges to contain the volatility of the Indian stock market to integrate the Indian markets with the international markets and also to provide investors with the more innovative risk management tools. The impact of derivatives on volatility is a much debated issue. There have been no conclusive evidence regarding the impact of derivatives trading on volatility. Many studies have been made on the same issue but provided mixed results. Because of low transaction costs and leverage effect, derivatives are assumed to attract speculative trading, thus, destabilizing the volatility of the spot market. On the other side, derivatives are assumed to decrease the spot market volatility by increasing the informational efficiency of the spot market and because of low transactions costs, speculators migrate from spot market to futures market thus stabilizing the cash market.

At the time of introduction of currency futures in India, it was thought that the currency futures market in India would make a notable contribution towards improving currency risk management. Many studies have been made pertaining to various international markets to study the impact of currency futures on the spot market volatility but they produced mixed results. In several cases, the volatility is found to be reduced following the introduction of currency futures, though empirical evidence to the contrary also exists. So, there is no clear evidence to regarding the impact of futures contracts on volatility of the underlying commodity. In the light of the above, it will be interesting to observe and analyze the effect of introduction of currency futures on spot market exchange rate. The aim of this paper is to analyse the impact of introduction of USD-INR futures contract on the volatility of their spot exchange rates.

REVIEW OF LITERATURE

Despite the popular opinion that increased volatility in numerous financial markets was enhanced by trading in derivatives, the empirical evidence regarding this issue is far from conclusive. Some studies made on the same have been briefed below:

Chatrath, Ramchander and Song (1996) explicitly examined the relationship between level of currency futures trading and the volatility in the spot rates of the British pound, Canadian dollar, Japanese yen, Swiss franc and Deutsche mark. The researchers provide strong evidence on the causality between futures trading volume exchange rate volatility, as it is found out that the trading activity in futures has a positive impact on conditional volatility in the exchange rate changes, with a weaker feedback from the exchange rate fluctuations to the futures volatility. Moreover, futures trading activity is found to decline on the day following increased volatility in spot exchange rates.

Bessembinder and Seguin (1992) examined whether greater S&P 500 futures-trading activity is associated with greater equity volatility. Their evidence indicated that equity volatility is positively related to spot-trading activity and to contemporaneous futures-trading shocks. Moreover, they argue that equity volatility is actually mitigated when the background futures activity is high. These findings contrast significantly with other empirical studies that suggest positive relation between futures trading and spot market variability.

Gulen and Mayhew (2000), in a study of 25 countries, found different results in different countries. They reported that futures trading is associated with increased volatility in the US and Japan. In some countries, there has been no robust, significant effect, and in many others, volatility has been lower after futures have been introduced. Thus results varied from place to place.

Darrat, Rahman and Zhong (2002) found that index futures trading have not increased the volatility in the spot market. And also derivatives trading has led to the development of the spot market.

Ricardo Pereira (2004) attempted to forecast Portuguese Stock Market volatility using different measures of volatility and compared them through the use of both symmetric and asymmetric error statistics. He found smooth superiority of ARCH class models, principally when using RMSE and MME.

Sung, Taek and Park (2004) studied the effect of the introduction of index futures trading in the Korean markets on spot price volatility and market efficiency of the underlying KOSPI 200 stocks relative to the carefully matched non-KOSPI 200 stocks; they found evidence that market volatility has not been affected by futures trading, while market efficiency has improved.

Bhargava and Malhotra (2007) focused on trading in futures on four currencies over the time period of 1982-2000. The authors found evidence that day traders and speculators destabilize the market for futures. Furthermore it is inconclusive whether hedgers stabilize or destabilize the market. Exchange rate movements affect expected future cash flow by changing the home currency value of foreign cash inflows and outflows and the terms of trade and competition. Hence, the usage of currency derivatives for hedging the unexpected movement of currency becomes more important and essential and its importance is heightened.

Hakim Kanasro, Chandan Rohra, Mumtaz Junejo (2009) examined the presence of volatility at the Karachi Stock Exchange (KSE) by analyzing two Indexes namely KSE-100 Index and All shares index through the use of GARCH family models introduced by Engle (1982), Bollerslev (1986) and Nelson (1991). The empirical results have confirmed the presence of high volatility at Karachi Stock Exchange throughout the study period.

Hojatallah Goudarzi & C. S. Ramanarayanan (2010) examined the volatility of the Indian stock markets and its related stylized facts using ARCH models. The BSE 500 stock index has been used to study the volatility in the Indian stock market over a 10 years period. Two commonly used symmetric volatility models, ARCH and GARCH have been used. The adequacy of selected model has been tested using ARCH-LM test and LB statistics. The study has concluded that GARCH (1, 1) model best explains the volatility of the Indian stock market and its stylized facts including volatility clustering, fat tails and mean reverting satisfactorily.

Johan de Beer (2009) studied the impact of introduction of single stock futures on spot market volatility. The listed shares of thirty-eight South African companies have been evaluated in terms

of a possible volatility effect due to the initial trading of their respective single stock futures contracts. GARCH (1, 1) model has been used to establish a volatility structure (pattern of behavior) per company. Results, in general, showed a reduction in the level and changes in the structure of spot market volatility post single stock futures.

DATA & RESEARCH METHODOLOGY

For the present analysis, we have concentrated on the USD-INR currency futures only from 2001 to 2011. This paper will be using the secondary data which has been collected from official website of Reserve Bank of India. The data has been analysed using eviews 5 software.

The study uses GARCH(1,1) technique to capture the impact of currency futures on volatility which is the most popular model out of GARCH class models.

GARCH (1, 1)

The GARCH specification, firstly proposed by Bollerslev (1986), formulates the serial dependence of volatility and incorporates the past observations into the future volatility (Bollerslev et al. (1994)

The GARCH(1,1) model is presented as follows:

$$R_t = c + R_{t-1} + \varepsilon_t$$

$$\varepsilon_t = v_t \sqrt{h_t}$$

$$\sigma_t^2 = \alpha_0 + \alpha_1 \varepsilon_{t-1}^2 + \beta_1 \sigma_{t-1}^2$$

News about volatility from the previous period can be measured as the lag of the squared residual from the mean equation (ARCH term). Also, the estimate of β (GARCH term) \square shows the persistence of volatility to a shock or, alternatively, the impact of old news on volatility.

In order to find the impact of currency futures on volatility, the whole study period has been divided into two parts:

Pre currency derivatives period: 1st April 2000 – 29th August 2008

Post currency derivatives period: 30th Aug 2008- 31st Dec 2010

To study the impact on volatility following the onset of derivatives trading, a dummy variable has been introduced in the conditional variance equation with the dummy variable (Dummy) taking on the value zero in pre derivatives period, and one in the post derivatives period.

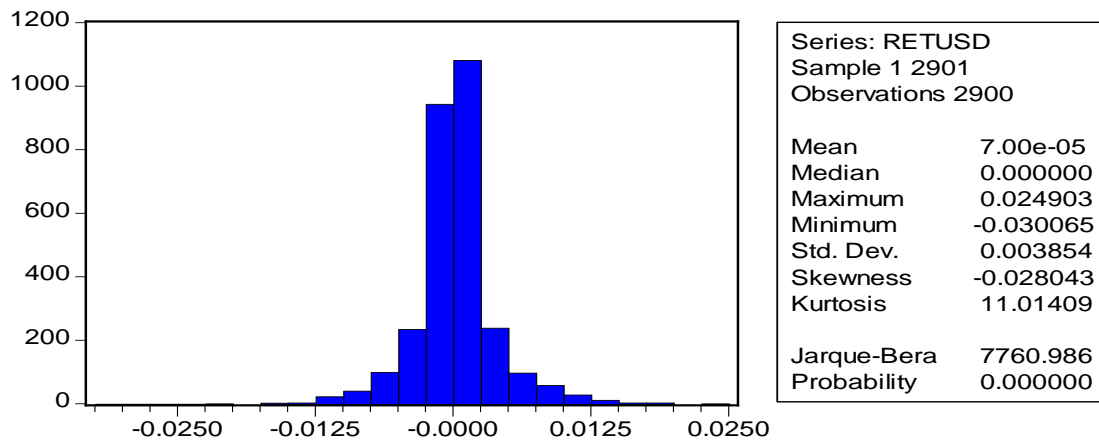
Thus, the GARCH (1,1) equation becomes:

$$\sigma_t^2 = \alpha_0 + \alpha_1 \varepsilon_{t-1}^2 + \beta_1 \sigma_{t-1}^2 + \gamma Dummy$$

If γ , the coefficient of the dummy variable, is statistically significant, then it can be said that existence of derivative trading has had an impact on spot market volatility. Further, the sign of γ indicates the direction of change in the spot market volatility. If the coefficient is negative, it can be said that the volatility has reduced post introduction of derivatives and vice versa if the coefficient is positive.

ANALYSIS OF DATA

FIG 1. DESCRIPTIVE STATISTICS OF USD INR EXCHANGE RATE



The descriptive statistics of USD-INR exhibits a deviation from normality which has been confirmed using JB test statistic. The stationarity of the exchange rate series has also been checked using ADF test with null hypothesis of non stationarity which rejects the null of stationarity at 5% level of significance.

Thus, the non stationary series has been converted into stationary series by taking logarithmic differences using the following equation:

$$r_t = \log\left(\frac{p_t}{p_{t-1}}\right)$$

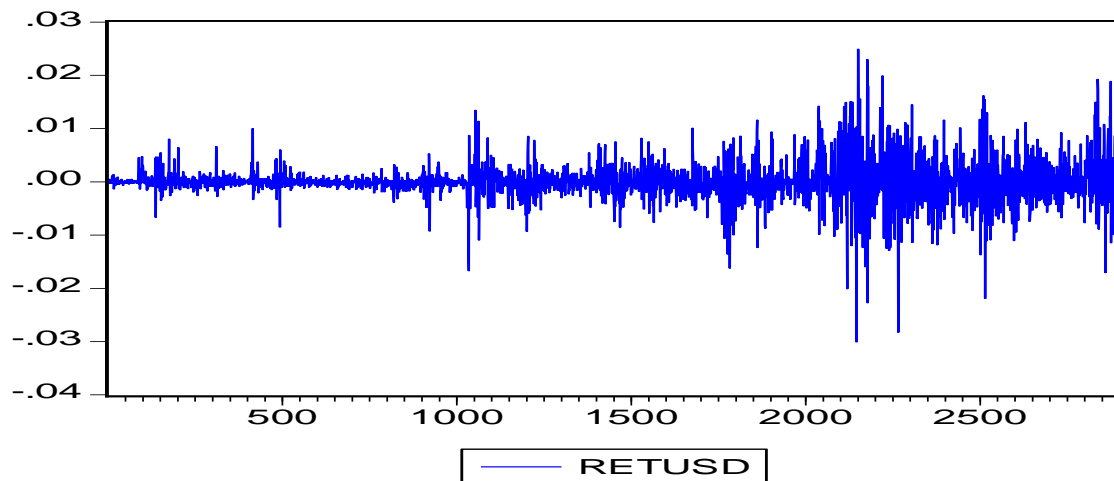
Where

r_t = continuously compounded logarithmic return

p_t = exchange rate at day t and

p_{t-1} = exchange rate at day t-1

FIG 2: STATIONARY USD-INR EXCHANGE RATE SERIES



A look at Fig 2 reveals some typical characteristics about the exchange rate series. The exchange rate series exhibit a changing variance, volatility clustering and mean reversion. These characteristics cannot be captured using linear models. Hence, non linear models have been used. Also variance seems to have increased in the later part of the graph.

Using box Jenkins methodology, mean equation has been formulated as AR(3) MA(3) model. The residuals of the linear model have been tested for any correlation using LJUNG Q statistics which reveal autocorrelation among the error terms . The correlogram of squared returns for 20 lags has been given in Table 1 in Appendix .

Further the residuals have been tested for ARCH effects using ARCH LM test using null hypothesis of o heteroskedasticity. The result for ARCH LM test have been presented below in table 2.

TABLE 2: ARCH TEST

F-statistic	47.48479	Prob. F(12,2871)	0.000000
Obs*R-squared	477.6056	Prob. Chi-Square(12)	0.000000

After confirming for the ARCH effects, GARCH (1,1) equation has been formulated using dummy variable. The result for GARCH (1,1) equation has been presented in table 3 below.

TABLE3: RESULT OF GARCH (1,1)

C	3.89E-08	8.83E-09	4.402696	0.0000
RESID(-1)^2	0.305209	0.024979	12.21867	0.0000
GARCH(-1)	0.746400	0.015093	49.45179	0.0000
SERIES01	1.23E-06	4.43E-07	2.788402	0.0053

The coefficient of dummy variable is positive and is significant at 5% level as reported by low p values in the last column of the table 3. This indicates that currency futures introduction has increased the volatility of the spot exchange rate. This can also be seen in fig 1, where the variance of the exchange rate seems to have increased in the later years.

CONCLUSION

This paper has attempted to find the impact of currency futures on the volatility of exchange rate. Currency futures were introduced with the belief that they will help in hedging the exposures of exchange rate to unfavorable movements in exchange rate. No clear evidence of the impact of futures trading on the volatility of underlying has been obtained yet. So this study attempted to fill the gap in the existing literature. The study employs 10 years data from 2001 to 2010 on USD-INR exchange rate. The study found that the volatility of exchange rates has increased after the introduction of currency futures.

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APPENDIX

**TABLE 1. CORRELOGRAM OF SQUARED RESIDUALS
Q-STATISTIC PROBABILITIES**

Autocorrelation	Partial Correlation	AC	PAC	Q-Stat	Prob	
**	**	1	0.272	0.272	214.25	
**	*	2	0.231	0.170	369.56	
**	*	3	0.231	0.147	523.97	
*		4	0.174	0.063	611.51	
**	*	5	0.239	0.145	776.72	
**	*	6	0.222	0.099	919.90	
*		7	0.160	0.020	993.83	0.000
*		8	0.186	0.061	1094.8	0.000
*		9	0.152	0.023	1162.1	0.000
**	*	10	0.199	0.085	1277.2	0.000
*		11	0.144	-0.003	1337.6	0.000
*		12	0.157	0.039	1409.2	0.000
*		13	0.176	0.054	1499.0	0.000
*		14	0.166	0.044	1579.1	0.000
*		15	0.150	0.014	1644.8	0.000
*		16	0.184	0.062	1743.6	0.000
**	*	17	0.198	0.078	1857.4	0.000
*		18	0.172	0.024	1943.5	0.000
*		19	0.157	0.012	2015.4	0.000
*		20	0.137	-0.006	2069.9	0.000

**CONTRACT SPECIFICATION FOR US DOLLARS – INDIAN RUPEE (USDINR)
CURRENCY FUTURES**

Contract specification : USD INR Currency Derivatives

Underlying Rate of exchange between one USD and INR

Exchange of trading National Stock Exchange of India Limited

Security descriptor FUTCUR USDINR

Contract size USD 1000



EFFECTIVENESS OF MATRIMONIAL ADVERTISEMENT: A STUDY

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ABSTRACT

The study based on Matrimonial Advertisements through Newspapers. The article presents the result of effectiveness of Matrimonial Advertisements through two daily English Newspapers. This study aim to find out the social and Economic factor of Brides and Grooms, and to find out Educational profile of Brides and Grooms. The study based on two daily English Newspapers The Tribune and The Times of India. The result of this study reveal that Matrimonial Advertisements are an excellent medium for searching perfect match. The study based on objectives. The Data presents in the form of table.

KEYWORDS: *Advertisements, Newspapers, Matrimonial, Social, Economic, Educational profile.*

INTRODUCTION

MATRIMONIAL ADVERTISING IN NEWSPAPERS

Newspaper becomes a popular choice for seeking matrimonial information in the form of classified advertisement. Seekers can choose their desired matches silently. Then sharing of information happens to be made through telephonic conversation or by mail investing optimum cost and effort. Almost all leading newspapers (national and regional) in India have their classified matrimonial column. In fact, a common platform for online classified booking service is also available. Newspapers have become a popular choice for transmitting matrimonial information in the form of classified advertisement. Almost all leading newspapers in India have their classified matrimonial column.

Almost every newspaper, be it local or a national daily, runs matrimonial classifieds. After all, that's their source of income. There are thousands of newspapers currently being published in India, which means thousands of choices for putting matrimonial ads, and where there are choices, there is bound to be confusion. Often, while putting matrimonial ads in newspapers, people do away with this confusion by selecting the most popular newspaper or the cheapest. Every matrimonial advertisement has a target audience, whether it's for the groom or for the

bride. Some ads target the general community and the nation in general, while some target specific communities or regions of the country. There's another aspect to the target audience and that's the language aspect of it.

CLASSIFIED ADS IN NEWSPAPER

Classified advertising is a very old form of communication. Classified advertising is a form of advertising which is particularly common in newspapers. Advertisements in a newspaper are typically short, as they are charged for by the line, and one newspaper column wide. Publications printing news or other information often have sections of classified advertisements; there are also publications which contain only advertisements. The advertisements are grouped into categories or classes such as "for sale—telephones", "wanted—kitchen appliances", and "services—plumbing", hence the term "classified". Classified advertisements are much cheaper than larger display advertisements used by businesses, and are mostly placed by private individuals with single items they wish to sell or buy.

Text classified advertising in newspapers are usually one column wide running text are grouped under the heading categorizing the service or product offered; for instance, property, business opportunity, matrimonial and so on. A text classified ad is text-only sans any graphic or picture, however at times parts of text can be made bold to emphasize. Such ads are inexpensive and are charged based on the length. Text classified ad in newspapers is typically short and is most commonly used by companies in order to recruit applicants. Such ads are also inserted by people offering business opportunities. Running a text classified ad in newspapers offers several benefits. In India internet hasn't penetrated the market enough. Thus, newspapers still have a larger reach. These text classified ads can also be placed considering the preferred geographic location, language and target audience.

CRITERIA OF MATCH

The family expresses their criteria for a good match to the matchmaker, which is usually heavily influenced by family considerations but also includes the personal preferences of the son/daughter. These considerations vary, but can include -

- **RELIGION:** Marriages are usually arranged between individuals belonging to the same religion. Same-religion marriages are the norm in arranged marriages among higher caste people. Usually, prospective spouses are looked for from families belonging to the same region and having the same language and food habits.
- **CASTE AND CULTURE:** Usually, first preference is given to the same caste. The ancestry of the individual and the family's culture and traditions also play an important part.
- **HOROSCOPE:** Numerology and the positions of stars at birth is often used in Indian culture to predict the success of a particular match. The higher the match percentage, the more successful will be the marriage. Horoscope becomes a determining factor if one of the partners is Māngalik (lit., negatively influenced by Mars).
- **PROFESSION AND STATUS:** The profession, financial position and the social status of the individual is also taken into account. This has a higher evaluation criteria in case of boys.

LITERATURE OF REVIEW

This study discusses various studies that have dealt with Matrimonial Advertisements. These studies shows that the impact of marriage in our life. Some studies based contact analysis of online English Newspapers in India, some based on marriage and family life satisfaction. In literature review it find out that Matrimonial Advertisements in Newspapers are valuable index for perfect match.

OBJECTIVES OF STUDY

- To study Social- economic factors of Bride and grooms through newspaper advertisements.
- To study the Educational profile of Bride and Grooms.

RESEARCH METHODOLOGY

The study is planned to analysis the Matrimonial Advertisement through two daily English Newspapers.

In this study data have been collected from two daily English Newspaper. “The Times of India” & “The Tribune”. online data base Service, Books, Internet data source, etc. Researcher studied all Matrimonial Advertisements and presented the tables on the basis of that. Social, Economic, Income, Castes, Personal Features, etc, based tables presented with percentage. Each table is appropriate analysis and significance of specific data has been highlighted.

SAMPLE

The sample has been obtained by Random Sample Method. A sample of 600 Matrimonial Advertisements both Newspaper. In “The Tribune” Newspaper a sample of 300 Matrimonial Ads consisting of 165 prospective Grooms and 135 prospective Brides Ads have been drawn randomly.

In “The Times of India” Newspaper a sample of 300 Matrimonial Ads consisting of 153 prospective Grooms and 147 prospective Brides Ads have been drawn randomly.

DATA INTERPRETATION

The aim of research report is to produce research results, its methodology and its process in a systematic way so that other researcher can examine its authenticity and it can use in related fields.

TABLE-1 CLASSIFICATION OF ADVERTISEMENTS ON THE BASIS OF GENDER

	Classification		No. of Ads		%		Total
	Grooms	Brides					
The Tribune	Grooms	Brides	165	135	55	45	100
Times of India	Grooms	Brides	153	147	51	49	100
	Total		300	300			600

In this table there is description of Matrimonial Advertisement on the basis of Grooms and brides. The research data shows that 165 Ads which is 55 % of the people have given Matrimonial Advertisements in The Tribune Newspaper, are looking for Grooms. And 135 Ads which is 45% are looking for Brides. The data shows that 153 Ads which is 51 % of the people have given Matrimonial Advertisements in The Times of India Newspaper, are looking for

Grooms, and 147 Ads which is 49% are looking for Brides. The table of data shows that there is small difference between both newspapers.

TABLE- 2 CLASSIFICATION OF ADVERTISEMENTS ON THE BASIS OF EDUCATIONAL PROFILE

Educational Qualifications		Grooms	%	Brides	%	Total	%
Tribune	Professional	50	30.30	46	34.74	96	32
TOI	Degree	54	35.29	38	25.85	92	30.66
Tribune	Post-	56	33.93	47	34.81	103	34.33
TOI	Graduate	50	32.67	60	40.81	110	36.66
Tribune	Graduate	38	23.00	20	14.81	58	19.33
TOI		32	20.91	28	19	60	20
Tribune	Under-	12	7.27	15	11.11	27	09
TOI	Graduate	12	7.27	13	8.84	25	8.33
Tribune	Not-	09	5.45	07	5.18	16	5.33
TOI	Specified	05	3.26	08	5.44	13	4.33

Education is a systematic process through which a child or an adult acquires knowledge, experience, skill and sound attitude. It makes an individual civilized, refined, cultured and educated. For a civilized and socialized society, education is the only means. Its goal is to make an individual perfect. Every society gives importance to education because it is a panacea for all evils. It is the key to solve the various problems of life. The table shows that in the tribune newspaper 34.33 % of Advertisements has been given by Post- Graduate and Professional Degree are 32 %. Graduate are 19.33 %.

Whereas Under- Graduate are only 9 % and Not- Specified are only 5.33 %. Table shows that now day's people are more educated. In the times of India newspaper show that 36.66 % of Advertisements has been given by Post- Graduate and Professional Degree are 30.66 %. Graduate are 20 %. Whereas Under- Graduate are only 8.33 % and Not- Specified are only 4.33 %. Table shows that now day's people are more educated. Maximum people are Post- Graduate, Professional Degree. It concludes that people are more qualified as literacy level in India has gone very high.

TABLE- 3 CLASSIFICATION OF ADVERTISEMENTS ON THE BASIS OF INCOME

Income Per-Month(R.S)		Grooms	%	Brides	%	Total	%
Tribune	5000	09	5.45	07	5.18	16	5.33
TOI		18	11.76	10	6.80	28	9.33
Tribune	5000-	35	21.21	33	24.44	68	22.66
TOI	10,000	26	16.99	25	17.68	51	17
Tribune	10,000	76	46.60	54	40	130	43.33
TOI	20,000	53	34.64	50	34	103	34.33
Tribune	Above-	35	21.21	36	26.66	71	23.66
TOI	20,000	51	33.33	46	31.29	97	32.33
Tribune	Not-	10	6.06	05	3.70	15	5
TOI	Specified	05	3.26	16	10.88	21	7

Every person income shows his or her living standard. So income is also a great factor to search good life pattern. The above table shows that maximum matrimonial Advertisements in the tribune are 43.33 % given by the people having income is under 10,000 20,000 and 23.66 % given by the people having income is above 20,000. Only 5.33 % given by the people having income is not specified. In the times if India newspaper is 34.33 % given by the people having income is under 10,000 20,000 and 32.33 % given by the people having income is above 20,000. Only 9.33 % given by the people having income is 5,000. There is no major difference in both newspapers.

So we can say that Income play major role for perfect match of Grooms and Brides.

TABLE- 4 CLASSIFICATION OF ADVERTISEMENTS ON THE BASIS OF CASTES

Castes		Grooms	%	Brides	%	Total	%
Tribune	Ramgarhia	13	7.87	07	5.18	20	6.66
TOI		12	7.84	09	6.12	21	7
Tribune	Punjabi	22	13.33	17	12.59	39	13
TOI		17	11.11	18	12.24	35	11.66
Tribune	NRI	08	4.84	06	4.44	14	4.66
TOI		09	5.88	12	8.16	21	7
Tribune	Brahmin	22	13.33	18	13.33	40	13.33
TOI		11	7.18	08	5.44	19	6.33
Tribune	Khatri	11	6.66	07	5.18	18	6
TOI		15	9.80	14	9.52	29	9.66
Tribune	Sikh	15	9.09	13	9.62	28	9.33
TOI		16	10.45	15	10.20	31	10.33
Tribune	Jatt	12	7.27	10	7.40	22	7.33
TOI		13	8.50	10	6.80	23	7.66
Tribune	Saini	10	6.06	08	5.92	18	6
TOI		10	6.53	08	5.44	18	6
Tribune	Arora	08	4.84	08	5.92	16	5.33
TOI		09	5.88	12	8.16	21	7
Tribune	Kamboj	05	3.03	07	5.18	12	4
TOI		13	8.49	15	10.20	28	9.33
Tribune	Aggarwal	22	13.33	18	13.33	40	13.33
TOI		15	9.80	16	10.88	31	10.33
Tribune	Rajput	17	10.30	16	11.85	33	11
TOI		13	8.49	10	6.80	23	7.66

The table shows that the caste preference of Ads. Caste is one of the traditional social classis into which people are divided in many religion of society. Here table shows that in the tribune newspaper maximum caste preference is Brahmin and Aggarwal which is 13.33 %. Punjabi is 13 % and Rajput is 11%. Others castes are mostly same percentage. There is small deference of others Castes. In the times of India newspaper maximum caste preference is Punjabi, Sikh, Khatri and Aggarwal which is 10.33 %. Punjabi is 11.66 % and Sikh is 10.33%. Others castes are mostly same percentage. There is small deference of others Castes. The conclusion is that in

modern time, educative people also believe in Cates System. Mostly Indian Hindu people belief in Caste System.

TABLE- 5 CLASSIFICATION OF ADVERTISEMENTS ON THE BASIS OF PERSONAL FEATURE

Personal Feature		Grooms	%age	Bride	%age	Total	%age
Beauty							
Tribune	Very Beautiful	38	23	45	33.33	83	27.66
TOI		14	9.15	52	35.37	66	22
Tribune	Beautiful/ Handsome	47	28.48	56	41.48	103	34.33
TOI		20	13.07	40	27.21	60	20
Tribune	Good looking	64	38.78	21	15.55	85	28.33
TOI		65	42.48	32	21.76	97	32.33
Tribune	Smart	16	9.69	13	9.62	29	9.66
TOI		54	35.29	23	15.64	77	25.66
Height							
Tribune	Required	135	81.81	117	86.66	252	84
TOI		119	77.77	115	78.23	234	78
Tribune	Not Required	30	18.18	18	13.33	48	16
TOI		34	22.22	32	21.76	66	22
colour Complexion							
Tribune	Required	65	39.39	125	92.59	190	63.33
TOI		127	83.065	140	95.23	267	89
Tribune	Not Required	100	60.60	10	8	110	36.66
TOI		26	16.99	07	4.76	33	11

In this table there is description of personal feature. Table show Beauty, height, and colour Complex. Beauty is important outer feature for human being. Which includes psychological factors such as personality, grace, charisma. Now day's beauty is necessary for Bride or Groom. But Bride beauty is necessary rather than Groom. Height is also a necessary for Bride or Groom. Mostly long height preferred by both. In colour complexion mostly fair colour preferred by Groom or Bride. The table shows that in the tribune newspaper demand of beautiful and handsome Brides and Grooms are 34%.

While very beautiful and good looking is less num. Height is required for Brides and Grooms 84% so we can say that height is required for perfect match or personality. Colour Complexion is required 63.33%. but colour complexion is required for beautiful Brides rather than Grooms. In the times of India newspaper demand of beautiful and handsome Brides and Grooms are 20%. While very beautiful is 22% and good looking is 32.33%. Height is required for Brides and Grooms 78%. Because height is required for perfect match or personality. Colour Complexion is required 89%.

TABLE- 6 CLASSIFICATION OF ADVERTISEMENTS ON THE BASIS OF AGE GROUP

Age Group		Grooms	%	Bride	%	Total	%
Tribune	25-30	42	25.45	58	42.96	100	33.33
TOI		68	44.44	77	52.38	145	48.33
Tribune	30-35	69	41.81	49	36.29	118	39.33
TOI		48	31.37	38	25.85	86	28.66
Tribune	35-40	38	23	21	15.55	59	19.66
TOI		21	13.72	18	12.24	39	13
Tribune	40-45	12	7.27	05	3.70	17	5.66
TOI		13	8.49	12	8.16	25	8.33
Tribune	Above-45	04	2.42	02	1.48	06	02
TOI		03	1.96	02	1.36	05	1.66

In this table there is description of Age Group. In India the legal age to get married for girls is minimum 18 years where as for the boys its 21 years, but the above table show that between this age group not ever a single advertisement has been given it is because the people are more educated these days as they give priority to their carrier and getting settle down first rather then getting marriage at early age. The maximum number of advertisements who opt for matrimonial advertisements is within 25 to 30 years age group in the tribune which are almost 33.33 % and 30 to 35 year age group 39.33 %. And 25 to 30 years age group In the times of India which are almost 48.33 % and 30 to 35 year age group are 28.66 %. On the other hand above 45 years of age, person does not advertise in newspaper for matrimonial purpose.

CONCLUSION

The research show that the self image of men and women in the marital search process. The data of the present study were obtained from two daily English Newspapers. The Tribune and The Times of India. Matrimonial Advertisements carefully analysis and 600 Advertisements chosen by Researcher 300 from each Newspaper. Advertisements chosen on the basis of Random Sampling.

It analysis that both Newspaper gives Matrimonial Advertisements but they gives Matrimonial Advertisements in different ways. Advertisements shows on the basis of Caste, Educational Qualification, Age-group, etc. The study shows that the Matrimonial Advertisements published in Newspapers are a valuable index of social change. Matrimonial Advertisements show that the requisite merits of both bride or groom have undergone a change. Today prospective bridegrooms prefer well educated life pattern than conventional 'homely' housewife;- a significant change indeed. Matrimonial Advertisements are mainly given by professionals. The traditional matchmaker has been replaced by Matrimonial advertisements. Caste is still an important factor although its appeal is no more a universal and unchangeable fact. The average of marriage among educated people has increased. Change in marital age is an important indicator of development. Another factor is observed in this study that is social status of family is still very important. In the end we can say that we can't live our life without life partner. To search better life partner Matrimonial Advertisements is good way.

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THE JAFFNA ECONOMY DURING THE DUTCH PERIOD (1658-1796) - A HISTORICAL PERSPECTIVE

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INTRODUCTION

The entire coastal area of Sri Lanka came under the control of the Dutch in the fifties of the 17th century as what happened under the Portuguese before them. They also ventured to exploit the Sri Lankan economy. They paid more attention to the cinnamon trade from the southern part of Sri Lanka. They were also engaged in exporting pearls and elephants to some foreign countries they were interested the pearl diving and in cultivating agricultural products and pursuing with trade with the northern part of Sri Lanka where majority of the people were Tamils. The levied taxes from the local people. The aimed at exploiting the Jaffna economy. This led not only to the exploitation of the Jaffna economy, but to the entire country.

THE DUTCH RELATIONSHIP WITH SRI LANKA

The renaissance which emerged in Europe caused multiple changes in these countries in the 15th century. With the patronage of the kings and rulers of these countries the explorers were commissioned to explore new countries to expand their trade and to control their region. Portugal, Spain, France and Britain were engaged in these activities. As a result of this, the Asian, the African, the Australian and the American countries were colonized. The colonial ruler established their rule and authority in the countries that were vanquished. They exploited those countries to enrich and enhance the economy of their Motherland. They took the raw materials to their native countries and converted them into finished products. These finished products were sold in the same old countries from where they got the raw materials. Europeans ruled Sri Lanka for over three centuries. The Portuguese the Dutch and the British demarcated Sri Lanka into districts and provinces to facilitate administration. They did not hesitate to follow the policy of divide and rule wherever necessary.

The Dutch rulers defeated the Portuguese and took over the coastal areas of Sri Lanka in 1658. They courted relationship with the King of Kandy 1602. The Kandyan King Rajasinghe II sought the help of the Dutch to evict the Portuguese from Sri Lanka.¹ Both the Europeans had stronger naval forces than those of King Rajasinghe II.² At this stage both parties came to an agreement with each other. But unfortunately in a few years time problem and dissension between them

cropped up between the two parties on the grounds of fragmentation and division of the captured places.

At about the same time the coastal areas were captured by the Dutch in consequence of the conflict and warring attitudes and factions between both parties. The Dutch captured Colombo from the Portuguese in 1656. Mannar and Jaffna were captured in 1658 under the captainship of Van Goans. Finally, they gained power over the whole of the coastal areas³. There was a valid reason for the Dutch to move towards the North. It was to trade on pearls which were available in abundance in Mannar and to export elephants from Jaffna and Vanni.

The Jaffna Kingdom had a long historical and cultural heritage like the other kingdoms that existed in the medieval period in Sri Lanka. The Jaffna Kingdom which comprised the Northern part of Sri Lanka embraced small islands and the places from Mannar to Mullaitivu⁴. Most of the people of this Kingdom were Tamils and it reached the pinnacle of success and prosperity during the reign of Ariyachakkaravarthi dynasty. The Jaffna Kingdom played a significant role in the field of economic development of the country⁵. After the Jaffna region was captured by the Portuguese its economy, politics and cultural affairs were badly affected. During the Dutch period also the Jaffna situation was the same as during the Portuguese period.

The main reason for the Europeans to conquer Sri Lanka was trading on spices which were planted and nurtured in Sri Lanka. The cinnamon attracted most the Portuguese and the Dutch. The cinnamon trading activities were restricted within the parameters of Kotte and the Kandyan Kingdom. But as far as the Jaffna Kingdom is concerned the trading activities of the Dutch was quite different⁶. They tried to avoid confrontation between any other part and among themselves. So they were able to reduce their expenditure on warring activities. They try to capture lands and enriched their mother land. To achieve their selfish ends they adopted suitable means in every part of the country they brought under their control.

The main purpose of the European in capturing the Eastern countries was to establish commercial and economic activities. Through this they earned as much as possible. To reach this target they found a way. They declared themselves that they only had the monopoly in doing such business. Because of this act anybody except them could not engage in commercial activities⁷.

The Dutch got more tax from the products which were produced in the Tamil areas. To get more profit they furthermore renewed the local levy with the help of the local authorities and levied taxes for different kinds of products⁸. In this case land management was the main aspect in the Dutch economic policy. In the 18th century this was the main aspect of the Government policy and it was also a problem for them continuously. "Tombo" or Land registration chart showed the population and the details of the land⁹. In this regard the lands which belonged to people and their location were registered separately. Through this activity the Dutch were able to estimate the property of the company. It also indicated the number of people living in a particular area and the services they rendered to the company, their maintenance charges, the tax which was paid for their houses, garden and paddy fields, the barren lands and the amount of money they had to pay¹⁰. Through this we can learn one thing that is, the concern and interest the Dutch had to increase their profit in Jaffna. In 1674, when the land registration (Tombo) system was started first there were some protests shown in some villages¹¹. But in 1697, land registration system (Tombo) was successfully implemented. It was renewed once in 15 years and changes were made if necessary when ordinary people bought the land that belonged to the Dutch

company. The land lords had the sole rights to do whatever they liked in their land. The Dutch followed this policy while settling lands. The value and the price of the land increased in the course of time because most of the people wished to buy lands¹².

Many people went to Vanni areas to do agricultural pursuits with their cattle and when their activities were over they came back to Jaffna. On their way they had to pay some tax at the elephant pass and at some other important places. Through this the Dutch earned more profit. They also introduced a new tax named "Pahir". After harvesting farmers had to pay 10% of the profit to the Dutch authorities as tax¹³. During their rule the Dutch government got tax from everybody named "Thalai vari". There was no partiality between rich and the poor. To get the total number of population they wrote deeds particularly. During the Jaffna King's period there was a tax named "Athikara vari" that everybody had to pay. But during the Dutch period only people belonging to a certain caste had to pay this¹⁴.

Moreover the occupation tax (Uttiyokappanam) was charged from everybody. Those who were not able to serve the government had to pay fine. Many officials were appointed for collecting taxes. They were paid for their service. The Dutch government collected fairly good income by the taxes levied.

During this period the economy of the Jaffna people fully depended on agriculture. There were no tanks or river to irrigate. They only relied on rainfall. They were engaged in agricultural pursuits where the water available. In spite of the handicaps there was progress in agriculture¹⁵. The only reason adduced for this was that successful venture was the hard work and work experience and know how they had gained. Particularly paddy lands of the people were better maintained and were more profitable than other pieces of lands. They cultivated paddy in their lands once a year. They continuously cultivated the same kind of rice in their fields. They cultivated ginger, green gram, gram and black gram during the dry seasons. The Jaffna people had learnt alternate and rotational crop methods and they manured the lands accordingly. Generally they utilized the cow dung and other left over of the animals as compost. Not only this the Jaffna people had a long tradition to dig pits and but leaves and other materials to decay. After they were partly decayed they were used manure. Professor S. Pathmanathan point out that this method of producing manure was never adopted by other communities in Sri Lanka¹⁶. There were enough cultivable lands in "Mathoddam" and in the Vanni region. But the people who were engaged in agricultural activities did not enjoy much profit as the crops were very badly damaged by animals. The Dutch documents state that the cotton produced in Vanni were taken to Jaffna for sale¹⁷.

There were not enough food for the people who lived in the Jaffna kingdom. So rice and other food items were imported from North India to the Jaffna Kingdom. The vegetable yams, bananas, Jak, arecanut and beetle were cultivated in places with red soil. The wells were very deep in this area. The water was drawn from the wells with the help a lever (Thula-sweepwell) of palmyrah. This method of drawing water was firstly introduced in Jaffna by the people who came from Tamil Nadu and settled down in Jaffna. In garden plots vegetables and minor crops were cultivated and they also were sold in markets. The deeds executed in the 17th century affirm the fact that there were markets at Pandatharippu, Chankanai, Chunnakam and Kodikamam¹⁸.

In 1746, the Governor Van Gollennesse mentioned in his book of Memoir of Memories that the Thane (The authority in charge of the rule of small areas) captures some villages and the paddy fields in the villages¹⁹. The Dutch contributed their might for the agricultural activities in Jaffna.

Prior to this, the Jaffna people had to spend a lot of money in the importation of rice and tobacco. To change this situation Dutch wished to improve the economy policy in Sri Lanka.

Van Gollennesse further blamed that the reason for this situation was the inefficient administration of the local authorities and the laziness of the Jaffnese²⁰. In order to increase the paddy cultivation Jaffna, cows and bulls were imported from south India. Weavers and dyers from Colamandalam were brought to Jaffna to promote the textile industry²¹.

The Dutch renovated the ruined irrigation systems in Jaffna. They made small ponds all over the Jaffna peninsula. As a result of it the paddy cultivation in Jaffna increased fourfold. In the early period paddy was imported to Jaffna. But late the Dutch tried to restrict the import and laid down a ruling that no rice should be sent to Jaffna. Once this restriction was brought in the paddy imported was sent to Colombo and Galle²². Another order was imposed that local farmers should work in the paddy fields belonging to the Dutch. The farmers were given salary for their service in the fields. Rice was given instead the payment made for their service. The people who didn't want to engage in agricultural activities had to work in the state fields on daily basis as coolies(Labourer).

They reclaimed the land from sea and were engaged in agricultural pursuits. An order was issued to construct a bund across the Vadamaradchi lagoon to avoid the intrusion of sea water²³. The Dutch encouraged the people in Vanni to grow cotton. Their enthusiasm and persuasion was more impressive than the Portuguese. Kailaivanniyan promised that he would give cotton annually to the Dutch. The importance of cotton production was emphasized in Jaffna in the 17th century. The major crop cultivation was started during the Dutch period. They began to cultivate cinnamon on a large scale. The title Karuvaththoddam in Colombo bear testimony to this claim. Also they introduced coffee plantation in Sri Lanka.

The most important service contributed by the Dutch for the agricultural improvement is that they introduced slave colonization. Thousands of slaves were brought from India and they were compelled to work in the fields belonging to the company. The Dutch handled the people very tactfully for cultivation. They followed the Rajakariya model²⁴.

The Dutch exported the palmyrah timber to Kerala and Nagapaddinam. The people who owned palmyrah trees had to give the trees to the government when they were asked to do so. The local people had to cut them and sometimes take them up to the harbour and hand them over to the officials concerned for the number of palmyrah trees felled, the people had to pay tax to the Dutch²⁵. Most of the palmyrah timber were exported through the Pariththithurai presently called Point Pedro harbor²⁶. In certain areas sweet toddy was tapped, collected and palmyrah jaggery was made. This type of industry had lasted up to the dawn of the British rule in Sri Lanka for the functioning of this factory some specialists were brought from Kerala.

The Dutch taught the Jaffna people how to prepare lime dash with the help of Lime Kiln²⁷. The Jaffna people got many benefits from coconut trees. The owners of coconut estates had to give coconut leaves for the elephants and for other uses to the Dutch.

The Dutch paid more attention to trading activities in Sri Lanka. Cinnamon pepper cardamom areca nut elephants and gems were the major things that they traded. Most important business was exporting elephants to other countries. This particular business had been continuing since the Aariyachakaravarthi period in Jaffna. Records indicate that during the Dutch period exporting elephants was a very profitable business²⁸. The elephants were brought from southern

part of Sri Lanka and from Vanni area and were exported to South India through Mannar and Jaffna. The elephants which were trapped and caught in the South of Sri Lanka were brought on foot to Jaffna along the sea coast. The long narrow road was used to bring the elephants from Vanni to Jaffna. The particular point they passed through is still called “Anai Iravu” (Elephant Pass) Elephants were used for several purposes in South India and Bengal.

The Dutch used the elephants for war purposes and for listing and carrying heavy weights. Most of the Bengal traders brought rice here during the Dutch period. The elephants peppers and arecanuts were exported to Bengal. The Dutch bought the rice at a low price from the Bengal traders and sold them to local traders at a high price. Arecanuts were brought from Katpiddy and Trincomalee. They were brought through the Vanni area to Jaffna and sold there. Kays harbour was an ideal one to export elephants²⁹. The South Indian traders who came by ships bought the elephants on auction.

The Dutch got the elephants from the hunters from the Vanni area. They exchanged the elephants for lands . The Dutch got the elephants in place of tax from the Vanni people. They got elephant not only from Vanni but also from Trincomalee and Batticaloa. The Portuguese started the elephants tax system . During the Portuguese period the green fields became dry barren and deserted. They gave up the irrigation facilities also. A number of elephants intruding the villages increased day by day. Then the Dutch trapped the elephants and kept them at “Annai Panthy” and sold them to Indians at the AnaiKoddai market³⁰. At the same time lot of elephants were sold at Mannar.

Tobacco also occupied an important place in the development of the economy in Jaffna during the Dutch period. In tobacco production Jaffna occupied the first place and Mannar and Vanni area occupied the next place. They were cultivated in private lands. Tobacco production existed during the Portuguese period but it was in full swing and became a famous export produce during the Dutch period. The Portuguese promulgated a special law in tobacco sale in 1635³¹. The Jaffna tobacco was the best quality item during that period. So the Dutch government gave all the impetus to its production. They increased the import tax for tobacco so that more and better quality tobacco could be produced locally. According to the report available, during the 18th century there was a substantial export of tobacco to South India³². A lot of tobacco was exported to ‘Thiruvankoor’. There was a good demand for Jaffna tobacco in South Malabar. So traders from Thiruvankoor came to Jaffna by ships to purchase tobacco every year. Some of the traders paid advance payment to the Jaffna tobacco growers and encouraged them to increase the products³³. So traders from both ends had a flourishing and cordial business relationship.

In accordance with the Schreuder report we have every proof and evidence testifying the fact that broker were also engaged in the tobacco business³⁴. Brokers got 10% brokerage fees from the Jaffna farmers. In the 18th century the money value of the Jaffna lands shot up because of the tobacco cultivation. Tobacco was exported to Iris from Jaffna. The Malabar tobacco exports was in progress even after the independence. The tobacco cultivation was given all the encouragement even during the British period. The Dutch displayed more enthusiasm in the export of elephants more than in the export of tobacco. The Dutch announced higher tax rate from tobacco cultivation. The Jaffna people are compared to the Dutch and Vice Versa. They earned more in the export of elephants than in the export of tobacco. The Dutch declared higher tax rate from the lands in which tobacco was cultivated. 20% tax was levied from tobacco export. This enhanced their income from tobacco trade³⁵.

Weaving was very popular during this period. Labourers who came from South India worked in the weaving industry. People who lived in Jaffna (The Jaffnese) mistook weaving to be a menial job. Labourers who came from India had the option to follow any religion to their liking. The high caste people from here were requested to join the weaving industry. The Point Pedro harbour was noted for importing and exporting cotton. Cotton thread was imported from India and given to the weavers in Sri Lanka. But this fulfilled only a part of their demands. The Dutch supported weaving in Jaffna. The production were exported to other countries. 30% tax was levied on the export of clothes³⁶.

Dyeing clothes was also a remarkable industry in Jaffna during the Dutch period. It was a profitable job. Plants and roots that were used for dyeing were available in Jaffna, Mannar, Karaitivu and Batticaloa. Dyeing was added (Introduced) to palmyrah Olas (leaves) and that too became cottage industry³⁷. This industry was launched at Nallur and Nayanmarkaddu. This industry was fostered and developed generation after generation colour dyeing roots were sometimes exported from Madurai to the Jaffna red colouring factory³⁸. Reports vouchsafing this claim are still available. Jaffna colour dyeing was much better than the imported one. Taking the advantage of it, the Dutch imported textiles from India and dyed them in Jaffna and then exported them to other countries. Apart from red hue, green and blue colour dyes were also prepared in Jaffna. Before the arrival of the Dutch local people produced the dye with the help of mortar and pestle. It was powdered. But the Dutch introduced the industry which was drawn by two oxen and metal vessel. This helped to reduce the cost of production and increase the profits³⁹.

Diving for pearls was also very profitable during the Dutch period. Pearls also were the profitable items in the international market during that period. Kings from Jaffna earned a lot from Mannar. During the 14th century Arya Kings had the monopoly of it. Then the Dutch got profit from pearls dived not only from Mannar but also from Kuthiraimlai⁴⁰. People came by boats and canoes and stayed there for diving. People specially from Mannar, Jaffna, Katpitty, Thuthukudi and Eastern coastal areas were engaged in diving. Wealthy traders from India and Arab countries came to Mannar and purchased the pearls. In the meantime people who were engaged in diving paid the tax

Pottery industry also was very famous during the Dutch period. The Dutch Company cared a lot for the salt industry also. Gunpowder was produced in Jaffna, Trincomalee and Batticaloa. Coral reef were taken from the Jaffna coastal area by the Dutch. They got lime from them. The Dutch exported the coral to Nagapattinam also. They used the coral reef to build forts and buildings.

CONCLUSION

The Dutch exploited Jaffna and the people of Jaffna in every way possible. They followed the very strict law in taxation. As a result everyone had to pay the tax during their rule. Despite all these the economic policies of the Dutch developed the economy of Jaffna and Sri Lanka.

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RADIO AND SOCIETY: WOMEN'S RADIO LISTENING IN RURAL AREAS OF MANIPUR

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ABSTRACT

Due to poor communication infrastructure, many villages in Manipur continue to rely on word of mouth or the radio for the majority of their news. Various problems including insurgency, counter insurgency operations, ethnic tension, lawlessness, kidnapping for ransom etc. afflict the civilian population in the state. Besides, villages in the state are often isolated and disconnected from the resources and information that flow into the capital city of Imphal. Nevertheless, understanding women's radio access and listening, particularly in rural areas of Manipur is an important step in understanding the impact and effectiveness of the All India Radio Imphal. The study was conducted in Thoubal district of Manipur and focuses on understanding women's radio use in the Meitei Pangal settlement of Thoubal Moijing Leingoijin. The study, which used a quantitative survey of female heads of households, concludes that there exist significant gaps between the needs of the rural Meitei Pangal women and what the AIR Imphal delivered. Besides, cultural barriers, lack of relevance of radio programming and treating the radio set as part of the man's world are some of the major factors behind the low listening pattern of Meitei Pangal women in rural areas of Manipur.

KEYWORDS: *radio, insurgency, ethnic tension, Meitei Pangal, women.*

INTRODUCTION

The All India Radio aims at strengthening democracy and building an informed citizenry in the country. From various perspective women comprise an important audience for radio programming. This is true for the Meitei Pangal women in rural areas of Manipur. However, there is little radio reception research on Meitei Pangal community and the AIR Imphal has little reliable information to inform their programming decisions in regard to this community. There has been a general assumption that almost all the Meitei Pangal households in Manipur own radio sets and the community has a radio culture. This study raises questions on AIR Imphal's

operating with such assumption uncritically. Moreover, Meitei Pangal community in general and the Meitei Pangal women in particular have been a poorly understood demographic. Besides, Islamic regulations like the purdah system restrict the mobility of women in the rural areas thereby restricting their media exposure.

THE PRESENT STUDY

The present study, with an objective to explore various issues, examines Meitei Pangal women's radio reception in rural areas of Manipur. The area of study is Thoubal Moijing Leingoijin, an ethnic Meitei Pangal settlement in Thoubal district of the state. With a population of about 550, the village settlement is about 23 kms from the capital city of Imphal. The inhabitants depend for water on Thoubal river which flows in the middle of Thoubal Moijing village. The settlement has an erratic electricity supply and no healthcare facility. The main economic activities of the villagers are rearing of animals, fishing and farming by men, and weaving by women. The study employed a quantitative survey of 100 female heads of households out of the 120 households in the settlement. Age of the respondents was in the range of 15 to 75 years. 70 of the respondents were illiterate while almost all had received some Madrassa schooling on the Koran. Though on average all the households had enough resource to have food every day, most did not have enough for the luxury of owning television or other media system.

ANALYSIS AND FINDINGS

Out of the total households surveyed, 65 percent owned working radio sets, 7 percent owned sets that worked but were out of batteries, and 4 percent owned broken sets. This was a different reality from the perception that everyone in the settlement owns a radio. Besides poverty and illiteracy there were many reasons for not owning a radio set. Out of the total households surveyed only 12 households owned television sets.

Meitei Pangal women's lives are very hard and filled with continuous physical labour. Waking up early in the morning, they fetch water from the river. Then they cook rice. After feeding the children and other family members they attend to livestock, if they have any. After serving lunch, they sit for weaving cloth. Preparations of supper and cleanup take up the bulk of the night. Despite their engagement in household chores 30 percent of the respondents said they listened to the radio. They said they listened to the AIR Imphal and the Vivid Bharati for news, music and drama. In terms of radio listening preferences, there was perhaps a greater liking for Hindi music than before. They listened to radio for enjoyment and to find out what radio is saying about the world. All the women surveyed said they had difficulty understanding radio broadcasts particularly the news. Some of them complained that the radio use difficult words which only men understand. 20 respondents said they listened to AIR Imphal's Khungangi Thouram and Khonjel Nachom with understanding. They do not understand the classical music and Natsanskritan programmes. When they do not understand they simply did not listen to broadcasts.

All the respondents perceived the radio set to be a tool of the educated and as belonging to the male head of the household. There was often a substantial gap between husbands and wives in terms of literacy skills, age, and range of experience. Where men often left town to work or conduct trade in outside towns or cities, women for the most part only knew the village environment. In 90 percent of the households with working radio sets, only men turned the radio set on and off while in the remaining 10 percent, women were secondary controllers. Children

were usually not allowed to touch the radio dials, and while the radio was tuned to news they were forbidden from making noise. Thus, to some extent, women themselves may have contributed to the positioning of the radio set as part of the male domain. .

63 percent of the women felt that it was not at all important to know about events in other places. They said frustration over not understanding, lack of time or opportunity, and family problems are the main reasons for lack of interest in news. Only 10 percent of them felt that it was important to keep abreast with the happenings in other places. Apart from music, educational and Islamic programming, they wanted broadcast of good news that they could understand while the remaining 27 percent had no opinion. The most common listening time for the women was 7 p.m. at night. According to the respondents listening times are synonymous with dinner times. 20 women also said that the radio was on for lunch around 9-11 a.m. in the morning. Five women said listening time is when their husbands switch on the radio.

Almost all of them were unable to give information on radio reception patterns in the household. The radio set was not an integral part of the women's lives. However, women were responsible for the storage and safety of the radio set as they were more generally for all domestic goods, but otherwise had a limited relationship with the radio. They thought that owing to illiteracy they are unable to use the radio set. Out of the respondents, 10 educated women agreed that the radio set has importance in the households. Some of them felt that people who had radio sets were more knowledgeable than those who did not.

90 percent of the respondents said that they seldom heard of programming for Muslims. When asked what they would like to listen to, the respondents mentioned radio programmes that had lots of music, was funny, understandable, and had stories. The respondents wanted radio programming to help them learn something about raising children. They also wanted the radio to create awareness about early marriage of girls, woman's rights, Islamic culture, healthcare, stories, recreation, and laughter. Political news and news of the world was not immediately relevant to Meitei Pangal women. They felt that their community could benefit from learning the importance of adult literacy programs.

CONCLUSION

This study is limited in scope to Thoubal Moijing Leingoijin, a Meitei Pangal settlement of 550, in Thoubal district of Manipur. In many ways, it raises more questions than it answers. However, its findings do strongly suggest that current radio programming of the All India Radio Imphal is not as effective as it could be in reaching Meitei Pangal women in rural areas of Manipur. The efforts of the radio station have been positive from many standpoints. However, it has also shown an unfortunate lack of accountability to its audience in some respects. It is very important that the All India Radio Imphal invest more time into feedback mechanisms and audience reception studies. Based on this investigation, it seems reasonable to suggest that significant numbers of rural Meitei Pangal women are cut off from the discourses and engagements of their society. The women respondents could identify issues like women's rights, Islam, women's health and family counselling as relevant to their lives. However, the All India Radio Imphal will have to review the programme packaging and timing of broadcast in order to engage and serve rural Meitei Pangal women more effectively.

RECOMMENDATIONS

In the light of the above findings some recommendations can be made to improve the AIR Imphal's accessibility for rural Meitei Pangal women. Spoken Manipuri language is very different from the formal and very literary Manipuri used in AIR Imphal broadcasts. This alienates a substantial segment of the Meitei Pangal population including the women. An immediate and easy way to encourage rural Meitei Pangal women's radio listening is to use simple and everyday words. The news stories are often on painful events rather than on joy. Painful subjects should not be avoided, but positive achievements and hope should also be given appropriate airtime.

For women to have access to radio programming and feel greater ownership of the radio set, it would be advisable to distribute radio sets for women in the rural areas making it theirs in name. This may encourage women to control the radio set more than they do at present. Factual information on women's health and rights are crucial for women empowerment. Simple, easy to digest, and inclusive messages could be aired around 7-9 p.m. It seems reasonable to suggest that there may be opportunities for creating a strong future listening base among Meitei Pangal women by targeting programming at young girls.

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DISTRIBUTION OF POPULATION IN HIMACHAL PRADESH

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ABSTRACT

The Study of population distribution is basic factor to understand the nature of a region and it shows the human adoption to his natural environment. In present study an attempt has been made to analyze the distribution of population in Himachal Pradesh from 1981-2011. The district constitutes the basic unit of observation. The base of present study is secondary data collected from the Directorate of Census Operations, Shimla for two reference periods i.e. 1981 and 2011. The percentage distribution has been used to show the overall distribution of population while, Location Quotient and Concentration Index has been calculated to know about the degree of concentration of population in rural and urban areas. Himachal Pradesh is among the one of less populous states of India and share only 0.57% of country population (As per 2011). The study shows that the distribution of population in Himachal Pradesh is highly uneven. The three districts namely Kangra, Mandi and Shimla together share 26.62 per cent area of state but supports cumulatively 48.42 per cent population of the states. On other side, it has been observed that the tribal districts namely Lahual-Spiti and Kinnaur constitutes 36.36 per cent areas of state but supports merely 1.69 per cent state's population. By comparison, in relation to nature of residence in rural and urban areas, majority of population i.e. 89.97 per cent of study area residing in rural areas and merely 10.03 per cent in urban areas. However, there has been remarkable variations in distribution of population with in rural and urban areas. The results of both Location Quotient and concentration index shows that higher concentration of rural population was observed in Kangra district followed by Mandi district, while the sparse concentration of rural population has been recorded in Shimla followed by Solan district. On contrary, the higher concentration of urban population was recorded in Shimla and Solan district of the study area whereas, Bilaspur, Hamirpur, Chamba, Kullu and Una district have

lower concentration of urban population. Notably, the distribution of population shows that a contagious belt of districts extends from northwest to southeast direction in middle and southern parts of Himachal Pradesh is highly populated as compare to northern and north eastern parts of state.

KEYWORDS: *Distribution of Population, Rural and Urban areas, Location Quotient, Concentration Index, Himachal Pradesh.*

INTRODUCTION

The Multilingual Demographic Dictionary compiled by United Nations explains population distribution as each person that lies in a given area of territory. The study of the geographic or spatial distribution of population deals with the way in which they are distributed over the territory” (UN, 1958). The population distribution is governed by physical (i.e. soil, topography and climate), demographic, socio-economic conditions and historical background of a region. Thompson (1932) observed that throughout the greater part of human history the abundance of fertile soil has been the important factors in determine the distribution of people. On the other hand, dry lands and mountains have always had sparse population. In other words, the population size determine the nature and pattern of human development while the distribution of population shows the varying nature of the level of human adaptation of land and other natural resources (Singh and Rana, 1977). The influence of physical factors depends on the way of life of the people (Zachariach and Ambannavar, 1967). The more developed is the society the less is the influence of physical factor in the distribution and vice versa (Singh, 1985). Thus the distribution pattern of population is the result of all geographical factors operating in a region. Since the population distribution is dynamic process which is ever changing and cause and effect vary in time and space (Clarke, 1972). Hence, the study of population distribution is necessarily to know the level or degree of population concentration in particular region or geographical area. The importance of studying population distribution by geographic areas becomes evident when it is realized that small heavily populated areas exist near virtually uninhabited or sparsely inhabited areas. These pattern are not static but undergo changes in response to several factors. The task of describing pattern of population distribution and of seeking explanation for particular patterns and changes in these patterns is undertaken by demographers, geographers, human ecologist and location economists.

Notably, Geographical distribution of population is mainly the distribution of family and households which would ultimately mean the distribution of human dwelling and the settlements. In geographical studies, dot method is quite popular to show the distribution of population. The dot method implies the exact placing of population on the map and it is difficult to prepare such type of distribution map unless the map is on a very large scale where dots can be placed on settlement size. A small scale map is unable to depict the individual settlement site through the dots. On the other hand, if one reduces the large scale map to a small scale map the dots begin to overlap and such a map serves no purpose. Instead of it, dot maps have some limitations and it is not possible to show rural and urban population distribution at the same time. Although, the Stilgenbauer’s method and Sten de Geer’s method have tried to solve the problem but there are dots for rural and circle for urban population.

Therefore, apart from dot method, choropleth method, isopleth method and several other means of describing the spatial distribution of population have been developed by geographers,

demographers, socialist and statisticians. Among different methods percentage distribution, rank size rule, median point, mean point, population potential, concentration index and location quotient are the main methods to show the population distribution (Tiwari and Tiwari, 2002).

In present study an attempt has been made to answers the following questions relating to population distribution in Himachal Pradesh. How the population is distributed over the study area? What is the degree of concentration of population in rural and urban areas?

OBJECTIVES OF THE STUDY

The present study investigates the following two fold objectives:

- a) To analyze the district-wise distribution of population in study area from 1981-2011.
- b) To study the degree of concentration of population in rural and urban areas of Himachal Pradesh.

DATA BASE

The present study utilized secondary data. The district-wise data pertaining to total, rural and urban population for two reference periods i.e. 1981 and 2011 have been collected from the Directorate of Census Operations Shimla.

METHODS OF STUDY

In present study, the following methods have been used:

PERCENTAGE DISTRIBUTION OF POPULATION

One measure of population distribution is its percentage in a particular area or district in relation to the population of a larger area or state in which that particular area is included. The percentage distribution is a method to know about the share of particular region or area to its total area.

$$\text{Percentage Distribution of Population} = \frac{\text{Total Population of District}}{\text{Total Population of the State}} \times 100$$

LOCATION QUOTIENT

Location quotient measures the degree to which a specific region has more or less than its share. A location quotient of 1.0 means that an area has neither more nor less of the area's population than its overall volume of population. A quotient over 1.0 indicates a high concentration in that area, relative to the whole state. A location quotient less than 1.0 specify that the population concentration is less in number in that area in general (Alexander, 1977). Location Quotient reveals the share of population in relation to its total population and expressed in form of high, low and balanced.

$$\text{Location Quotient} = \frac{\text{Total rural or urban population of district} / \text{Total Population of the district}}{\text{Total Rural/Urban population of State} / \text{Total population of State}}$$

CONCENTRATION INDEX

The index of concentration is a measure of the degree to which an activity or distribution is concentrated regionally (Chandna, 1986). The index reveals the share in relation to its average.

$$\text{Concentration Index} = \frac{\text{Actual Population of the District}}{\text{Average Population of a District}}$$

On 25 January, 1971 Himachal Pradesh got the full-fledged status as a State, at that time there were 10 districts. In 1972, two more districts were added in state by trifurcating Kangra District. In 1981, the Census was conducted for whole 12 districts of the State. For better comparison, in present study the 1981 Census has been used as a base year.

STUDY AREA: HIMACHAL PRADESH

Himachal Pradesh is a hilly and mountainous state with an area of 55,673 sq km which is 1.69% of total area of India and has 0.57 % of the total population (Census 2011). Geographically, Himachal Pradesh is located between $30^{\circ} 22' 44''$ N to $33^{\circ} 12' 44''$ N latitude and $75^{\circ} 45' 44''$ E to $79^{\circ} 04' 20''$ E longitude.

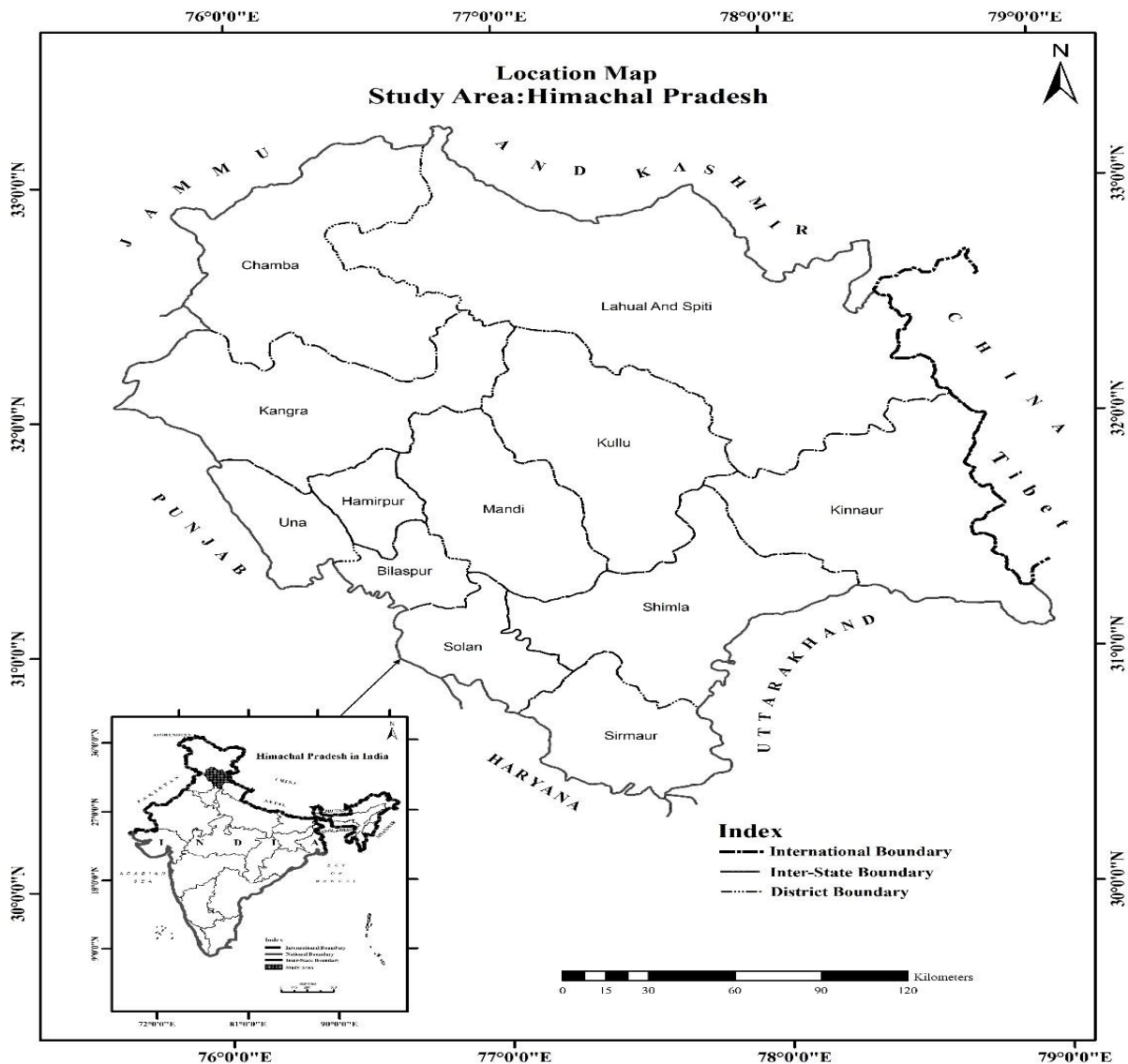


FIG: 1

Presently the study are comprises of 12 districts namely Bilaspur, Chamba, Hamirpur, Kangra, Kinnaur, Kullu, Mandi, Lahaul-Spiti, Shimla, Sirmaur, Solan and Una (Fig. 1). The mainstay of the people of the Himachal Pradesh is agriculture on which 67.71% of the population depends for livelihood.

RESULTS AND DISCUSSION

DISTRIBUTION OF POPULATION IN HIMACHAL PRADESH, 1981-2011

Himachal Pradesh is one of less populous states in India and as per 2011 Census, it share was just 0.57 per cent of India's total population.

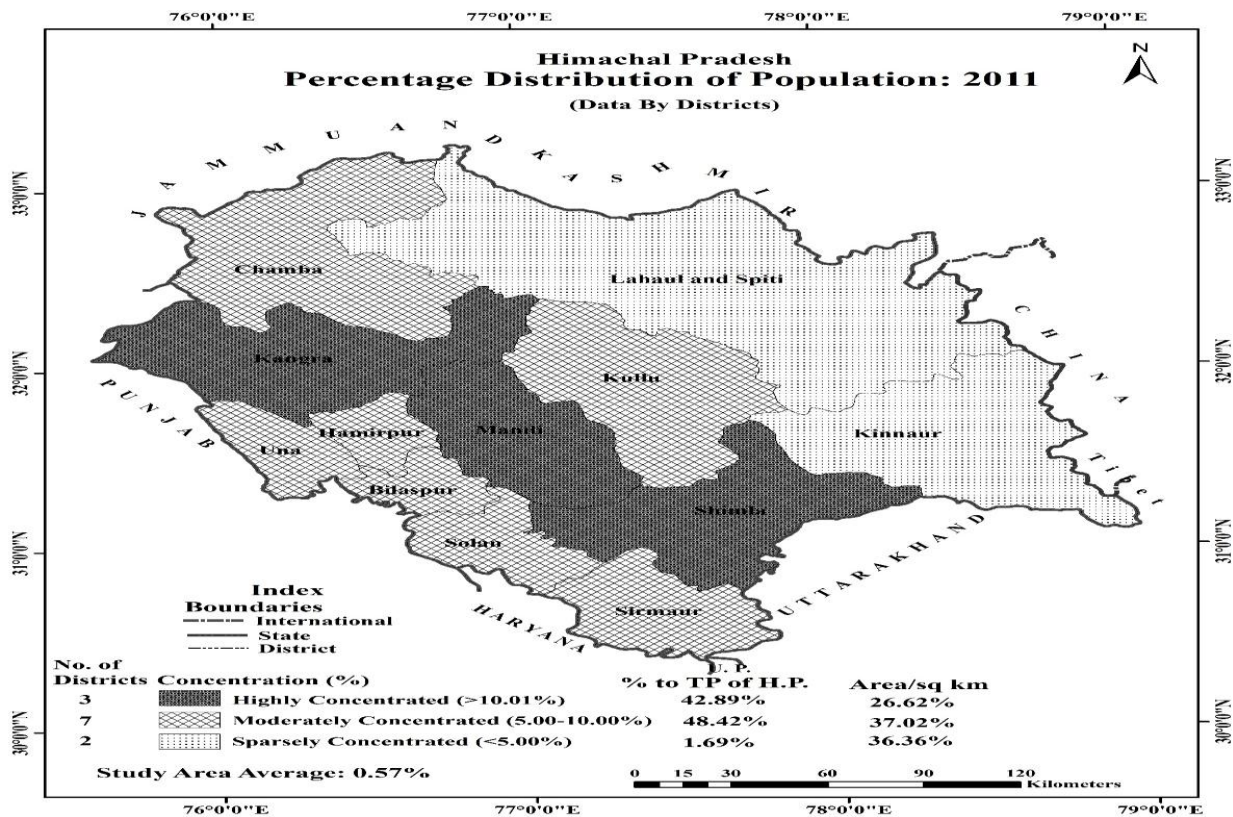


FIG: 2

Table 2 shows that in 1981, the total population of state was 42.80 lakh while in 2011 it has been recorded 68.64 lakh persons. During last 30 years 25.84 lakh persons added in state population. The study reveals that there has been regular addition in the absolute population of state during study period i.e. 1981-2011. Fig. 2 shows the percentage distribution of population in Himachal Pradesh. It is evident from the fig 2 that the spatial distribution of population in study area is highly uneven. Notably, three districts namely Kangra, Mandi and Shimla together share 26.62 per cent areas of the state but supports 48.42 per cent of total population. On other side, it has been observed that the tribal districts Lahaul-Spiti and Kinnaur constitute more than one-third (36.36 per cent) areas of state but supports merely 1.69 per cent state's population. The remaining seven districts viz. Hamirpur, Bilaspur, Solan, Una, Chamba, Kullu and Sirmaur together have 49.82 per cent of state population (Fig. 2).

DISTRIBUTION BY RESIDENCE IN RURAL AND URBAN AREAS: HIMACHAL PRADESH

Table 1 shows the distribution of population by residence from 1981 to 2011. It is evident from the table 1 that there has been remarkable variations in distribution of population in rural-urban areas of state. As per 2011 Census, 89.97 per cent of state total population residing in rural areas while, in 1981, it was 2.42 per cent higher (92.39 per cent). By comparison, instead of 2.42 per cent increase during the study period, the share of urban population to total population is still very low and with 10.03 per cent population in urban areas the state is continuous with the status of least urbanized state in India.

DISTRIBUTION OF POPULATION IN RURAL AREAS OF HIMACHAL PRADESH, 1981-2011

Table 1 shows the district-wise value of location quotient. The location quotient has been used in order to measure the degree to which a district has more or less population than its share to total population. In 1981, out of total 12 districts, higher concentration of rural population was observed in Kangra, Bilaspur Hamirpur because the location quotient is higher than 1. In Chamba, Kullu, Mandi, Sirmaur and Una district the distribution of population was more or less balanced as location quotient is 1. Notably, in Shimla and Solan districts the rural population was much dispersed as the location quotient is less than 1. By comparison, in 2011, a little bit change has been observed in distribution of rural population. The Kangra, Bilaspur, and Hamirpur districts continue with higher concentration of population in rural population.

TABLE: 1DISTRICT-WISE VALUE OF LOCATION QUOTIENT FOR RURAL AND URBAN POPULATION OF HIMACHAL PRADESH, 1981 & 2011

Districts	Year	Total	Rural	Urban	% of Rural Population to Total Population	% of Urban Population to Total Population	L.Q. for Rural Population	L.Q. for Urban Population
Bilaspur	1981	247368	235784	11584	95.32	4.68	1.03	0.61
	2011	381956	356827	25129	93.42	6.58	1.04	0.66
Chamba	1981	311147	289853	21294	93.16	6.84	1.01	0.90
	2011	519080	482972	36108	93.04	6.96	1.03	0.69
Hamirpur	1981	317751	301915	15836	95.02	4.98	1.03	0.65
	2011	454768	423338	31430	93.09	6.91	1.03	0.69
Kangra	1981	990758	941820	48938	95.06	4.94	1.03	0.65
	2011	1510075	1423794	86281	94.29	5.71	1.05	0.57

Kinnaur*	198 1	5954 7	5954 7	-	100.00	0.00	1.08	-
	201 1	8412 1	8412 1	-	100.00	0.00	1.11	-
Kullu	198 1	2387 34	2218 10	1692 4	92.91	7.09	1.01	0.93
	201 1	4379 03	3965 12	4139 1	90.55	9.45	1.01	0.94
Lahul & Spiti**	198 1	3210 0	3210 0	-	100.00	0.00	1.08	-
	201 1	3156 4	3156 4	-	100.00	0.00	1.11	-
Mandi	198 1	6448 27	5975 70	4725 7	92.67	7.33	1.00	0.96
	201 1	9997 77	9371 40	6263 7	93.73	6.27	1.04	0.62
Shimla	198 1	5109 32	4307 55	8017 7	84.31	15.69	0.91	2.06
	201 1	8140 10	6126 59	2013 51	75.26	24.74	0.84	2.47
Sirmaur	198 1	3069 52	2801 20	2683 2	91.26	8.74	0.99	1.15
	201 1	5298 55	4726 90	5716 5	89.21	10.79	0.99	1.08
Solan	198 1	3032 80	2706 57	3262 3	89.24	10.76	0.97	1.41
	201 1	5803 20	4781 73	1021 47	82.40	17.60	0.92	1.75
Una	198 1	3174 22	2929 16	2450 6	92.28	7.72	1.00	1.01
	201 1	5211 73	4762 60	4491 3	91.38	8.62	1.02	0.86
HIMACHAL PRADESH	198 1	4280 818	3954 847	3259 71	92.39	7.61	1.00	1.00
	201 1	6864 602	6176 050	6885 52	89.97	10.03		

* & ** Kinnaur and Lahul-Spiti districts of the study area are totally rural and there are no urban population in these two districts.

Source: Computed by Authors from Census of India, 1981, 1991, 2001 & 2011 data.

In Mandi district, the concentration of population changed from balanced to highly concentrate as shown by location quotient. The balanced concentration of rural population has been founded in Kullu, Una, Sirmaur and Chamba districts. Notably, Shimla and Solan continue with low concentration of population in rural areas (Table 1).

DISTRIBUTION OF POPULATION IN URBAN AREAS OF HIMACHAL PRADESH, 1981-2011

Himachal Pradesh is least urbanized state of India and as per 2011 Census 10.03 per cent of total population residing in urban areas. Table 2 shows that in 1981, the higher concentration of urban population was observed in Shimla district followed by Solan and Sirmaur districts. The lowest concentration of urban population was observed in Bilaspur, Hamirpur, Kangra, Chamba, Kullu and Mandi district. Notably, Una districts has balanced distribution of urban population because location quotient is 1.

TABLE: 2 DISTRICT-WISE CONCENTRATION INDEX FOR TOTAL, RURAL AND URBAN POPULATION OF HIMACHAL PRADESH, 1981&2011

Districts	Year	Concentration Index for Total Population	Concentration Index for Rural Population	Concentration Index for Urban Population
Bilaspur	1981	0.69	0.72	0.43
	2011	0.67	0.69	0.44
Chamba	1981	0.87	0.88	0.78
	2011	0.91	0.94	0.63
Hamirpur	1981	0.89	0.92	0.58
	2011	0.79	0.82	0.55
Kangra	1981	2.78	2.86	1.80
	2011	2.64	2.77	1.50
Kinnaur	1981	0.17	0.18	0.00
	2011	0.15	0.16	0.00
Kullu	1981	0.67	0.67	0.62
	2011	0.77	0.77	0.72
Lahul & Spiti	1981	0.09	0.10	0.00
	2011	0.06	0.06	0.00
Mandi	1981	1.81	1.81	1.74
	2011	1.75	1.82	1.09
Shimla	1981	1.43	1.31	2.95
	2011	1.42	1.19	3.51
Sirmaur	1981	0.86	0.85	0.99
	2011	0.93	0.92	1.00
Solan	1981	0.85	0.82	1.20
	2011	1.01	0.93	1.78
Una	1981	0.89	0.89	0.90
	2011	0.91	0.93	0.78

Source: Computed by Authors from Census of India, 1981, 1991, 2001, 2011 data

By comparison, in 2011 although, almost similar pattern has been observed in concentration of urban population. But the degree of concentration of urban population increased as the location quotient increased.

Index of concentration also depicts higher concentration of urban population in Shimla district followed by Solan and Mandi district. Notably, The Concentration index shows that Kangra and

Mandi districts have higher concentration of urban population, while as per location quotient these districts have dispersed distribution of urban population. This means both Kangra and Mandi districts has maximum share of urban population then the average urban population of the individual district.

CONCLUDING REMARKS

The foregoing discussion reveals that the distribution of population in Himachal Pradesh is highly uneven. Interestingly, three districts namely Kangra, Mandi and Shimla together share 26.62 per cent areas of the state but supports 48.42 per cent of total population. On other side, it has been observed that the tribal districts namely Lahual-Spiti and Kinnaur constitutes 36.36 per cent areas of state but supports merely 1.69 per cent state's population. The remaining seven districts Hamirpur, Bilaspur, Solan, Una, Chamba, Kullu and Sirmaur have 49.82 per cent of Himachal population. The results of both location quotient and concentration index shows that there has been remarkable variations in the degree of concentration of population in rural and urban areas of the state. Likewise, analysis by residence shows that the higher concentration or higher degree of concentration of rural population was observed in Kangra, Bilaspur and Hamirpur district because the location quotient is higher than 1. In Chamba, Kullu, Mandi, Sirmaur and Una district the distribution of population was more or less balanced as location quotient is 1. Notably, in Shimla and Solan districts the rural population was much dispersed as the location quotient is less than 1. The higher concentration of urban population was observed in Shimla district followed by Solan and Sirmaur districts. The lowest concentration of urban population was observed in Bilaspur, Hamirpur, Kangra, Chamba, Kullu and Mandi district during study period.

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