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Research Article

Social Entrepreneurship for Empowerment and Inclusive Business Model among Meghalaya Rubber Farmers

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Robin Thomas[1] and P. J. Lukose[2]

Abstract

This article examines the case of a rubber grower cooperative in the East Garo Hills of Meghalaya, North East India, which has been crucial in organising the tribal communities for collective action and scaling up rubber development programs in the area. Data were collected from a sample of 200 individual farmers from the Meghalaya rubber plantation and conducted an in-depth interview on inclusive business models in this particular area. The descriptive and explorative research design was applied with an objective to measure the empowerment of Meghalaya rubber farmers, study their problems and find out the scope of the inclusive business model for rubber farmers in Meghalaya. The result of this study demonstrates that start-up choices are emphatically connected to the opening of opportunities, genuine leadership and risk-taking parts of social business.

Keywords

Social entrepreneurship, rubber farmers, business venture start-up, self-confidence, financial inclusion

Introduction

Emily Eaken in her article titled 'How to Save the World?' 'Deal with it Like Business' (Eaken, 2003) recognised a global trend of certain 'unconventional', 'big thinking' and 'solution-minded pragmatists' combining social conscience with business knowledge activities. Dees (1998) referred to these individual persons and non-conventional neoliberals as 'social entrepreneurs'. Reis (1999) defines Social Entrepreneurs as 'social change/social service leaders who experiment with new approaches to achieve greater scale, impact, and sustainability in their social development work'. Thus, Chahine (2016) rightly defines social entrepreneurship as 'the process by which effective, innovative and sustainable solutions are pioneered to meet social and environmental challenges'.

At the moment, the whole world is experiencing uncertainty and instability, and the difference between 'haves' and 'haves not' is wider. It is often believed that smallholders are unable to participate

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Identity of tribes and the modern state: Contestations in Naga civil society

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Department of Science and Humanities, National Institute of Technology, Nagaland, India

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ABSTRACT

The armed Naga political movement resulted in the statehood of Nagaland with a special provision for administration of the state based on customary laws and procedures under Article 371 (A) of the Indian Constitution. Like caste and religion which, formed the basis of associational life in postcolonial India, the colonial categorization of tribes, along with Article 371 (A) in the postcolonial state, deepened the identity of tribes in the associational life of Naga society. Naga society also interacts with the realities of militarized conflict. The identity of belonging to a tribe provides social capital in civil society organizations, and in the electoral democratic process. The contestations emanating from the enmeshment of identity politics in civil society and the dynamics of these interactions in the background of an armed conflict are explored in this article.

Introduction

Civil society can have different forms, and may pursue different objectives. It can mean "a type of society, markets and associations, and social network of any kind, or a subset of associations that convey a moral message connected with the value of civility" (Pérez-Díaz, 2014: 812). Civil society is interlinked with democratization and citizenship. Citizenship is aimed at engendering "individuals or groups to belong to or be a member of a political and/or a socio-cultural community" characterized "by the institutionalisation of rights and duties on different political levels" (Hauss, 2003: 1). Thus, civil society can help in promoting active citizenship, aware of one's rights and obligations. However, i can also be modeled on the status quo , insinuating a continuous reproduction of the same structures and sociopolitical realities. Civil society upholds democratic values and ideals by providing the space for constructive dialog, deliberation and consultation. As a collective space, it is also influenced by the state, and the political atmosphere. The space can be curtailed in a militarized society like the Naga society, populated by different armed groups, and where extra-judicial legislation like the Armed Forces Special Powers Act (AFSPA) exists. AFSPA which was enacted in 1958 as a counter-insurgency measure against the armed Naga movement, provides special powers to Indian security forces operating in areas declared as "disturbed" by the Governor, "to shoot, kill and arrest without warrant, any person he suspects; as well as enter and search without warrant or destroy any premises he believes are sheltering the rebels" (Das, 2013:15).

In the precolonial period, Naga villages were described as self-dependent units with little contacts beyond their world, with some tribes following the principles of a republic and few others with a monarchical form of administration (Nshoga, 2009).[1] British colonization of the Naga territories widened the contacts of Nagas to the outside world.[2] Sinha (2011:51) termed the formation of Naga Club in 1918 as the "first stirring of Naga identity and politics", paving for the "genesis and growth of Naga nationalism" (Aram, 1974: 84).[3] It comprised mainly of "small-time colonial employees" and Naga returnees from France, who served as the Labor Corps in the First World War (Chophy, 2021: 305). Naga

[1] Naga is a term used for conglomeration of tribes belonging to same racial stock but forming different linguistic groups. There are about 50 Naga tribes spread across the present territories of Assam, Manipur, Nagaland, Arunachal Pradesh and Myanmar.

[2] The first contact of the Nagas with the British was in 1832 when Captain Jenkins and Pamberton marched through the Angami territory in their sojourn between Assam and Manipur. The British followed the policy of noninterference in the administration of the Naga hills and its tribesmen. After 1866, the policy of noninterference was gradually replaced with extension of administrative control by establishing an outpost at Samaguting, present day Chumukedima. Along with their administration, the British brought Christianity to the Nagas. In 1872, Clarke baptized a group of Nagas in Mokokchung, which is considered as the first baptism in Nagaland and is commemorated as the inception of christianity.

[3] In one of the most recent published work on the Nagas, '*Christianity and Politics in Tribal India*', it was hinted that the Naga Club is considered as a "response to the exclusive British Club meant for evening of carousals". However, it went on become "a modern Naga organization, the first of its kind" to make an impact "cutting across tribal lines" to become the 'center of Naga intellectual, political and economics discussions.' See, Chophy, (2021). *Christianity and Politics in Tribal India*, p. 306. The author also contends that the Naga Baptist associations preceded the Naga Club as the first modern organization of the Nagas.

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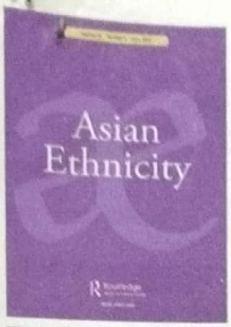

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Tribalization in civic space: Locating civil society in the Naga context

Liangamang Robert & A. Wati Walling

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Original Article

Agencies and Mechanisms of Social Inclusion and Exclusion Among People Living with HIV/AIDS in Mizoram

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Lalrempui Khawlhring[1], Lily Sangpui[1] and Kanagaraj Easwaran[1]

Abstract

The association of human immunodeficiency virus infection and acquired immunodeficiency syndrome (HIV/AIDS) with stigma and discrimination remain a challenge in combating HIV/AIDS. It pushes people to remain hidden with the potential to manifest in the future. This study aims to examine the agencies and mechanisms of social inclusion and exclusion among people living with HIV/AIDS (PLWHA) in the state of Mizoram. The study covers two districts of Mizoram, Lunglei and Saiha districts, selected purposively. Respondents were identified through different gateways like non-governmental organisations (NGOs) and hospital. A total of sixty respondents were interviewed, thirty respondents from each district selected proportionately. The study reveals that the same agencies which cater to the inclusion of PLWHA can also exclude them through different mechanisms. Agencies at primary and secondary level adopted a mixture of both inclusionary and exclusionary measures. At tertiary level NGOs, hospitals staff are seen to be more inclusionary than social institutions such as the church and youth associations. The study highlights the need for greater awareness on HIV/AIDS at the individual and community level.

Keywords

Agencies and mechanisms, HIV/AIDS, inclusion, exclusion, Mizoram.

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CITATION ANALYSIS OF PH.D THESES AWARDED IN SOCIAL WORK BY TATA INSTITUTE OF SOCIAL SCIENCES (TISS), MUMBAI : A STUDY BEFORE THE INTERNET ERA.

Brijesh Kumar Verma Mr.

R. Sarangapani Dr.

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"Citation Analysis of Phd. Theses Awarded in Social Work by Tata Institute of Social Sciences (TISS), Mumbai during Up to 1985: A study"

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Abstract — The aim of this study is to determine of the take a look at performed for parameters along with age of references, bibliographical format, name of pages, summary and references of every Ph.D thesis. The softcopy and hardcopies have been examined related to title of the citations, quantity of citations, become aware of Ph.D thesis in social work, year of Ph.D thesis awarded, varieties of works noted, subject vicinity blanketed and the average of each and every referred to work. This work has been applied for quotation evaluation of 20 Ph.D theses awarded in social work via Tata Institute of Social Sciences (TISS), Mumbai, all via up to 1985. The quotation evaluation is tremendously really useful for librarian to identify researcher's description exercise patterns and assists to evaluate the especially supportive journals to claim. The quotation assessment is a major aspect of bibliometric studies. The bibliometric research assist to decide studies publications. The statistics which can be utilized by using information expert, stop producers and expert. The contemporary script may additionally be recommended device for assessment of research aid in social work and display with data and statistics research guides in the concern of social work.

Keywords — Citation Analysis, Bibliography, Bibliometrics, Social Work, Ph.D Thesis etc.

I. Introduction

The citation analysis has end up the predominant analytical tool for each and every social science research. It provides an opportunity to study the insight into the intra journal conversation community which is additionally the main and formal verbal exchange medium for science. As it includes articles and papers of applicable topics, it helps the researcher to beautify the know-how and make bigger the idea of lookup of that subject. There are various composing appraisal can be found on reference assessment in any case an enormous part of it has a spot with 1960s when I started it starting spot at any rate according to the experts the foundation of reference examination is marked earlier. Linda Smith described in her research posted in Gross & Gross that quotation evaluation is a toll which helps in organising a relationship between the unique supply and the author. Eugene Garfield (1979) described citation evaluation in following way "Citation links...provide a quantitative image of Journal utility and relationships that is useful". He additionally wrote several articles on citation analysis. two We can additionally find so many lookup works on citation evaluation in bibliography degree like the works of H.M. Copper, 1988; Musser, 2007; Conkling, 1996; Mahapatra, 2006; Patra; 2006;

II. Review of Literature

Literature assessment is the description and analysis of the work which has been carried out in the relevant discipline of study. It is an quintessential section of any research study which is more like a basis of any future research project. It helps the researcher to become aware of the current gaps which need to be addressed in the place of study. It additionally helps in fending off the duplication of work. Therefore, it can be stated that Literature evaluate plays a predominant position in every task as it helps the researcher to identify the areas which need to be addressed.

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Insurgency in North East India: With Special References to the State of Manipur

Mr. Abel Ariina[1] &. G. Albin Joseph[2]

Abstract

Every Northeastern State in India shares an International boundary with the neighboring countries. North Eastern Region is well known for its natural beauty and its abundance of unexplored resources. This brings to the NE both development and destruction as well. It is also a hot breeding ground for Insurgencies. Ethnic conflicts and Insecurity is the talk of this region be it tribal or non-tribal of states. This paper will mainly deal with the regional conflict in Manipur with its abundance of insurgency groups in the state. Although Manipur is India's "Gate way to the East" it has lots of unique challenges due to poor infrastructure, low economic development, unemployment, law and order problems and above all the insurgency problems. The state needs to come out with concrete solution to the threat and insecurity that is faced both by the civil and government servants especially from the insurgency groups, so that economic development would be dealt presumably.

Key words: *Insurgency, Manipur, North East India.*

Introduction

The Northeast India refers the easternmost region which comprises the states of Assam, Arunachal Pradesh, Meghalaya, Nagaland, Manipur, Mizoram, Tripura and Sikkim. All the eight states lies along the international borders surrounded by five neighboring countries viz. China, Bhutan, Nepal, Myanmar and Bangladesh. This NE region is connected to the mainland through a small corridor commonly known as the Chicken's Neck, a narrow passage.

Northeastern States of India known as homeland for large number of ethnic groups who came to the region from different directions at different historical times. These groups belong to the different racial stocks, speak different languages, and have varied socio-cultural traditions. As a result, the region has become the epicenter of numerous ethnic nationalities, especially the society, in the hills of Northeast reflects a high degree of diversity as each community living there has its distinct characteristics.

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Impact of Social Media: A Study on the Tribal Youth Entrepreneurs of Manipur

Abel Ariina[1] & G. Albin Joseph[2]

Abstract

Manipur is one of the North East States of India. It is the Gateway to the Southeast Asia. Manipur is multi-ethnic, multi-linguistic, multi-cultural and multi-religious. There are two physical features namely the Hills and the Valley. There are vast differences in regards to the two areas in terms of every development where the valley area is much better as compare to the hills. Most of the tribal people are settle in the hills side of Manipur.

The main purpose of this paper is to determine the impact of social media on the tribal youth entrepreneurs of Manipur. The paper will see to the accessibility of social media and the challenges and the main types of social media will be dealt. Media is one of the most important tools to promote and also trade their product. Social media have transformed the way of business entirely. The media have an important role to play in shaping the public perception of entrepreneurs and the start-ups process. Therefore it is important for the tribal entrepreneurs to understand the impact of media in the programme and insure that the portal of entrepreneurship should be in reality.

Keywords: Social Media, Tribal Youth Entrepreneurs, Challenges and Opportunities.

Introduction:

The North East of India comprising of the 8 states of Assam, Arunachal Pradesh, Manipur, Meghalaya, Mizoram, Nagaland, Tripura and Sikkim, is a reservoir of rich natural resources and beautiful amalgamation of different people and cultures. Blessed with a biodiversity, huge hydro-energy potential, oil, gas, coal, limestone, forest, wealth, fruits, vegetables, flowers, herbs, aromatic plants rare and rich flora and fauna, NE India has all the potential to transform into a commercial hub and tourist paradise.

Manipur is one of the North East States of India. It is the Gateway to the Southeast Asia. Manipur is multi-ethnic, multi-linguistic, multi-cultural and multi-religious. There are two physical features namely the Hills and the Valley. There are vast differences in regards to the two areas in terms of every development where the valley area is much better as compare to the hills. Most of the tribal people are settle in the hills side of Manipur.

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A STUDY OF TRIBAL ENTREPRENEURS IN SENAPATI DISTRICT, MANIPUR

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Abstract

The study focuses on the Tribal Entrepreneurs in Senapati District, Manipur.Tribal Entrepreneur basically meant a person who is essentially from a tribal background and working in some form of commercial or semi-commercial enterprise. Entrepreneur is a person who organizes, operates and assumes the risk for business venture. The North East Region (NER) of India is endowed with huge untapped natural resources which if utilized NER would be transform into a commercial hub and a tourist paradise. Senapati is one of the Districts in Manipur where most of the people are scheduled tribes and they generally depend on natural resources like the forest products and agricultural activities for their livelihood. The idea of entrepreneurship is not very much in their blood where it is evident that there is a big gap between the tribal and other communities when it comes to business establishment. The Purpose of this paper is to study the socio-economic background and their awareness on skill development training programmes and the types of support from the Government in setting up the enterprises. The study also deals with their problems faced by the entrepreneurs in starting their enterprises and running them.

Key words: *Tribal, Entrepreneurs, Entrepreneurship, EDP.*

Introduction

India is a country of villages. At one point of time Mahatma Gandhi said that to have a developed country it should start with the village level development. About three fourth of India population are living in rural areas out of which 75% of people depend their livelihood on agriculture alone. The tribal people are mainly dependent on agriculture and forest product for sustaining their living. The tribal people at this juncture need an appropriate policies and programs for skill development, as it plays a dominant place in development especially among the youth so that the tribal are trained in a manner that they are capable of managing their natural resources in their areas and become an entrepreneur instead of depending on the government for job.

One of the greatest challenging factors the government of India has been facing ever since its independence is the proper provision of social justice to the Scheduled Tribe people. Scheduled Tribes and Scheduled Caste constituted the weakest section of India population from all factors ecological, economic and educational angles. Though the tribals are the sons of the same soil and the citizen of the same country they are often forgotten due to their inability to access to the government programmes because of their ignorant or lack of communication as they are born and brought up as the children of the nature. When we look from the history of our country tribals are been subjected as to one of the worst type of social exploitation and they are practically deprived of many Civic facilities and are isolated from the modern and civilized way of living. To increase the Standard of the tribal, entrepreneurship will be the solution to

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Problems and Prospects of Rural Entrepreneurs in Manipur

Abel Ariina[1] & Dr. G. Albin Joseph[2]

Abstract

India lives mostly in villages where nearly 73% of the Indian population lives in rural areas and they live mainly on agriculture and allied activities for their survival. Rural entrepreneurs are one of the most important inputs in the country economy contribution. They need to be given special priority, privilege and facilities for the upgrading of their entrepreneurship. When we deeply analyze the rural entrepreneurship we see that the rural entrepreneurs are facing lots of inconveniences and problem as compare to the urban entrepreneurs. Most of the rural entrepreneurs are far behind in every fields and lack in all aspects of development as compare to the urban entrepreneurs. The rural entrepreneurs lack in so many areas like the financial, skill development, awareness and many other problems. This paper focuses on the problems and prospect of the rural entrepreneurs of Manipur. It will look at as to why many of the rural entrepreneurs migrate to the urban area for job and established their business leaving their rural areas. To find out what are the government and policy makers role in order to improve the condition of the rural entrepreneurs.

Key words: ***Rural entrepreneurs, Migration, Skilled Development, Financial, Facilities.***

Introduction

Rural entrepreneurship is becoming a blooming business with the rural people picking up various trades in business fields. India is the second most populous country with more than 65% of the population living in the rural areas. To feed the fast growing population the government needs to look out for some means to accommodate this population. Ultimately encouraging the young rural entrepreneurs is one of the best groundwork to the problem above. As with the increase of rural entrepreneurs it would boost the economy of the country. With the growth of entrepreneurship it is expected to generate more income also provide more job opportunity to the unemployed rural people.

An entrepreneur is a person who both creates new production factors such as new methods of production, new ideas, markets, and finds new sources of supply and new organizational forms. Or as a person who is willing to take risks by exploiting the market Opportunities to runs a business of his own.

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Epidemiology of Mental Health and Mental Health Issues of Women in India: A Literature Review

Amit Das[1]*

ABSTRACT

Worldwide 450 million (12%) people suffer from disability and this will be increased up to 15% in the year 2020, as per WHO estimation. Psychiatric Epidemiological studies in India from 1964 to 2001, shows increasing trends of mental health morbidity prevalence from 9.5 to 102.8 per 1000 population and new incidence cases were over 16.0 per 1000 population. A study reported that overall life time prevalence of mental disorder to be around 5%. Depression, anxiety, and unspecified psychological distress are 2–3 times more common among women compare to men. Common Mental Disorders is common among poor women and the causes may be hormonal factors (reproductive cycle may play a role of increased vulnerability to depression), other factors are excessive partner, alcohol use, sexual, physical violence by the husband, being widowed or separated, having low autonomy in decision making, and low levels of support from one's family. Illiteracy and women mental health is significantly associated in India. Suicide and rape also related to mental health issues in Indian women. In 2012, National Crime Records Bureau reported 24,923 rape cases and among them 98% being committed by someone known to victims. Studies found that girls from nuclear families and women married at a very young age are in higher risk for committing suicide. To reduce these problems, Indian Constitution made several articles and acts to safeguard the disabilities/issues including women. Several NGO's and VO's are also working for the development of this section.

Keywords: *Epidemiology, Mental Health*

The World Health Organization's Ottawa Charter for Health Promotion in 1986, sees health as multidimensional and espouses a social model of health. It defines health as 'a positive concept emphasizing social and personal resources, as well as physical capacities (World Health Organization, 1986).

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COPY RIGHT LAW AND INTELLECTUAL PROPERTY RIGHTS ISSUES IN INDIA

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Abstract:

In today's technological era vast amount of information is freely available on the web and the laws governing the physical reproduction and distribution of information is not properly made available. In the present era where large scale of information are available digitally, the issues of reproduction and distribution become much more complex. The purpose of copyright law is to provide a balance between the rights of developers and the creators of content and the rights of the public to use that content. Librarians plays an role to maintain the balance between the users' right as well as creators' right with regard to copyright and copyright enforcement. IPR awareness is the key to technological innovations and in the emerging knowledge-based economy; the importance of IPR is the most important issue because in the digital environment it is becoming difficult to prove rights violation whenever they occur. This paper gives an overview of intellectual property rights (IPR) issues with special reference to copyright in India. Finally, the paper suggests some solutions that will reduce the copyright infringement.

Keywords:
Copyright, Intellectual Property Rights (IPR), Library, Digital Library & I.T.

Introduction:

In a modern democratic society the common man is the king. In case of creative persons, since they were no longer sponsored by anybody, the rights in the produce of their intellectual exercise now vest in them rather than with the State. So the need for all creative persons to fend for themselves arose. This protection rigth becomes more crucial after the invention of the printing press which made mass reproduction of the original content easily possible. Intellectual property includes Patents, Designs, Trade Marks, Copyright, Confidential Information, Trade Secrets and know-how. It plays crucial role in the development of industry, commerce and trade and in the growth of creative effort in almost every field of human endeavour. The scope of intellectual property is expanding very fast and attempts are being made by persons who create new creative ideas to seek protection under the umbrella of intellectual property rights. In case of Copyright, in ancient times authors, painters, musicians, scientists, etc. (creators of intellectual property) i.e. people involved in intellectual exercises were state sponsored; i.e. they worked and prospered under the patronage of the King (Matthews, 2003). Their honour, valour and property depended upon the king. All the products of their intellectual cultivation were the property of the state.

Intellectual Property:

The word intellect originates from the latin word "intellectus" which means the power of knowing. Human beings has the capacity to acquire knowledge and increase his knowledge bank by gathering more and utilizing it as and when required throughout his life time. An intellectual makes his living by selling the product intellect, which is nothing but the brain child of his original idea, creative thought, which forms a special kind of property known as intellectual property. The intellectual property is ownership of something intangible. A right as we know is legally protected interest and object of the right is the thing in which the owner has his interest. The object in intellectual property right is immaterial property.

Intellectual Property Right (IPR):

IPR implies the right to literary, artistic and scientific work; performances of performing artists; phonographs and broad-cast; inventions in all fields of human endeavour; scientific discoveries; industrial designs; trademarks; service marks and commercial names and designations, and all other products resulting from intellectual activity in the industrial, scientific, literary and artistic fields. It is a generic term covering patents; registered design; trademark; copyright; layout of integrated circuits, trade secrets; geographical indicators and anti-competitive practices in contractual licenses.

Need for Intellectual Property Rights:

1. To provide incentive to the individual for new creation.
2. Providing the recognition to creators and inventors.
3. Ensuring material reward for intellectual property.

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Attires of Sumi Naga Women: A Tale Woven

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Abstract
Weaving is a traditional craft of the Naga tribes of Northeast India, which has been carried down through generations. The Sumi- Naga tribe women weave clothes for their family as almost every rural home has a traditional loom in which shawls and wrap around skirts are woven. In the past, it was possible to identify a tribe, a person's social status and the number of ritual and feasts performed by simply looking at the attires of the wearer, but nowadays this identification is not possible as Naga elders in general and Sumi tribe in particular do not force the young generation to hold fast to the tradition. This study is an attempt to underline the tales woven and narrated for generations in Sumi Naga women attires.

Keywords: Sumi Tribe, Textile, Attire, Weaving, Loom

1. Introduction
The Sumi women attires are varied and rich in design. Weaving is an integral part of their traditional culture and the attires woven are a reflection of their past as head hunters and represent significant indicators of merit amongst the communities. It does not only serve as the bare necessities of life but also reflect the socio-political status and ritual significance from very design of the possessors.

Every Naga tribe woman was supposed to weave the clothes for her family. Even today, in villages and towns it is observed that tiny girls can often be seen with little toy looms experimenting with weaving. However, gradually the weavers have discontinued these activities due various reasons like health issues, migration, employment shifts, and the availability of cheaper options in mill made dyed yarns.

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