

Chapter-8

SUGGESTIVE MEASURES FOR DEVELOPMENT OF TRIBAL PEOPLE

8.1 Introduction

The Constitution of India envisages that ‘the state shall promote with special care the educational and economic interests of the weaker sections of the people and, in particular, of the Scheduled Castes and the Scheduled Tribes and shall protect them from social injustice and all forms of exploitation’. In the context of improving the conditions of backward people in the country, the development of tribal people deserves special attention as these aboriginal people have remained outside the mainstream of socio-economic conditions. Though majority of the tribal people are no longer dwellers of forest, many still reside in the areas which are completely isolated and covered by forests and hilly tracts. They continue to live in their age old tradition. They are normally poor, neglected, exploited and educationally backward. In the Mal subdivision, there are many unique problems which require special care and attentions.

8.2 National Approaches for Tribal Development

The British rulers used to isolate the tribal people from the general mass and separate the tribal areas from the purview of the normal administration. This administrative segregative adjustment was not at all realized by the rest of their countrymen as they were either too subdued or too ignorant to understand what was happening. In isolated tribal areas, a very small number of people were allowed, i.e., some contractors, government officials and a few businessmen. This isolation led to much exploitation by non-tribal money-lenders, contractors, zamindars and middlemen (Vidyarthi & Rai, 1976). The area wise isolation began with the enactment of the Government of India Act of 1870 and a few tracts were specified as ‘scheduled tracts’. Elwin (1939) advocated for the establishment of a sort of ‘National Park’ for the isolation of tribal people. Elwin’s ‘national park’ policy keeping the tribals as ‘museum specimens’, became the model for the administration.

Since independence, India has been actively thinking for the uplift of her tribal people. Pandit J.L. Neheru, the first prime minister of India sought the tribes to develop along the lines of their own genius and in no case should there be any imposition in the name of their development. However after independence, there have been three main approaches or policies about tribal people:

- I. Policy of Segregation/ isolation,
- II. Policy of Assimilation and
- III. Policy of Integration

Segregation

The 'national park' policy of Elwin has continued after independence to segregate or isolate the tribal people from the rest of the people of the country. The declaration of 'a few particular areas of tribal concentration as scheduled Areas and Tribal Area' is again an example of isolation. The old British approach of keeping them in isolation would solve two problems: a) the tribals would be in a position to maintain their independent identity; b) they would be free from the exploitation of outsiders. But, there are many negative ideas developed due to isolation. The enlisting of the Scheduled Tribe also creates the wrong impression of the tribals being under a special law. The old British concept of 'excluded area' was applied in a modified form where the ethnic groups were the basis rather than the area. Moreover, the Constitutional safeguards and the inclusion of tribes in the fifth Schedule created Constitutional gaps between general population and tribal population.

Assimilation

Assimilation of the tribal people with non tribal population is a continuous process. According to this approach, we cannot deal with tribal problems on the basis of tribal culture and life but by changing them into the frame of new community. In India, the tribal people have come in contact with different Hindu and other communities and situations have different degrees of culture contact leading to assimilation in different parts. Some tribals have gradually accepted the Hindu way of life and others have converted to Christianity. Assimilation of the tribals attracted a number of scholars. Dube (1960) classified the tribal population into five categories considering the present habitation and behaviour of the new communities which come in contact. According to this classification they are a) aboriginals living in seclusion, b) tribal group with some village folk association, c) tribals living in mixed villages, d) tribals who have been forced to live as untouchables, and e) tribals enjoying a high social status. M.N. Srinivas (1957) considers the process as '*Sanskritization*'. Ghurey (1963) opined that the tribals are the imperfectly integrated classes of Hindu society. The tribes of the north-west and central Himalayan regions have assimilated themselves into frame of Hindu castes. This approach has its own limitations. Complete

assimilation is a difficult task, partly because of their isolation and partly because of their traditional indigenous cultures and limited world view.

Integration

The ultimate way in which the tribals were approached is the integration one. The policy of isolation is neither possible nor desirable, and that of assimilation would mean imposition. Hence integration alone can make available to the tribes for the benefits of modern society and yet retain their separate identity. The policy of integration which aims the base of Indian culture, i.e., 'unity in diversity' got its due importance through developing a creative adjustment between tribes and non-tribes has been supported by thinkers and writers like Pandit Jawaharlal Nehru. Pandit Nehru in his foreword to the second edition (1958) of Verrier Elwin's "The Philosophy of NEFA" has laid down in five principles, that is, "Panchsheel", the policy of integration. The principles are as follows:

- I. People should develop along the lines of their own genius and we should avoid imposing anything on them. We should try to encourage in every way their own traditional arts and culture.
- II. Tribal rights in land and forests should be respected.
- III. We should try to train and build up a team of their own people to do work of administration and development. Some technical personnel from outside will, no doubt, be needed, especially in the beginning. But we should avoid introducing too many outsiders into tribal territory.
- IV. We should not over-administer these areas or over-whelm them with multiplicity of schemes. We should rather work through, and not in rivalry to, their own social and cultural institutions.
- V. We should judge results, not by statistics or the amount of money spent, but by the quality of human character that is evolved.

From the experience of the working of the 'Panchsheel' for the tribals we find that we should not force tribals to do things, the tribal rights aim at saving tribals from exploitation which can be possible only by integrating them with their neighbouring people.

In the post- independent period several efforts have been made to improve the lot of the weaker sections of the Indian population. The Government of India is keen on helping the tribals and is going ahead with her programmes to sustain the constitutional safeguards given to them. Various steps, programmes or schemes that the Government took or launched for implementation can be broadly grouped into five: economic, educational, health and

sanitation, communication and housing, socio-cultural and political. Following major schemes are taken for tribal development:

- I. **Representation in Legislatives and Panchayats:** Under article 330 and 332 of the Indian Constitution seats are reserved in both union and each state legislative for the scheduled tribes. Following the introduction of Panchayati Raj, Suitable safeguards have been provided for proper representation of the members of the Scheduled Tribes by reserving seats for them in the Gram Panchayats, Block Panchayats, and District Panchayats etc.
- II. **Reservation in the Service:** Government has made provisions for their adequate representation in the government services. To facilitate their adequate representation certain concessions have been provided, such as: exemption in age limits, relaxation in the standard of suitability, inclusion at least in the lower category for purpose of promotion is otherwise than through qualifying examinations.
- III. **Administration of Scheduled and Tribal Areas:** 'Scheduled Areas' have been declared in the different states. The scheme of administration of Scheduled Areas under the Fifth Schedule visualises a division of responsibility between the State and Union Governments. The State Governments are responsible for framing rules for the prevention of exploitation of the tribals by the money-lenders. They implement schemes for the welfare of the tribal people living within its boundary.
- IV. **Tribes' Advisory council:** The Fifth Schedule of the Constitution provides for the setting up of a Tribes' Advisory Council in each of the States having Scheduled Areas. The duty of these Councils is to advise the Government on such matters concerning the welfare of Scheduled Tribes and development of Scheduled Areas.
- V. **Commissioner for the Scheduled Castes and Tribes:** Under Article 338 of Indian Constitution a Commissioner has been appointed by the President of India. The main duty of the Commissioner is (i) to investigate all matters relating to the safeguards for Scheduled Castes and Scheduled Tribes under the Constitution and (ii) to report the President on working of these safeguards.
- VI. **Educational Facilities:** Measures to provide educational facilities have been taken by the Government. Emphasis is being laid on vocational and technical training. According to these measures, concessions, stipends, scholarships, books, stationery and other equipments are provided. Residential schools have been set up for them.

- VII. Scholarships:** The Central Government awards scholarships to deserving students for higher studies in foreign countries. Seventeen and half per cent of the merit scholarships are granted by the Centre, to deserving students of lower income groups.
- VIII. Tribal Research Institute:** Tribal Research Institutes, which undertake intensive studies of tribal arts, cultures and, customs have been set up in different states. The Central Government and State Governments have made incessant efforts in the direction of tribal welfare. The Tribal Development Blocks were introduced for the developments of tribal areas. These Tribal Development Blocks were expected to have their role in matters of economic developments, education, health and communication.

8.3 Suggestive Measures for Development of Tribal People of Mal Subdivision

The tribes in Mal subdivision of Jalpaiguri district and adjacent areas of Dooars are facing some common problems as it is in state and national level and some unique problems which require strategic solutions. In the previous chapter, the problems are focused, here in this chapter, some remedial solutions are sought to overcome or diminish such problems, though it is very hard to follow the suggestions properly.

8.3.1 Social Development

The tribal cultures are very rich, but their societies are very reluctant to receive education and modern means of social livelihood. Following suggestions may be done to remove their social backwardness on the basis of field study.

8.3.1.1 Improvement of Literacy Rate

Literacy rate of the tribal people are very poor compared to the rest of the non-tribal people in the subdivision of Mal. School dropout rates are also high. Although there are many schools established by the government as well as by the Christian missionaries. But language or communication problems are there between teachers and students. In the government sponsored schools most of the teachers are from Bengali background while the students are not able to understand Bengali properly in the tea garden based GPs. As a result, the students lost their interests on studying. Hindi medium schools may be opened, as most of them understand Hindi better than Bengali. *Sandri* being main communicating language, teachers may be appointed from the sections who understand *Sandri* properly. Most of the high

schools in the areas are also of Bengali medium. There is only one Government sponsored college in Mal subdivision, Parimal Mitra Smriti Mahavidyalaya, which is also of Bengali medium. So, students who are not able to understand Bengali, face problems to continue their further studies. Recently, one Hindi medium full Government college has been established in Banarhat which shows a ray of hope to the students. The missionary schools focus English language as medium of study. Eklavya model govt residential school has been established in Sulka para of Nagrakata for tribal students but this cannot fulfil the demands of tribal students as infrastructures are very limited there. Children can study if they remain free from hard work in their early life for earning. Such a situation can be developed if there is sufficient income in the family.

8.3.1.2 Maintenance of Tribal Culture and Development

The tribal art, dance, music and song have greatly enriched the composite culture of Indian national life. The routine work is an act of art and joy. They sing and dance in forests, fairs, rites and festivals and in the evening hours in the village. They have their own way of curing disease by specific herbs which have high medicinal values. The tribals worship natures and trees. In most of the tribal villages, there are “sacred groves” which are believed to be the abode of their deities. They never cut a single branch of a tree within this sacred grove. The women enjoy high status in the society. All the tribal communities not only retain rich cultural heritage but also have unique traditional system of social control. The discipline in social life, dignity of labour, the collective and cooperative support in the socio-economic activities, the hospitality and friendship and above all honesty and simplicity are some of the finer cultural values of tribal society (Samal, 2006).

Tribal culture should be nurtured and maintained. Imposition or assimilation will surely erode their identity. But for ecological point of view and for sustainability of tribal people it required special attention to take developmental efforts not to harm their social structure but to cope with this. Government and administration should encourage the tribals to nourish their cultures.

8.3.1.3 Continuous circulation about Government Schemes

The tribals are not aware about the government schemes framed for their benefit and development. Given the low level of literacy and general ignorance most tribal people are not aware of the various schemes launched for their benefit. No doubt that there are wonderful schemes of the Government of India, built for progress of the tribal people. Most

unfortunately these do not reach to them but are siphoned away by miscreants. The benefits are mostly acquired by the more advanced among the tribal population (Joseph, 2003). It is a pity that these classes of people of our country are not served well at all despite the resolve of the Government towards these people. During field survey, it is found that many tribal poor people lacks BPL cards, EPICs, NREGS cards etc. Many old people cannot caste their democratic rights i.e. votes due to non-enlisting in the Voters' list. Government officials often misbehave with them. They hesitate to come forward to any government offices. Following steps can be taken to upgrade them about their rights:

- I. Continuous efforts of broadcasting about tribal development programmes, schemes etc to be taken by the administration through local governments. Door to door communication is necessary.
- II. The Government officials to be friendly with the tribals during discussion of different schemes.
- III. Workshops, conferences to be arranged in tribal areas to make them aware about the social and economic schemes taken for them.
- IV. Above all, spread of education can aware the tribals to understand their rights. So, children as well as elders are to be educated if possible.

8.3.2 Economic Development

Economic Development is the process of securing a higher level of productivity in all the sectors as the economy which primarily depends upon the technological advances the community is able to make. Tribal people of Dooars are economically backward. The close of tea gardens adds serious economic problems among the tribes of hunger, starvation, malnutrition etc. It is urgently required to develop their economic conditions. Job securities, employment generation, solution of land alienation are must for their economic development.

8.3.2.1 Assurance of Job Securities in Tea Gardens

In tea gardens, tribal people are mainly works as labourer. Their daily wage is as little as Rs.128.50 only. The permanent workers get this wage in two instalments per month while the temporary workers are involved in works during peak season. It is very hard to maintain the family expenditures with these little earnings. Problems become more serious when the tea gardens remain closed for months even for year after years. Sometimes provident fund moneys of the retired tribal workers are forfeited by the tea-garden authorities. Government should take care so that tea gardens remain open throughout the year. Job securities for tea

garden workers are very essential for stable economic sustainability. Recently, the state government has announced to construct a Tea Directorate for the wellbeing of the tea garden workers.

8.3.2.2 Creation of Job Opportunities through Alternative occupations

Alternative occupation facilities can change the situation of the tribals in Dooars, so that extra labour burden may not obstruct the garden authorities. Many young people are now doing works in different states of the country as construction labourers but they are often cheated by the middlemen. In this circumstance, many young people are willing to work in any other alternative fields of economic activities. Following alternative occupation facilities can be generated for up gradation of economic condition of the area:

- a) To initiate small economic programmes for women through the creation of Self Help Groups (SHGs). This is the best way to raise the socio-economic status of tribal women (Sundaram, 2006).
- b) To mobilise different segments of the society, particularly the youth for attraction of other jobs than the tea garden.
- c) To organise discussions, meetings, environmental festivals, exhibitions, cultural programmes, and to conduct tours for tribal people to acquaint them with successful development efforts.
- d) To open different household industrial units in some places to attract the poor people like masonry, carpentry, tailoring, food processing etc.
- e) Multipurpose co-operatives for giving marketing and easy credit facilities should be started. Loan can be granted for business and other activities to the poor tribals with easy recovery system of long term instalments and minimum interest rate.
- f) Those who are tribal farmers, agricultural modern machineries may be supplied by the government to them.

8.3.2.3 Solution of Land Alienation

A considerable area of tribal land has gone to money-lenders, superior farmers and for industrial projects. The clever neighbours and money-lenders entangled the poor people in their monetary deals and finally grabbed the land. The government has specific acts, statutes to safeguard the interest of the tribals. West Bengal Land Reforms Act, 1955 is a safeguard of the tribal lands. In 2010, the west Bengal state assembly amended the earlier act to protect tribals' right to land ownership. Linked with the alienation of land is the problem of

indebtedness. The tribals have pledged their lands to obtain agricultural inputs and to meet the cost of social obligations in cash and kind to the money-lenders (Vidyarthi & Rai, 1976). In Mal subdivision such problems are very common in Kranti, Odlabari, Lataguri, Bidhannagar, Moulani, Matiali Batabari-I and Matiali Batabari-II GPs where there are many tribals who depend on agriculture. Land alienation problems can be solved through awareness of the tribals and strict invigilation by the government over such situations.

8.3.3 Improvement of Health care facilities

The specific health care problems of the tribal people could be solved in the following ways:

8.3.3.1 Solution of Drug and Alcoholism

The poor and ignorant tribal people are regularly taking the rice beer '*hariya*', and then start meaningless jabber in raving on account of being drunk in their houses or indulge in gossiping with the drunken partners for a long time. For this purpose they spend, a part of amount of earned money and it directly affects economy of their family and badly affects the children's education (Duary, 2010). Due to modernisation now tribals have been addicted *tomahua* liquor prepared from *mahua* flowers. *Mahua* liquors selling in the market are not good. They add urea fertilizer and some tablets to make the liquor more intoxicating. Excess intake of *mahua* liquor results in loss of appetite. The loss of appetite results in malnutrition (Toppo, 2016). A considerable amount of younger generation people are now addicted with modern alcohols due to the increased availability of cheap intoxicating drinks, invasion made by the electronic media into the villages, migration of the tribal people to non-tribal areas for work and the treatment they receive from the non-tribal people. Blood-borne diseases like Hepatitis B virus infection are likely to be high in the tribal population because of the common social practice of tattooing. This together with alcoholism may result in increased number of chronic active hepatitis and cirrhosis of liver cases.

Only growing awareness among the tribes can remove the problems of drinking habits. In the field, survey it is experienced that educated tribals are hesitant to have rice beer. Many of them only occasionally have with *hariya* or rice beer. Administrative control over rice beer and gradual process of band in selling can solve *hariya* taking problems among the tribes. It is found that in the GPs where tribal literacy rate is high, *hariya* taking habit is significantly low. A product moment correlation of Karl Pearson can analyse relationship between two variables.

For the purpose of the correlation coefficient a few high and low literacy tribal GPs are selected as 'x' variable and percentage of *hariya* addicted tribal population of the concerned GPs as 'y' variable.

$$r = \frac{\sum(x - \bar{x})(y - \bar{y})}{\sqrt{\sum(x - \bar{x})^2 \sum(y - \bar{y})^2}}$$

Where, r= Pearson's product moment correlation, \bar{x} and \bar{y} = Mean values of x and y respectively.

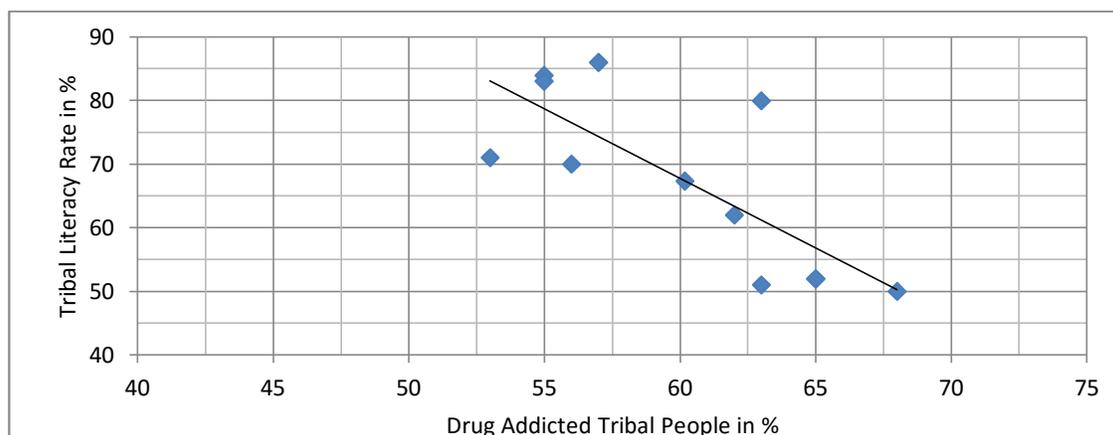
Table 8.1 Correlation Coefficient for Tribal Literacy Rate & Alcoholism

GP	Literacy Rate (%) (x)	Drug Addicted (%) (y)	$x - \bar{x}$	$y - \bar{y}$	$(x - \bar{x})^2$	$(y - \bar{y})^2$	$(x - \bar{x})(y - \bar{y})$
Bagrakot	63	80	3	13	9	169	39
Odlabari	62	62	2	-5	4	25	-10
Damdim	55	84	-5	17	25	289	-85
Tesimla	65	52	5	-15	25	225	-75
Kumlai	63	51	3	-16	9	256	-48
Moulani	53	71	-7	4	49	16	-28
Lataguri	56	70	-4	3	16	9	-12
Matiali Batabari-I	55	83	-5	16	25	256	-80
Bidhannagar	68	50	8	-17	64	289	-136
Matiali Hat	65	52	5	-15	25	225	-75
Indong Matiali	57	86	-3	19	9	361	-57
Sum	Mean=60	Mean= 67			260	2120	-567

Correlation co-efficient for table-8.1: is:

$$r = \frac{-567}{\sqrt{260 \times 2120}} = -0.77$$

Figure 8.1 Correlation Coefficient for Tribal Literacy & Alcoholism



The value of 'r' = - 0.77. This is a strong negative correlation, which means that high x variable scores go with low y variable scores (and vice versa). From the analysis it can be recommended that only growing education and literacy can reduce the *hariya* taking problems in tribal society.

8.3.3.2 Solution to Health Hygiene Problems

Malnutrition and Ageing are two major problems of tribal health in Dooars. Some tribal groups are also at high risk for sickle cell anaemia. Generally tribal diets are seen to be deficient in protein, iron, iodine, and vitamins.

Table 8.2 Nutritional parameters among tribes and non-tribes

Parameter	Scheduled tribes (%)	General population (%)
Malnutrition in children	54.5	33.7
Anaemia in Children	76.8	70
Anaemia in Women	68.5	51.3
Underweight among women	46.6	29.4
Vitamin A deficiency in women	30	18.5

Source: India: National Family Health Survey (NFHS-3), 2005–06; 2007. Vol: I

Doctors and paramedical workers from the general population are reluctant to work in backward tribal areas. Further, there are not sufficient medical personnel hailing from the tribal communities, who will have a better understanding about the needs of their people and who may be more willing to work in such areas. Out of the available doctors who pass out of medical colleges every year, there are not more than 3.9%, who belong to the ST group (Bala & Thiruselvakumar, 2009). This is insufficient. There is urgent need of more doctors from the backward communities. A closely knit, Public Distribution System has to be developed, covering every interior pocket of the tribal areas, with a well-supported supply network. Free distribution of both raw and fresh rations has to be implemented on a time frame, say for two generations; subsequently, this can be upgraded to the subsidized and later the fully paid strategy. The positive food fads of any given tribal community have to be addressed in this type of the public distribution system.

8.3.3.3 Reproductive Health care facilities

The infant mortality rates (per 1000 live births) are very high among the tribes in Dooars. Institutional deliveries are poor till now. Maternal mortality rate are also high. The unhygienic and primitive parturition practices were mainly responsible for high maternal mortality. For effective child and mother care facilities can be generated in tribal areas for their development. Following steps may be suggested for that.

- I. A complete Mini Hospital or health unit (including a medically qualified doctor, a laboratory technician, a pharmacist and a staff nurse with required medicines and basic laboratory testing set up, etc.) in a Mobile Van should be set up which will cater to the health needs of the tribal community in a group of adjacent villages fixing a date at least weekly or preferably in the weekly tribal market to minimize the tribal sufferings.
- II. A mass awareness and preventive programme about common prevalent diseases should be launched at weekly markets in tribal areas with increased interaction of health workers with the participation of local population.
- III. Providing Genetic/Marriage Counsellor to affected tribal communities and families for the prophylactic guidance and future reproductive decisions.
- IV. Providing social and economic incentives and support for combating the common prevalent communicable and non-communicable diseases in the tribal community.

8.4 Overall Development

For the welfare of the tribal people, several schemes were implemented and have been proposed by the government. Some of the schemes have shown good results while as few of them did not serve the purpose. Following suggestions may be made for overall development of the tribal people and area of their habitation in Mal subdivision of Jalpaiguri district:

- I. The Christian Missionaries have been active in tribal areas of Mal, Matiali and Nagrakata blocks. They have been primarily interested in conversion of tribes to a new religious faith. They should emphasis more on welfare works of educational, economic, hygienic and social values.
- II. Voluntary social service organisations have done considerable humanitarian work in the tribal areas to uplift them; their idealism and spirit must reach up to their need.
- III. There are many remote villages in three blocks of Mal subdivision which are far away from the main road. Physical as well as social connectivity of these villages are very poor. Transport network of these areas should be increased.

- IV. Drinking water facilities, electricity, housing infrastructures are very poor in many areas which are to be developed.

8.5 Conclusion

The tribal people have to be taught to learn self-help. There is an erroneous impression that tribal development should be brought out without disturbing the existing socio-cultural practices. This is not possible. We should aim at change amongst the tribal people so that they themselves jettison irrelevant practices (Shrivastava, 1995). The development practices should be based on the cultural characteristics, environmental peculiarities and traditional skills of the tribal people. This is necessary to prevent out migration of tribals towards other provinces. Tribal welfare programme should be based on the felt needs of the people. Planners should be well acquainted with these needs. In implementing the development schemes, the local political leaders and administration should have good will to serve the poor tribals, otherwise the benefits will not reach up to the root level.

References

1. Bala, S.M., & Thiruselvakumar, D. (2009): Overcoming Problems in the Practice of Public Health among Tribals of India, *Indian Journal of Community Medicine*, 34 (4), October, 2009, pp. 283-287.
2. Duary, N. (2010): *Education in Tribal India: A study of West Bengal*, Mittal Publications, New Delhi, pp. 111-114.
3. Dube, S.C. (1960): Approaches to Tribal Problems, in L.P.Vidyarthi (ed.), *Indian Anthropology in Action*, Council of Social and Cultural Research, Ranchi.
4. Elwin, V. (1939): *The Baiga*, John Murray, London, pp. 511-519.
5. Ghurey, G.S. (1963): *The Scheduled Tribes*, Popular Prakashan, Bombay, p. 19.
6. Joseph, V. (2003): Tribal Development during the Five Year Plan, *Kurukshetra*, June, 2003, p. 24.
7. Nehru, J.L. (1958): Foreword to the Second Edition (1959) of Verrier Elwin's, *A Philosophy for NEFA*, Shilong, Advisers to the Government of Assam.
8. Samal, J. (2006): Tribal Development through Preservation of Culture: A conceptual Analysis, in R.N. Misra (ed.), *Tribal Development: Post Globalisation*, Discovery Publishing House, New Delhi, pp. 94-97.
9. Srinivas, M.N. (1957): *Social Change in Modern India*, University of California Press, California, pp. 28-32.

10. Srivastava, O. S. (1995): Interface of the Tribals in Madhya Pradesh: Sub-plan Strategy, in A.D.N. Bajpai et al. (ed.), *Emerging Trends in Indian Economy*, Atlantic Publishers and Distributors, New Delhi, p. 479.
11. Sundaram, I. S. (2006): Ails of Tribal Development, in Prakash Chandra Mahata (ed.), *Development of Indian Tribes*, Discovery Publishing House, New Delhi, p. 204.
12. Toppo, S. (2016): Changing food pattern of tribal women of Jharkhand state with special reference to Gumla district, *Food Science Research Journal*, 7 (2), October, 2016, pp. 207-216.
13. Vidyarthi, L.P. and Rai, B.K.(1976): *The Tribal Culture of India*, Concept Publishing Company, New Delhi, pp. 440-441& 411-413.