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डॉ० कल्पना आनन्द

असिस्टेंट प्रोफेसर, समाजशास्त्र, वसन्त कन्या महाविद्यालय, कमच्छा

वृद्धावस्था का नियोजन वृद्धों के स्वस्थ, सफल व सम्मानपूर्ण जीवन के लिए अति आवश्यक है। वर्तमान समय में वृद्धावस्था को मानव जीवन की सर्वाधिक कष्टदायी व निराशाजनक अवस्था के रूप में सम्बोधित किया जाता है (गोरे 1997)। ऐसी स्थिति में वृद्धावस्था में सुखद, खुशहाल व सम्मानपूर्ण जीवन जीने के लिए यह आवश्यक है कि व्यक्ति वृद्धावस्था में उत्पन्न होने वाली समस्याओं के प्रति जागरूक हो और उनके समाधान या भविष्य में उनका सामना न करना पड़े, इसके लिए चेतन रूप से पूर्व योजनाओं का निर्माण करें।

नियोजन की आवश्यकता

परम्परागत भारतीय समाज में वृद्धों को अनुभव व ज्ञान के भण्डार के रूप में देखा जाता था (डिसूजा 1971)। साथ ही उनके ज्ञान व अनुभव को समाज के समुचित संचालन हेतु अत्यन्त महत्त्वपूर्ण व उपयोगी समझा जाता था (डिसूजा 1982, भाटिया 1983)। परिवार के सभी महत्त्वपूर्ण आर्थिक, सामाजिक एवं राजनैतिक क्रियाकलापों संबंधी निर्णय लेने का अधिकार भी उन्हीं को प्राप्त था (टंडन 2001)। समाज में ऐसी मान्यता प्रचलित थी कि व्यक्ति की आयु जितनी अधिक होती है, उसका ज्ञान व अनुभव उतना ही श्रेष्ठ होता है (पिल्लई 1985)। वृद्धजन अपने ज्ञान के हस्तांतरण द्वारा बच्चों तथा युवाओं के समाजीकरण में महत्त्वपूर्ण भूमिका निभाते थे (काउगिल 1972)। वृद्धजन पारिवारिक व सामुदायिक जीवन में अर्थपूर्ण व सक्रिय भागीदारी निभाते थे (नंदल व अन्य 1987, बोस 1982)। प्राचीन व मध्यकालीन भारतीय समाज में वृद्धों को परिवार व समुदाय में अत्यन्त प्रतिष्ठाजनक स्थान प्राप्त था जो मुख्यतः संयुक्त परिवार प्रणाली व कृषि अर्थव्यवस्था के कारण सहज व सुगम हो गया था (प्रभु 1954, कर्वे 1953)। साथ ही प्राचीन काल में वर्तमान औद्योगिक समाजों की भाँति निश्चित आयु पर अनिवार्य सेवानिवृत्ति का प्रचलन न होने के कारण व्यक्ति तब तक व्यावसायिक गतिविधियों में संलग्न रहते थे जब तक वे शारीरिक रूप से सक्षम हों (फर्नांडीज 1982, कौर व कौर 1987, श्रीवास्तव तथा सरन 1992, कुमार व रेड्डी 1993, बर्न्स 1954, हुसैन 1992, विश्वास व त्रिपाठी 1990, शोम व चक्रवती 1993, बोस 1982)। तत्कालीन समाज में प्रचलित संयुक्त परिवार व्यवस्था वृद्धों की उच्च प्रस्थिति का सर्वाधिक महत्त्वपूर्ण आधार थी (लैम्ब 2002, 2007, दासगुप्ता व लाल 2007) संयुक्त परिवार व्यवस्था में वृद्धों को समुचित देखभाल के साथ-साथ सामाजिक सुरक्षा भी प्राप्त थी (त्रिपाठी 2003)। वृद्धजन को इस व्यवस्था में अकेलेपन का अनुभव नहीं होता था (लैम्ब, 2007)।

भूमण्डलीकरण, औद्योगीकरण, नगरीकरण व आधुनिकीकरण के प्रभाव के कारण परम्परागत भारतीय व्यवस्था में तीव्रगति से परिवर्तन हो रहे हैं। बदलती हुई सामाजिक संरचना व भौतिकवादी मूल्यों के बढ़ते हुए प्रभाव के कारण वृद्धजनों की प्रस्थिति में निरन्तर हरास हो रहा है। जिसके परिणामस्वरूप उन्हें विभिन्न प्रकार की समस्याओं का सामना करना पड़ रहा है। (सूडान 1975, गोरे 1968, देसाई 1982, विश्वास 1987, मिश्रा 1989, सिन्हा 1989, शाह 1996, कुमार 1996, अरोड़ा तथा चड्ढा 1995, गौर व गौर 2001, कोहेन 2003)। संयुक्त परिवार टूट रहे हैं और उनके स्थान पर एकाकी परिवारों का प्रचलन बढ़ रहा है (हेलेन 1982, देसाई 1981, शाह 1999, कोलेण्डा 1968, वाडले 2002)। इसके परिणामस्वरूप वृद्धों के समक्ष अकेलेपन व सामाजिक सुरक्षा, देखभाल की समस्या उत्पन्न हो गई है। वर्तमान प्रवृत्तियों से स्पष्ट होता है कि वृद्धों को आर्थिक रूप से अनुत्पादक, शारीरिक रूप से दुर्बल व अकर्मण्य, स्वयं की देखभाल करने तथा घरेलू व अन्य कार्यों को करने में अक्षम होने के कारण परिवार व समाज पर अवांछित बोझ स्वरूप व्याख्यायित किया जाता है। (बर्नार्ड 1992, जॉन बैलडॉक 2001)।

जे०पी० पचौरी (2012) के अध्ययन के अनुसार भारत में वृद्धावस्था एक प्रमुख समस्या के रूप में उभरकर सामने आयी है, जो एक स्वाभाविक जैवकीय प्रक्रिया है। इसमें व्यक्ति स्वयं को उपेक्षित अनुभव करता है।

एस०डी० सिंह (2012) ने अपने अध्ययन में पाया कि वृद्धावस्था में सेवानिवृत्त व्यक्तियों को, अन्य व्यक्तियों की तुलना में अनेक समस्याओं का सामना करना पड़ता है। वे उस समय अपने को अधिक परेशान और असुरक्षित महसूस करते हैं, जब उनकी आर्थिक सहायता करने वाला कोई न हो। निःसन्तान, अविवाहित

एवं परित्यक्त तथा जीर्ण-शीर्ण शारीरिक अक्षमता व रोगग्रस्तता के कारण भी अपने को असहाय पाते हैं।
सेवानिवृत्त वृद्धों की एक प्रमुख समस्या उनके खाली समय के उपयोग की भी है।

संतोष और जगदीश गुप्ता (2012) ने अपने लेख 'एजिंग : प्रॉब्लम एण्ड सॉल्यूशन' में वृद्धावस्था की समस्याओं का विश्लेषण किया है, तथा इन समस्याओं के कारणों को स्पष्ट करते हुए इनके समाधान के सुझावों को रखा है। इन्होंने वृद्धावस्था की समस्याओं के समाधान के लिए पुरानी मूल्य व्यवस्था को पुनः स्थापित करने और मुख्य रूप से लिंगीय वृद्धावस्था के संदर्भ में नीतियों का निर्माण करने पर बल दिया है।

पुरोहित (2012) ने अपने लेख 'अवर लॉ एण्ड दी प्रॉब्लम ऑफ सीनियर सिटीजेनस' में वर्तमान में महिला कल्याण एवं सुरक्षा संबंधी कानून तथा विवाह व तलाक संबंधी कानून किस प्रकार सीनियर सिटीजेनस को वृद्धाश्रमों में रहने के लिए बाध्य कर रहे हैं। आपके अनुसार पुराने परम्परागत परिवार और सामाजिक संस्थाएँ पहले वृद्धों के लिए सामाजिक सुरक्षा का कार्य करती थी। आज आवश्यकता है कि विभिन्न विश्वविद्यालयों के सामाजिक विज्ञान के विशेषज्ञ सरकार के समक्ष वृद्धों के लिए नई नीतियों को रखें और वर्तमान कानूनों को और परिवर्धित करें।

मोना मेहता (2012) ने अपने लेख 'ए स्टडी ऑफ हेल्थ प्रॉब्लम फेसड बाई एल्डरली वॉमैन' में बड़ौदा शहर की वृद्ध महिलाओं का अध्ययन किया है। आपने पाया कि वृद्ध महिलायें विभिन्न प्रकार की स्वास्थ्य संबंधी समस्याओं से ग्रस्त थी। साथ ही आपने स्पष्ट किया है कि किस प्रकार सामाजिक, आर्थिक, राजनैतिक व सांस्कृतिक कारक वृद्ध महिलाओं के स्वास्थ्य और जीवन की गुणवत्ता को निर्धारित करते हैं।

वर्षा पारिख व रामेश्वरी पाड्या (2012) ने अपने लेख 'एल्डरली हेल्थ प्रॉब्लम : ईशुज एण्ड सॉल्यूशन' में वृद्धावस्था की वैश्विक जनसंख्यात्मक प्रवृत्ति को स्पष्ट करते हुए, वृद्धावस्था की शारीरिक व मानसिक समस्याओं की व्याख्या की है। साथ ही साथ इन स्वास्थ्य संबंधी समस्याओं के कारण का भी विश्लेषण किया है। लेख के अन्त में वृद्धों के स्वास्थ्य में सुधार के लिए सुझावों को रखते हुए परिवार, समुदाय, लोक विभाग, सरकार, शैक्षिक संस्थान व सरकारी व गैर सरकारी संगठनों की भूमिका को भी स्पष्ट किया है।

उमा जोशी, रामेश्वरी पाड्या तथा अवनी मनिअर (2012) द्वारा सम्पादित पुस्तक 'एजिंग इन 21st सेन्चुरी', में वृद्धावस्था को वर्तमान समय के संदर्भ में समझने का प्रयास किया है जिसके अन्तर्गत वृद्धावस्था व स्वास्थ्य संबंधी मुद्दों, समस्याओं व चुनौतियों का विश्लेषण किया है। वृद्धावस्था का संस्थानिक, वृद्धों की सामाजिक-आर्थिक सुरक्षा, अंतर्पीढीय संबंधों की व्याख्या की है तथा मीडिया का वृद्धों की प्रस्थिति पर प्रभाव को स्पष्ट करते हुए वृद्धों की परिवार में स्थिति व वृद्धों के प्रति दुर्व्यवहार की समस्या का विश्लेषण किया है।

वर्तमान में वृद्धावस्था को शारीरिक अक्षमता या हास के आधार पर ही नहीं देखा जाता बल्कि इसे समाज व राज्य के दृष्टिकोण से भी देखा जाता है। समाज में व्यक्ति वृद्ध तब समझा जाता है जब वह न तो उत्पादक होता है और राज्य एक व्यक्ति को वृद्ध तब समझता है जब वह अपनी सेवा से सेवानिवृत्ति हो जाता है। आज के व्यक्तिवादी समाज में कम उत्पादकता व कम सक्रियता व्यक्ति को वृद्ध बनाती है (तारा भाद 2006)। सेवानिवृत्ति के पश्चात् व्यक्ति न केवल आर्थिक रूप से कम उत्पादक हो जाता है साथ ही सामाजिक रूप से कम सक्रिय भी होता है। ऐसी स्थिति में परिवार वाले उसे एक बोझ के रूप में देखते हैं।

इन बदलती हुई परिस्थितियों के साथ समायोजन करने तथा वृद्धावस्था की समस्याओं का सामना व उसका समाधान करने के लिए वर्तमान में आवश्यकता है वृद्धावस्था संबंधी नियोजन की।

नियोजन का सामान्य अर्थ पहले से व्यवस्था करना है। इसका मूल उद्देश्य भविष्य में विशेष व विषम परिस्थिति उत्पन्न होने की सम्भावना को ध्यान में रखकर उसका समाधान खोजने की पूर्व व्यवस्था करना है। दूसरे शब्दों में भविष्य में उत्पन्न होने वाली ज्ञात व अज्ञात कठिनाइयों का सामना करने के लिए योजना बनाना नियोजन है। सामाजिक नियोजन से तात्पर्य नियोजन के उस स्वरूप से है, जिसमें भविष्य के उत्पन्न होने वाली सामाजिक प्रस्थिति में हास, प्रतिष्ठा, सम्मान व शक्ति में कमी तथा आर्थिक असुरक्षा को समाधान करने के लिए योजना बनायी जाती है। सामाजिक-आर्थिक कल्याण एवं सामाजिक-आर्थिक न्याय में अभिवृद्धि करने के उद्देश्य से योजना बनाना ही सामाजिक नियोजन है।

वृद्धावस्था में उत्पन्न होने वाली संभावित सामाजिक, आर्थिक, मानसिक व स्वास्थ्य संबंधी समस्याओं के समाधान एवं भविष्य में वृद्धों के लिए सामाजिक-आर्थिक सुरक्षा की व्यवस्था करने संबंधी योजना बनाना वृद्धावस्था का सामाजिक नियोजन कहलाता है।

उम्र में क्रमिक बढ़ोतरी के साथ-साथ एवं बदलती हुई सामाजिक-आर्थिक स्थिति को ध्यान में रखते हुए कुछ व्यक्ति अपने जीवन के प्रारम्भिक काल में ही चेतन रूप से भविष्य को सुरक्षित रखने के लिए योजनाएँ बनाते हैं। साथ ही साथ भविष्य के लिए इस प्रकार की व्यवस्थाएँ करते हैं ताकि वे अपने जीवन के मूल उद्देश्यों को पूरा करते हुए, आध्यात्मिक जीवन के लक्ष्यों को भी प्राप्त कर सकें। वे न केवल अपने लिए बल्कि बच्चों व परिवार के सभी सदस्यों की आवश्यकताओं को पूरा करने के लिए पूर्व योजना बनाते हैं। भविष्य में सामाजिक प्रतिष्ठा व सम्मान बना रहे, इसके लिए वृद्धावस्था को सक्रिय रूप प्रदान करने के लिए भी योजना बनाने के साथ-साथ सरकारी योजनाओं का भी लाभ उठाते हैं। अपने उचित स्वास्थ्य के लिए भी वे पूर्व व्यवस्थाएँ जैसे नियमित टहलना-व्यायाम करना, पोषक आहार लेना, नियमित चिकित्सकीय परामर्श लेना इत्यादि बनाते हैं तथा अपने दैनिक जीवन में सक्रियता को बढ़ावा देते हैं।

भविष्य में अकेलेपन की समस्या का सामना न करना पड़े, इसके लिए विभिन्न संगठनों की सदस्यता लेते हैं साथ ही विभिन्न सामाजिक गतिविधियों में अपनी भागीदारी भी सुनिश्चित करते हैं। परिवार में उचित सम्मान व प्रतिष्ठा बनी रहे, इसके लिए अपने पारिवारिक उत्तरदायित्वों का उचित निर्वाह करने का प्रयास करते हैं साथ ही विभिन्न पारिवारिक कार्यों में अपनी सक्रिय भूमिका निभाते हैं। बदलते सामाजिक मूल्यों के साथ समायोजन स्थापित करके बच्चों के साथ सामंजस्य बनाने का प्रयास करते हैं। वृद्धावस्था में असुरक्षा संबंधी समस्या के समाधान के लिए पूर्व ही सामुदायिक सुरक्षा के उपाय करते हैं। समाज में अपनी सक्रिय भागीदारी बनाये रखने के लिए विभिन्न सामाजिक, आर्थिक, राजनीतिक, सांस्कृतिक व धार्मिक संगठनों से जुड़कर पुनर्सृजनात्मक गतिविधियों में सहभागिता सुनिश्चित करते हैं। इस प्रकार भविष्य में उत्पन्न होने वाली विभिन्न सामाजिक, पारिवारिक, आर्थिक व स्वास्थ्य संबंधी समस्याओं का सामना न करना पड़े इसके लिए पहले से नियोजन करते हैं।

कुछ ऐसे व्यक्ति भी होते हैं जो केवल वर्तमान में जीते हैं और भविष्य के लिए कोई पूर्व योजना का निर्माण नहीं करते। इनमें से कुछ को वृद्धावस्था में उत्पन्न होने वाली संभावित समस्याओं का ज्ञान होता है और कुछ को नहीं। अधिकांश वृद्धावस्था की परिस्थितियों व समस्याओं के बारे में जानते हैं पर उनके समाधान के उद्देश्य से कोई पूर्व योजना नहीं बनाते और न ही उन्हें इन समस्याओं के समाधान के लिए सरकारी व गैर सरकारी स्तर पर चलाई जा रही योजनाओं व कार्यक्रमों की जानकारी होती है। इसके बावजूद ये किसी प्रकार का सामाजिक नियोजन नहीं करते। ऐसे में उन्हें भविष्य में अनेकों परिस्थितियों व समस्याओं का सामना करना पड़ सकता है।

उपरोक्त विश्लेषण से स्पष्ट है कि वृद्धावस्था, मानव जीवन की एक ऐसी अवस्था है जिसमें व्यक्ति को अनेक शारीरिक, मनोवैज्ञानिक, आर्थिक, सामाजिक, चिकित्सकीय व देखभाल संबंधी विभिन्न समस्याओं का सामना करना पड़ता है। सेवानिवृत्त वृद्धों की समस्या संबंधी अध्ययनों के सर्वेक्षण से स्पष्टतः सेवानिवृत्ति के पश्चात आय में कमी के कारण अधिकांश वृद्धों के समक्ष आर्थिक कठिनाइयाँ उत्पन्न हो जाती हैं, परिणामस्वरूप उन्हें पारिवारिक उपेक्षा व वंचनाओं का शिकार होना पड़ता है। सेवानिवृत्त वृद्धों की एक प्रमुख समस्या उनके खाली समय के उपयोग की भी है। उन्हें परिवार व समाज में प्रस्थिति हास, अकेलेपन, अलगाववाद का भी सामना करना पड़ता है। प्रस्थिति में परिवर्तन संबंधी समस्या पर किये गये अध्ययनों व वृद्धावस्था की समस्याओं पर किये गये अध्ययनों के विश्लेषण से स्पष्ट है कि नवीन प्रवृत्तियों, आधुनिकीकरण, नगरीकरण, औद्योगीकरण, शिक्षा व व्यक्तिवादिता में वृद्धि के कारण परम्परागत मूल्यों में परिवर्तन ने परम्परागत प्रभावशाली प्रस्थिति में ह्रास लाया है। साथ ही विभिन्न संस्थाओं के स्वरूप में परिवर्तन ने माता-पिता व संतानों के बीच के अन्तर्व्यक्तिक संबंधों में परिवर्तन ला दिया है। इन नवीन सामाजिक परिवर्तनों के परिणामस्वरूप वृद्धों की देखभाल व सुरक्षा संबंधी समस्या उत्पन्न हो गई है। कुछ अध्ययन वृद्धावस्था की समस्या के समाधान के संदर्भ में भी हुए हैं, जिनमें पारिवारिक संबंधों को सुदृढ़ करना, समायोजन संबंधी काउन्सलिंग कार्यक्रम चलाना, वृद्धों के लिए रोजगार की व्यवस्था करने संबंधी सुझाव प्रमुख है। वर्तमान में आवश्यकता है वृद्धावस्था में उत्पन्न होने वाली समस्याओं के प्रति पूर्व ही एक व्यवस्थित योजना बनाने की। यदि व्यक्ति अपने वृद्धावस्था या सेवानिवृत्ति से पूर्व ही अपना सामाजिक-आर्थिक नियोजन कर लेता है तो उसे वृद्धावस्था में या सेवानिवृत्ति के बाद अकेलेपन, प्रस्थिति हास, आय की समस्या और स्वास्थ्य संबंधी समस्याओं का सामना नहीं करना पड़ेगा।

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Contribution of Mijwan Welfare Society in Women Empowerment

Anita*

Dr. Kalpana Anand **

Women have hidden talent, this hidden talent cannot be recognized (or explored) unless they are given in proper chance to demonstrate it. Women and men are two essential and complementary parts of society; if they move together, the society will progress. Kaifi sahed Azami recognized this power and unity and established a centre called Mijwan welfare society. This center was established with small group people in Mijwan village to provide means of livelihood to rural women of third village and to explore their hidden talent. At present, women of this village are able to talk in Hindi and they are now a part of the decision making process at home and most of them are self dependent.

Key words: livelihood, rural women, talent, self dependent, financial support. Advancement and empowerment of women has been a leading objective of state policy ever since the attainment of independence in 1947. Institutions of different type's central, state and local governments, non-governmental organization (NGOs), civil society and other bodies are active to ensure gender equality as laid down in the constitution of India.

The underway eleventh five year plan (2007-12) of India recognized women, for the first time, not just as equal citizen but as agents of economic and social growth. The socio-economic development of a country cannot be fully realized so long as its women are confined to subordinate position and their talents remain unexplored. Women entrepreneurship is becoming a reality now-a-days due to pull and push factors. Between the pull and push factors, the women take it as a real challenge with an urge to do something new and take up an independent occupation. In order to achieve the objective of social justices, it is necessary to harness the talent skills and potential of women, especially the rural women. They play a key role in the rapid and sustained economic development in rural areas and the ultimate prosperity and development of nation. Primarily rural women who have been behind in social development. Rural women face many types of problems, like: illiteracy, poverty, social customs, gender discrimination etc. If women come forward to do something then they can't do due to family compulsions. In this way, the rural women are relatively influenced by their discrimination and their poverty.

Gender equality is a constituent of development as well as an instrument of development. No society, no country can be deemed developed if half of its population is severely disadvantaged in terms of basic needs, livelihood options, access to knowledge and political voice.

To achieve above goals it is necessary to empower rural women. Empowerment is concept that has become popular in recent times to describe an enabling process, for socially marginalized persons and groups to gain advantage and opportunities. Sera geld in (1991) described it as follows: "The empowerment idea manifest itself at all levels of societal interactions. It is found in giving a voice to the marginalized to have access to the tools and the materials they need to forge their own destinies."

Empowerment is a process which helps people to gain control over their lives through raising awareness, taking action and working in order to exercise greater control. In other words, empowerment facilitates change and enables a person to do what one wants to do. Empowerment is the feeling that activates the psychological energy to accomplish one's goals. From the institutional prospective, Empowerment is the process of setting the circumstances where people can use their facilities and abilities to fully actualize potential.

Empowerment as a concept is the result of the process which enables an individual to know about herself/ himself, what she/he wants, to express it, try to get it and fulfill their needs by enhanced confidence, awareness, mobility, choices, control over resources and decision making power. The process which enables an individual to gain the above qualities is called empowerment.

Rural women are very talented but they face many challenges and obstacles due to lack of knowledge about marketing, problem of selling products, limited transport, lack of opportunities, restrictions on women's mobility etc.

Mijwan welfare society played an important role for upliftment of women status. Mijwan welfare society is not only providing employment, opportunities but also bringing change in their situation and attitude.

Mijwan Welfare society (MWS) works towards the upliftment of Mijwan people (women) of Mijwan. This includes empowering women and the girl child as well as improving the basic standards of living in the Mijwan village. Mijwan village was the poorest and most backward village in the world. Famous poet kaifi Azmi took responsibility for providing employment to women of this village. Most of the girls dropped their studies after 8th class due to unavailability of schools. It was really heart aching but it was true story of girls. Mijwan welfare society opened school for them. Where occupational education is being provided, Like: sewing, embroidery and computer education. This Society can provide college facility for girls of this village in future.

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Taking responsibilities of development of women of this village, Kaifi saheb established kafi Azmi Sewing Embroidered center in 1993. It was begun as a tiny shed with two room and a varandan. Runa Benerjee played a main role as a trainer in this institution.

Runa Benerji of SEWA recounts, one day out of the blue I found Kaifi Saheb at my doorstep. I was overwhelmed when he said "I want you to teach the women of my village, the craft of Chikankari so that they can get a means of livelihood. I will not budge from here till you agree to train them." Runa obliged and started a training program with trainers from lucknow. Chikankari is the tradition of Avadh and Mijwan was a village of potters. Runa then trained sanyogita Devi to become a trainer. She used to carry the clothes back and forth from mijwan to Lucknow but it was a long and tedious process. Sanyogita Devi says "I trembled after seeing many responsibilities, like: family responsibilities, domestic works, continue this work. Sayongita Devi Says" when I went to SEWA (Self Employed Women's Association). I saw that women are doing all works, Like: stitching of clothes, weaving of clothes, embroidery etc. Then I said to myself if they can, then why not me."

She (Sanyogita Devi) says Runa Banerjee also encouraged me to go ahead and stay in this situation when she said, "Sanyogita I had come here with only one box. Today it is such a large institution that providing employment to so many women.

Today, famous actress Shabana Azmi is chief speaker and Sanyogita Devi is working as a sub-assistant of this institution. Sanyogita Devi says, it was so difficult to unite and connect women to this institution. But when they got some financial help they came forward to work.

After coming to this institution, Soyongita devi completed her studies too from 5th grade to 12th grade. Her husband also supported for her education.

In 2002 the dynamic founder of home of hope Inc, USA, Nilima Sabarwal founded a production hall and a printing room. This gave a tremendous impetus to the centre and the workforce scaled up from 40 to 200 women.

In 2009 leading fashion designer Anita Dongre Visited Mijwan, enhanced their skills by giving the benefit of her expertise and commissioned the women to do the chikankari embroidery for her label AND. It was the first time they got work outside Uttar Pradesh and their wages improved.

In 2010 renowned Bollywood designer and couturier Manish Malhotra adopted the centre and the rest is history. By giving them gainful and sustained employment. Manish has been a major catalyst for change. Says Sanyogita proudly, "The women come to the centre just like men to office and our status within the family structure has changed. We are now a part of the decision making process at home."

Jugan Tara says that she is doing embroidery and now she is a trainer too. She is supporting her family as her father was expired. She is soul supporter of family along with she is doing her B.Ed. as well.

Durgavati Prajapati, a member of the organization says that here, social boundaries and obstacles of women break by doing a job and they get to know about way of living, they feel positive changes in their life.

Sangeeta Prajapati who does exquisite chikankari says with pride, "When my sister got widowed" I took on the onus of educating her daughter with the money I earn. Infact I even contribute to my husband's needs. This occupation gives me chance to fulfill my desire.

Renu, she is doing work in this institution. She says, the family was against the job and also opposed my job. But because of my interest in the job, I kept a condition from my husband that if you fulfill my all need and if I say to bring anything in morning, it should be available till evening then I will not go for the job. Finally my husband accepted my job and I took registration in this institution. But still my family continued to oppose my job. After sometime, when I supported my family in economic crisis, then they also accepted going out of my house and my job. She is happy with this work and she says "After coming here it seems life can move forward."

Starting with two rooms, this Mijwan welfare society has reached such a large level today, which is commendable. At Present 10 centers of this society are providing employment to women in whole Uttar Pradesh. This institution started with 40 women in village Mijwan and is currently providing employment to 400 women.

Conclusion: we can say that if women get an opportunity, then they can do everything they were considered unworthy for. We can see that now-a-days women do so many works at a time inside home or outside at work, women power can have no limit thus; this institution is playing a vital role in the economic and social progress of society by development of the entire village and nation with the progress of the family by empowering rural women.

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भारतीय सामाजिक संरचना एवं वृद्धों की स्थिति

डॉ० कल्पना आनन्द

असिस्टेंट प्रोफेसर, समाजशास्त्र, वसन्त कन्या महाविद्यालय, कमच्छा, वाराणसी

वृद्धावस्था एक सार्वभौमिक प्रघटना है और कोई भी समाज इससे बच नहीं सकता। जीवन प्रसार की अन्तिम अवस्था वृद्धावस्था होती है। विकासात्मक मनोवैज्ञानिकों एवं परम्परागत अवधारणा के अनुसार वृद्धावस्था 60 वर्ष की आयु से लेकर मृत्युपर्यन्त चलती है (बीमन, बटलर, ग्रीनहाउस और सांकडॉफ 1966, होरोविट 1965, पारकर 1965)। यह वह अवस्था है जहाँ दैहिक और मानसिक शक्तियों का ह्रास प्रारम्भ हो जाता है। इस अवस्था में उम्र वृद्धि के साथ-साथ व्यक्ति की शक्ति, उसकी स्फूर्ति, काम करने की गति, कम होती जाती है। वृद्धावस्था को समाजशास्त्रीय रूप से एक जैविक, मनोवैज्ञानिक और सामाजिक प्रक्रिया के रूप में देखा जा सकता है जो लोगों को जैसे-जैसे वे वृद्ध होते जाते हैं प्रभावित करती है (एवलीस व रिले, 1987; एसले, 2000)। सामाजिक वृद्धावस्था विशेषज्ञों (सोशल जेरोन्टोलॉजिस्ट) ने वृद्धावस्था की प्रकृति के संदर्भ में बहुत से सिद्धान्तों की चर्चा की है। कुछ प्रारम्भिक सिद्धान्तों में वैयक्तिक अनुकूलता पर बल दिया गया है। उनके अनुसार व्यक्ति जैसे-जैसे बूढ़ा होता है, वह समाज में अपनी बदलती हुई सामाजिक भूमिकाओं के साथ अनुकूलन करता जाता है। बाद के सिद्धान्त इस बात पर बल देते थे कि किस प्रकार सामाजिक संरचना वृद्ध लोगों के जीवन और जीवनशैली को स्वरूप प्रदान करती है। नवीनतम सिद्धान्त विभिन्न पक्षों को रखते हैं। वे उन तरीकों को केन्द्रित करते हैं, जिसमें वृद्ध लोग, एक विशिष्ट संस्था के संदर्भ में अपने जीवन को क्रियात्मक रूप से निर्मित करते हैं (गिडिंग्स, 2009)।

भारतीय समाज एक ऐसा समाज है जहाँ प्राचीन काल से ही परम्पराओं, मूल्यों एवं धर्म को महत्वपूर्ण आधार के रूप में देखा जाता रहा है, तथा व्यक्ति इन्हीं के द्वारा निर्देशित व नियंत्रित होते रहे हैं। भारतीय सामाजिक संरचना में वैदिक सभ्यता के आरम्भिक काल से ही वृद्धजनों को परिवार में अत्यधिक सम्मानित स्थान देने तथा वृद्धावस्था को सुरक्षित बनाने के लिए विभिन्न व्यवस्थाएँ बनायी गयी, इनमें संयुक्त परिवार व्यवस्था वह सबसे महत्वपूर्ण व्यवस्था थी, जिसमें परिवार के समस्त सामाजिक, धार्मिक और आर्थिक अधिकार परिवार के वृद्ध सदस्यों को सौंप कर दूसरे सदस्यों को उन्हीं के निर्देशों के अनुसार कार्य करना एक सामाजिक प्रतिमान बनाया गया था। इस व्यवस्था ने वृद्ध पीढ़ी को आर्थिक व मानसिक सुरक्षा देने में महत्वपूर्ण भूमिका निभायी। संयुक्त परिवार व्यवस्था में वृद्धों की समुचित देखभाल के साथ ही उन्हें सामाजिक सुरक्षा भी प्राप्त थी (त्रिपाठी 2003)। संयुक्त परिवार में सदस्यों की संख्या अधिक होने व सभी आयु वर्गों के सदस्य होने के कारण वृद्धजनों को अकेलेपन का अनुभव नहीं होता था (लैम्ब 2007)। भारतीय संस्कृति में पुत्रों द्वारा वृद्ध माता-पिता की सेवा व देखभाल करने की परम्परा रही है। इस प्रकार परिवार का नैतिक दायित्व था कि वह वृद्ध सदस्यों की समुचित देखभाल करें (सिंह, 1997)। वृद्धावस्था में वृद्धों के सम्मानपूर्वक जीवन व्यतीत करने के उद्देश्य से ही प्राचीन काल में आश्रम व्यवस्था भी महत्वपूर्ण रही है। आश्रम व्यवस्था को मानव जीवन का अभिन्न अंग बनाने का मुख्य उद्देश्य युवा पीढ़ी को उचित निर्देशन देना तथा यथासमय उन्हें पारिवारिक दायित्वों को सौंप देना था जिससे आने वाली पीढ़ी को अपने जीवन व गृहस्थी पर पूर्ण प्रभुत्व रहे तथा साथ ही उसमें स्वयं बड़े-बड़े निर्णय लेने व कार्य करने की क्षमता उत्पन्न हो। आश्रम व्यवस्था के अन्तर्गत वानप्रस्थ तथा सन्यास आश्रम में व्यक्ति के दायित्व इस तरह निर्धारित किये गये जिससे वृद्धजन मानसिक तनावों से दूर रहकर समाज को अपने उपयोगी अनुभवों से लाभान्वित कर सकें और स्वयं भी अपना अध्यात्मिक विकास कर सकें।

इसी उद्देश्य को लेकर पुरुषार्थ के अन्तर्गत मोक्ष की अवधारणा विकसित की गयी। इस प्रकार परम्परागत समाज में वृद्ध स्वर्णिम आयु के व्यक्ति माने जाते थे, जो आदर, सम्मान व न्यायिक अधिकार के साथ सुखपूर्वक जीवन यापन करते थे तथा जिन्हें आर्थिक, सामाजिक व पारिवारिक मामलों में निर्णय लेने का अधिकार प्राप्त था।

धीरे-धीरे परिस्थितियाँ बदली, समाजों में परिवर्तन हुआ, नई प्रौद्योगिकी विकसित हुई। नगरीकरण, औद्योगीकरण, नवीन कानून व्यवस्था, आधुनिकीकरण, पश्चिमीकरण इत्यादि ने समाज में अपना स्थान बनाया, फलस्वरूप भारतीय परम्परागत परिवार प्रणाली की संरचना व प्रकार्यों में परिवर्तन आने लगा। पारसन्स (1953), बेबर (1950), वर्थ (1988), लिंटन (1952), ऑगवर्न व निमकॉफ (1950), बर्गस व लॉक (1953),

ग्रीनफील्डर (1961), जॉनसन (1964), रॉस (1961), देसाई (1964), द्वारा किये गये अध्ययनों से स्पष्ट होता है कि आधुनिक नगरीय औद्योगिक अर्थव्यवस्था हेतु एकांकी परिवार प्रकार्यात्मक दृष्टि से उपयुक्त सिद्ध हो रहे हैं तथा जहाँ भी आधुनिक नगरीय औद्योगिक अर्थव्यवस्था है वहाँ एकांकी परिवारों का विकास स्वाभाविक है। समय व बदलती परिस्थितियों के साथ संयुक्त परिवारों के बिखराव व एकल परिवारों के उदय ने बुजुर्गों में एक प्रकार की रिक्तता पैदा करना शुरू कर दिया है। वर्तमान प्रवृत्तियों से स्पष्ट होता है कि वृद्धों के आर्थिक रूप से अनुत्पादक, शारीरिक रूप से दुर्बल व अकर्मण्य होने व पारिवारिक कार्यों को करने में असमर्थ होने के कारण परिवार व समाज पर अवांछित बोझ स्वरूप व्याख्यायित किया जाता है (बर्नार्ड 1992, जॉन बैलडॉक 2001)।

वर्तमान समय में भौतिकवादी सोच मनुष्य के विचारों व व्यवहारों पर इस प्रकार हावी हो रही है कि मनुष्य अपने नैतिकता व शिष्टाचार से सम्बन्धित मूल्यों को भूलता जा रहा है। परम्परागत सामाजिक मूल्यों के घटते महत्व व मूल्यों के बदलते स्वरूपों ने अनेक प्रकार की सामाजिक समस्याओं को जन्म दिया है जैसे वैयक्तिक विघटन, पारिवारिक विघटन, सामाजिक विघटन इत्यादि। बदलते सामाजिक मूल्यों ने वृद्धावस्था को अत्यधिक प्रभावित किया है।

भारतीय समाज के परम्परागत सामाजिक मूल्य नयी पीढ़ी से यह माँग करते हैं कि माता-पिता के आदेशों का पालन किया जाय, परिवार के अनुशासन में रहा जाय,, प्रदत्त प्रस्थिति के अनुसार भूमिका का निर्वाह किया जाय तथा शिष्टाचार और सम्मान के क्षेत्र में आयु को विशेष महत्व दिया जाय। इसके विपरीत नयी पीढ़ी परिवार में माता-पिता अथवा वृद्ध सदस्यों के निरंकुश अधिकारों को स्वीकार नहीं करती।

वास्तव में वर्तमान युग में तकनीकी व आर्थिक विकास के साथ वृद्धों की प्रस्थिति में हास हुआ है क्योंकि औद्योगिक व्यवस्था में व्यक्ति की प्रस्थिति उसके द्वारा अर्जित औपचारिक कौशल, ज्ञान व सम्पत्ति पर निर्भर होती है। औद्योगिक समूह की अपेक्षाकृत व्यक्तिमूलक होता है अतः ऐसी व्यवस्था में वृद्ध व्यक्ति अनुपयोगी समझे जाने के लिए बाध्य होते हैं; जो कि उनमें अर्थहीन व महत्त्वहीन होने की भावना को प्रसारित करता है (महाजन, 1987)। औद्योगीकरण व नगरीकरण के परिणामस्वरूप बढ़ रहे प्रवजन तथा बाजारु अर्थव्यवस्था (पारम्परिक मूल्यों के स्थान पर व्यावसायिक मूल्यों) के प्रभाव के कारण मूल्य व्यवस्था के हास तथा आधुनिकीकरण ने प्राथमिक देखभाल की संस्था के रूप में परिवार की संरचनात्मक व प्रकार्यात्मक प्रकृति को परिवर्तित कर दिया है (चक्रवर्ती 1997, कोहन 1998)।

इस प्रकार ये वे कारक हैं जिन्होंने वृद्धावस्था एवं वृद्ध व्यक्तियों को एक सामाजिक समस्या बना दिया है। यह समस्या केवल वृद्धों के लालन-पालन की या उनके लिए गुजारा भत्ता सुनिश्चित करने तक ही सीमित नहीं है बल्कि उनके स्वास्थ्य एवं मनोरंजन के लिए संस्थागत उपाय करने के अलावा उनकी भावनात्मक जरूरतों को पूरा करने और उससे भी बढ़कर बुढ़ापे में भी उन्हें सक्रिय बनाए रखने और उनके जीवन को अर्थपूर्ण बनाये रखने की है।

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डॉ० कल्पना आनन्द

असिस्टेंट प्रोफेसर, समाजशास्त्र विभाग, वसन्त कन्या महाविद्यालय, काशी हिन्दू विश्वविद्यालय, वाराणसी

सारांश

प्रस्तुत शोधपत्र, वरिष्ठ नागरिकों के प्रति दुर्व्यवहार की समस्या : सरकारी एवं गैर सरकारी प्रयास पर आधारित है जो वर्तमान परिस्थिति में वरिष्ठ नागरिकों की बदलती स्थिति एवं समस्याओं को उजागर करते हुए वरिष्ठ नागरिकों के समस्या का वर्तमान समय में किये गये सरकारी एवं गैर सरकारी प्रयास की उपयोगिता को व्यक्त करता है।

वरिष्ठ नागरिकों के प्रति दुर्व्यवहार की समस्या का उद्भव हमारी भारतीय सांस्कृतिक विरासत में मूल रूप से पश्चिमीकरण, शहरीकरण और औद्योगिकरण जैसी विभिन्न प्रक्रियाओं के द्वारा लाए गए परिवर्तन से हुआ है इन प्रक्रियाओं ने परिवारों को तोड़ने के लिए उकसाया है, और बुजुर्गों के लिए सामाजिक समर्थन और सम्मान में लगातार क्षय को प्रोत्साहित किया है। पिछले कुछ दशकों में चिकित्सा और पोषण के क्षेत्र में हुए सुधार से वरिष्ठों की संख्या में वृद्धि हुई है। जनगणना 2001 के अनुसार, वरिष्ठ नागरिकों की संख्या कुल आबादी का 7.7 करोड़ थी। जिसमें पुरुषों व महिलाओं की संख्या क्रमशः 3.8 करोड़ तथा 3.9 करोड़ थी। जो जनगणना 2011 के अनुसार, 10.38 करोड़ हो गयी है। वरिष्ठ नागरिकों की लगातार बढ़ती जनसंख्या को देश पर अतिरिक्त भार के रूप में माना जाता है। 2026 तक करीब 173 मिलियन होने की संभावना है। वर्तमान समय में पिछले दशकों की अपेक्षा वरिष्ठों की संख्या में लगातार वृद्धि ने वैश्विक रूप से सभी को प्रभावित किया है।

भारत जैसे विकासशील देशों में वरिष्ठ नागरिकों की बढ़ती जनसंख्या अन्य सामाजिक-सांस्कृतिक आर्थिक बदलाव जैसे संयुक्त परिवार प्रणाली का विघटन, बच्चों का अपने निजी दुनिया में व्यस्त रहने के कारण वरिष्ठ नागरिकों के प्रति दुर्व्यवहार बड़े पैमाने पर घरेलू हिंसा या पारिवारिक हिंसा के रूप में जाने जाते हैं क्योंकि ये परिवार के सदस्यों द्वारा किये जाते हैं। देखभाल की अपेक्षा करने वाले व्यक्तियों द्वारा वरिष्ठ नागरिकों का देखभाल न करना एक विश्वव्यापी मुद्दा है। अन्तर्राष्ट्रीय स्तर पर वर्ष 2002 में (डब्ल्यूएचओ) ने वरिष्ठ नागरिक दुर्व्यवहार के मुद्दे पर ध्यान दिया। विश्व स्तर पर विभिन्न सरकारी एजेन्सियों और सामुदायिक समूहों ने बड़े पैमाने पर दुर्व्यवहार को सामाजिक समस्या के रूप में उपागर किया है। 2006 में इंटरनेशनल नेटवर्क फॉर प्रिवेन्शन ऑफ एल्डर अबाउट (I.N.P.E.A.) ने 15 जून को 'वर्ल्ड एल्डर दुर्व्यवहार' जागरूकता दिवस के रूप में घोषित किया है ताकि वरिष्ठ दुर्व्यवहार के बारे में जागरूकता बढ़ सके। वरिष्ठ नागरिक के प्रति दुर्व्यवहार को हम निम्न स्वरूपों में देख पाते हैं-

1. शारीरिक दुर्व्यवहार-मारना, जलाना, धक्का देना, झूठा आरोप लगाना, अत्यधिक या अनुचित दवा देना और इलाज के लिए उचित व्यवस्था न करना वरिष्ठ नागरिकों के प्रति शारीरिक दुर्व्यवहार के अन्तर्गत सम्मिलित किया गया है।
2. मनोवैज्ञानिक भावनात्मक दुर्व्यवहार-एक वरिष्ठ व्यक्ति को अपमानित करना चिल्लाना, उपहास करना, निरन्तर आलोचना, आरोप लगाना, दोषी मानना गैर मौखिक रूप से अनदेखा करना, स्नेह न देना आदि को दुर्व्यवहार माना गया है।
3. वित्तीय दुर्व्यवहार-वित्तीय दुर्व्यवहार को वित्तीय शोषण के रूप में भी जाना जाता है जिसमें परिवार के सदस्यों, देखभाल करने वालों या अजनबियों द्वारा वित्तीय संसाधनों का दुरुपयोग या बुरे व्यक्त में वरिष्ठ व्यक्ति को वित्तीय सुविधा न देना या आर्थिक रूप से वंचित करना दुर्व्यवहार के अन्तर्गत आता है।
4. संस्थागत दुर्व्यवहार-वरिष्ठ नागरिकों के भौतिक व मनोवैज्ञानिक दुर्व्यवहार को संदर्भित करता है। इसके अन्तर्गत किसी संस्थागत स्थान पर जैसे- बैंक, अस्पताल, पार्क में वृद्धों के साथ हुए दुर्व्यवहार व शोषण को शामिल किया गया है।

हाल में हुए कुछ सर्वेक्षणों में जिनमें बुजुर्गों के लिए काम करने वाली संस्था "एजवेल रिसर्च एण्ड एबोकेसी सेंटर" ने कहा है, कि 52.4 प्रतिशत वृद्धजनों के साथ दुर्व्यवहार होता है और उनके साथ गाली-गलौज या अभद्रता की जाती है। संस्था ने किए गए अपने सर्वेक्षण के बाद वृद्धजनों को आर्थिक तौर पर आत्मनिर्भर बनाने की जरूरत पर बल दिया है। 'समाज कल्याण मंत्रालय' की सचिव जी लता कृष्ण राव कहती हैं, कि 60 से 80 साल के बुजुर्गों को उनकी उम्र और सेहत के मुताबिक किसी न किसी रोजगार में लगातार वृद्धों से जुड़ी समस्या पर काफी हद तक अंकुश लगाया जा सकता है। 'विशेज एण्ड ब्लेंसिंग' एक सामाजिक कल्याण एन0जी0ओ0 ने हाल में राष्ट्रीय राजधानी दिल्ली में वरिष्ठ नागरिकों के साथ रोज हो रहे दुर्व्यवहार और उपेक्षा के बारे में जागरूकता बढ़ाने के लिए 'फ्लैश मॉव' का आयोजन किया है। 'विशेज एण्ड ब्लेंसिंग' का उद्देश्य वृद्धों को प्यार और सम्मान दिलाने के लिए भारत में वृद्धा आश्रमों की एक श्रृंखला बनाना है। इस श्रृंखला की पायलट परियोजना जिसका नाम 'मान का तिलक' है। इसका उद्घाटन 25 अप्रैल 2018 को हुआ था। भारत में (U.N.P.F.) के प्रतिनिधि 'डिएगो पैलेसिओस' कहते हैं, "बुजुर्गों के बेहतर देखरेख के लिए सरकार गैर सरकारी संगठनों, परिवार व समाज सबको अपनी भूमिका सही ढंग से निभानी होगी। केन्द्रीय सामाजिक न्याय और सशक्तिकरण मंत्री 'थावरचन्द्र गहलोत' कहते हैं कि, केन्द्र सरकार ने वृद्धों के लिए कई बीमा, स्वास्थ्य और पेंशन योजनाएँ शुरू की हैं।"

वर्तमान समाज की जटिलता तथा बदलते मानक मूल्य एवं संवेदनात्मक स्थिति ने जिस प्रकार वरिष्ठ नागरिकों के प्रति समस्या या दुर्व्यवहार में बढ़ोत्तरी की है उसे ही ध्यान में रखते हुए कुछ गैर सरकारी संगठनों एवं सरकारी प्रावधानों ने वृद्धों की स्थिति में सुधार के लिए एवं वृद्धों को आत्मसम्मान पूर्ण जीवन व्यापन के लिए कुछ सुविधाएँ एवं प्रावधान किए हैं जिससे वे अपना जीवन निर्वाह उचित ढंग से कर सकें।

सरकारी प्रावधानः—वरिष्ठ नागरिकों के लिए सरकार ने कई योजनाएँ शुरू की हैं। इन योजनाओं का प्रयोजन देश के वरिष्ठ नागरिकों की आरोग्यता, कल्याण और आत्मनिर्भरता को बढ़ावा देना है। इन प्रमुख कार्यक्रमों में निम्न हैः—

- राष्ट्रीय सामाजिक सहायता कार्यक्रम (1995) को लागू हुआ। यह कार्यक्रम संविधान की अनुच्छेद (41) व (42) के नीति निर्देशक तत्वों के अनुपालन की दिशा में महत्वपूर्ण भूमिका निभाता है। यह कार्यक्रम गरीब परिवार के वरिष्ठ व्यक्तियों, जीविकोपार्जन करने वाले मुख्य सदस्य की मृत्यु तथा मातृत्व जैसी स्थितियों में लाभ पहुँचाने के लिए सामाजिक सहायता की एक राष्ट्रीय नीति है इस नीति के तीन घटक हैः—

1. राष्ट्रीय वृद्धावस्था पेंशन योजना (NOAPS, 1995)
2. राष्ट्रीय पारिवारिक लाभ योजना (NFBS)
3. राष्ट्रीय मातृत्व लाभ योजना (NMBS)

राष्ट्रीय वृद्धावस्था पेंशन योजना का नाम बदलकर नवम्बर, 2007 में ग्रामीण विकास मंत्रालय द्वारा इन्दिरा गांधी राष्ट्रीय वृद्धावस्था पेंशन योजना (आईजीएनओएपीएस) कर दिया गया। इस योजना के तहत वरिष्ठ नागरिकों को 400-600 रुपये वृद्धावस्था पेंशन के रूप में दिया जाता है। इस योजना का उद्देश्य गरीबी रेखा से नीचे जीवन व्यापन कर रहे लाखों वरिष्ठ व्यक्तियों को सामाजिक सुरक्षा प्रदान करना है—

- वरिष्ठ नागरिकों पर राष्ट्रीय नीति (1999) वरिष्ठ व्यक्तियों की भलाई के उद्देश्य से सार्वजनिक व निजी सहयोग पर आधारित नीति है, यह राष्ट्रीय नीति वरिष्ठ नागरिकों को वित्तीय सुरक्षा, स्वास्थ्य देखभाल और पोषण, आश्रय, कल्याण और अन्य जरूरतों के क्षेत्र में दुर्व्यवहार और शोषण से सुरक्षा प्रदान करता है। इसके अलावा 18 अक्टूबर 2002 और 7 फरवरी 2003 वृद्ध व्यक्तियों के लिए राष्ट्रीय परिषद् निम्नलिखित क्षेत्रों पर जोर देता हैः—

1. 60+ के समान आयु के वरिष्ठ नागरिकों को वित्तीय सुरक्षा।
2. स्वास्थ्य देखभाल और पोषण की जरूरतों की पूर्ति।
3. खाद्य सुरक्षा और आश्रय और मीडिया की भूमिका को उजागर करने के लिए सुविधाओं लाभों का विस्तार करती है।

वरिष्ठ नागरिकों पर नई राष्ट्रीय नीति (2011) के रूप में जाना जाता है यह कई कारणों पर आधारित है। इस नीति में वृद्धावस्था में वृद्ध व्यक्तियों की गरिमा को सुगम बनाने, उनके लिए स्वयं के घर, आवास, आय सुरक्षा और होम केयर सेवाओं, वृद्धावस्था पेंशन और स्वास्थ्य बीमा योजनाओं और अन्य कार्यक्रमों सेवाओं तक पहुँच बनाना होगा। इस नीति का उद्देश्य इलाज के बजाय निवारण होगा।

माता-पिता और वरिष्ठ नागरिकों का रख-रखाव और कल्याण अधिनियम (2007):—यह सामाजिक न्याय और अधिकारिता मंत्रालय, (भारत सरकार) द्वारा शुरू किया गया है। इस अधिनियम में बच्चों और उत्तराधिकारियों को मासिक भत्ते द्वारा वरिष्ठ नागरिकों और माता-पिता को रख-रखाव प्रदान करने को एक कानूनी दायित्व माना है। इस कानून के अन्तर्गत ऐसे वरिष्ठ नागरिकों जो भौतिक, सामाजिक, भावनात्मक और वित्तीय, सामाजिक सहायता की कमी जैसे विभिन्न प्रकार की कठिनाइयों को दूर करने और नई चुनौतियों का सामना करने के लिए लागू किया गया है। इस अधिनियम का मुख्य आकर्षण वरिष्ठ नागरिकों की जिन्दगी और संपत्ति की रक्षा करना है।

केन्द्र सरकार वरिष्ठ नागरिकों के हित के लिए नई-नई योजनाएँ बना रही है। वर्ष 2007-08 के बजट में वित्तमंत्री ने वरिष्ठ नागरिकों को मासिक आय प्रदान करने और नई स्वास्थ्य बीमा योजना विकसित करने का प्रस्ताव किया है। राष्ट्रीय आवास बैंक एवं 'प्रत्यावर्ती गिरवी योजना' शुरू किया जायेगा। जिसके अन्तर्गत ऐसे वरिष्ठ नागरिक जिनके पास स्वयं का मकान है, मासिक आय प्राप्त कर सकता है। राष्ट्रीय बीमा कंपनी द्वारा वरिष्ठ नागरिकों के लिए एकमात्र बीमा योजना शुरू की जायेगी। केन्द्रीय सरकार स्वास्थ्य योजना केन्द्रीय कार्यालय के पेंशन भोगियों के लिए जटिल बीमारी के लिए लगातार 3 महीने तक इलाज करने की सुविधा प्रदान करती है।

गैर सरकारी प्रयास:— सरकार के अन्य कार्यक्रमों में पंचायती राज संस्थाओं स्वैच्छिक संगठनों और स्व-सहायता समूहों द्वारा वृद्धाश्रमों की स्थापना और वृद्ध व्यक्तियों के लिए 'बहु सेवा केन्द्रों' के निर्माण के लिए सहायता प्रदान करना है जिसके अन्तर्गत विभिन्न राज्यों में वृद्धाश्रमों की व्यवस्था की गयी है। इन वृद्धाश्रम गृहों में वरिष्ठ नागरिकों के लिए हेल्पलाइन, डे केयर सेंटर विमारियों का इलाज, उचित देखभाल आदि सुविधाएँ उपलब्ध कराकर वरिष्ठ नागरिकों को सक्रिय जीवन जीने में सक्षम बनाते हैं। सरकार द्वारा आर्थिक सहायता प्राप्त विभिन्न राज्यों में स्थापित गैर-सरकारी संगठन वरिष्ठ नागरिकों को सशक्त बनाने उनके जरूरतों और अधिकारों के लिए वकालत करते हैं और उन्हें भावनात्मक, आर्थिक सुरक्षा प्रदान कर सम्मानजनक जीवन जीने में मदद करके दुर्व्यवहार को कम करने के लिए प्रयास करते हैं।

निष्कर्ष:— उपर्युक्त विवेचन के आधार पर यह स्पष्ट किया जा सकता है कि वरिष्ठ नागरिकों पर पूर्व में हुए अध्ययनों व समय-समय पर उपलब्ध सरकारी आंकड़ों व गैर सरकारी संगठनों के प्रयासों से यह उजागर होता है कि वरिष्ठ नागरिकों की समस्या वर्तमान दशाओं में जटिलतम रूप लेती जा रही है आएदिन नए-नए रिपोर्टों, लेखों व विभिन्न गैर सरकारी संगठनों द्वारा वृद्धों से सम्बन्धित समस्या व दुर्व्यवहार को उजागर किया जाता रहता है जो वरिष्ठ नागरिकों की समस्या के दयनीय स्थिति को स्पष्ट करता है। इसी समस्या को ध्यान में रखते हुए सरकार व गैर सरकारी संगठनों द्वारा वरिष्ठ नागरिकों के लिए विभिन्न प्रकार के प्रयास किये गये हैं जो वरिष्ठ नागरिकों के लिए विभिन्न प्रकार के प्रयास किये गये हैं जो वरिष्ठ नागरिकों की स्थिति में सुधार के लिए उनकी देखभाल, चिकित्सा सुविधा, भोजन, रहन-सहन, मानसिक व भावनात्मक स्थिति से सुरक्षा प्रदान करते हैं। लेकिन इन सरकारी व गैर सरकारी प्रावधानों व प्रयासों के बावजूद पिछड़े व ग्रामीण क्षेत्रों तथा कम शिक्षित वरिष्ठ नागरिकों में जागरूकता के अभाव व स्वउपेक्षा के कारण इन प्रावधानों तक पहुँच सम्भव नहीं हो पाती है। फलस्वरूप अधिकांशतः वरिष्ठ नागरिक आज अपने विचारों द्वारा उपेक्षा, त्याग, शोषण, उचित देखभाल के अभाव, अकेलापन जैसी समस्याओं को झेलने पर विवश होते हैं। अतः उनकी समस्याओं के समाधान के लिए व्याप्त प्रयास की आवश्यकता है।

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स्वामी विवेकानन्द का नव्य वेदान्तिक समाजवाद

डॉ० कल्पना आनन्द

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स्वामी विवेकानन्द एक यथार्थवादी विचारक थे। स्वामी विवेकानन्द का समाजवादी चिंतन सभी वर्गों व जातियों के लिए समानता की बात करता है। किन्तु इनका समाजवाद कार्ल मार्क्स या अन्य समाजवादियों के समाजवादी विचारों से भिन्न है। विवेकानन्द समाज में प्रत्येक मानव को महत्त्वपूर्ण व मूल्यवान मानते थे। उन्होंने प्रत्येक मानव को शिक्षा के द्वारा आत्म ज्ञान प्राप्त करने के अवसर पर बल दिया, ताकि वह स्वयं अपना मार्ग खोज सके। विवेकानन्द के विचार व्यष्टि और समष्टि के सम्बन्ध में मानवतावादी दृष्टिकोण दिखाते हैं जो कि वेदान्त दर्शन पर आधारित है। यह वेदान्त दर्शन मानव धर्म है। विवेकानन्द वेदान्त के आधार पर एक ऐसा दर्शन विकसित करना चाहते थे जो समस्त संघर्षों को दूर करके मानव जाति को बहुमुखी सम्पूर्णता के स्तर पर उठा सके जो उसका प्रत्य है। वेदान्त व्यक्ति के उत्थान और समाज के निर्माण तथा राष्ट्र के समन्वय का शास्त्र है। स्वामी जी इसी वेदान्त के आधार पर एक वर्ग विहीन समाज का निर्माण करना चाहते थे। इस आदर्श समाज में वे वर्ग संघर्ष को उचित नहीं मानते थे बल्कि उसके स्थान पर विश्व बन्धुत्व पर जोर देते थे। वे कहते थे जाति व्यवस्था वेदान्त धर्म के विरुद्ध है। उन्होंने लिखा है कि "धर्म में कोई जाति नहीं होती"। सर्वोच्च जाति से एक मनुष्य और निम्नतम जाति से एक मनुष्य श्रमण हो सकता है और भारत में ये दो जातियाँ समान हैं। स्पष्ट है कि विवेकानन्द ने वेदान्त के दृष्टिकोण से जाति की आलोचना की है। धर्म के क्षेत्र में विवेकानन्द संकीर्णता और रूढ़िवादिता को समूल नष्ट कर देना चाहते थे। स्वामी जी के अनुसार वेदान्त का आदर्श है—मनुष्य के सच्चे स्वरूप को जानना और वेदान्त का सही सन्देश है कि यदि तुम व्यक्त ईश्वर रूप अपने भाई की उपासना नहीं कर सकते, तो तुम उस ईश्वर की कैसे उपासना करोगे जो अव्यक्त है। इस प्रकार वेदान्त दर्शन को आधार मानते हुए विवेकानन्द एक समतामूलक समाज की स्थापना करना चाहते थे। इसी कारण विवेकानन्द के समाजवाद को नव्य वेदान्त समाजवाद कहा जा सकता है। स्वामी विवेकानन्द ने मानव जाति को विश्व प्रेम, परस्पर सहायता व सहयोग तथा सामंजस्य का संदेश दिया, विरोध व संघर्ष का नहीं। उनका कहना था हमको देश में समाजवादी विचारों की बाढ़ लाने से पहले यहाँ आध्यात्मिक विचारों की धारा प्रवाहित करनी चाहिए। स्वामी जी के समाजवादी चिन्तन का मूल आधार आध्यात्मिकता है।

प्रस्तुत पत्र के माध्यम से स्वामी विवेकानन्द जी के समाजवादी चिन्तन पर प्रकाश डालने का प्रयास किया गया है, जिससे वर्तमान स्वामी जी के नव्य वेदान्त समाजवाद का विश्लेषण किया गया है।

स्वामी जी का समाजवाद अन्य समाजवादी विचारकों से भिन्न है, क्योंकि इसमें न तो वर्गविहीन समाज की कल्पना की गयी है और न इतिहास की आर्थिक व्याख्या को स्वीकार किया गया है। स्वामी जी समाज में वर्ण व्यवस्था के समर्थक थे। वे समाज में प्रत्येक मनुष्य को अपने बढ़ने का समान अवसर देते हुए, प्रत्येक को उसकी योग्यता के अनुसार सामाजिक स्थिति प्रदान करना चाहते थे। उन्होंने वर्ग संघर्ष को उचित नहीं माना बल्कि उसके स्थान पर विश्व बन्धुत्व पर जोर दिया। उनके समाजवाद को मानवतावादी समाजदर्शन भी कहा जा सकता है। मानवतावाद के लिए वर्ग संघर्ष में कोई स्थान नहीं है, क्योंकि वे वर्ग कृत्रिम है नैसर्गिक नहीं। जहाँ एक ओर विवेकानन्द जी ने निर्धनों के समर्थन में दरिद्र नारायण की पूजा की बात की है, वहीं दूसरी ओर वे इतिहास की आर्थिक व्यवस्था के विरुद्ध हैं। स्वामी विवेकानन्द समाजवाद को एक आदर्श व्यवस्था नहीं मानते बल्कि वे इसे वर्तमान परिस्थितियों में सर्वोत्तम विकल्प मानते हैं। उनकी धारणा है कि समाज में प्रत्येक वर्ग को किसी न किसी अवसर पर शासन का कार्य दिया जाना चाहिए। स्वामी विवेकानन्द ने मानव जाति को विश्व प्रेम, परस्पर सहायता व सहयोग तथा सामंजस्य का संदेश दिया, विरोध व संघर्ष का नहीं। उनका कहना था हमको देश में समाजवादी विचारों की बाढ लाने से पहले यहाँ आध्यात्मिक विचारों की धारा प्रवाहित करनी चाहिए। स्वामी जी के समाजवादी चिन्तन का मूल आधार आध्यात्मिकता है।

डॉ. वी.पी. वर्मा के अनुसार विवेकानन्द को दो अर्थों में समाजवादी कहा जा सकता है। प्रथम उनमें यह समझने की ऐतिहासिक दृष्टि थी कि भारतीय इतिहास में दो उच्च जातियों (ब्राह्मण व क्षत्रिय) का अधिपत्य रहा है। क्षत्रियों ने गरीब जनता का आर्थिक तथा राजनीतिक शोषण किया और ब्राह्मणों ने उसे नवीन तथा जटिल धार्मिक क्रियाकलाप और अनुष्ठानों के बन्धनों में जकड़ कर रखा। उन्होंने खुले तौर पर जातिगत रखने के नाते मनुष्यों के बीच सामाजिक बंधनों को अस्वीकार किया। दूसरा विवेकानन्द समाजवादी इसलिए थे क्योंकि उन्होंने देश के सब निवासियों के लिए 'समान अवसर' के सिद्धान्त का समर्थन किया। विवेकानन्द जी ने लिखा "यदि प्रकृति में असमानता है तो भी सबके लिए समान अवसर होना चाहिए अथवा यदि कुछ को अधिक और कुछ को कम अवसर दिया जाये तो दुर्बलों को सबलों से अधिक अवसर दिया जाना चाहिए।"

विवेकानन्द के समाजवाद को वर्तमान परिस्थितियों में सर्वोत्तम विकल्प के रूप में स्वीकार किया। उनका कहना था "मैं एक समाजवादी हूँ किन्तु इसलिए नहीं कि मैं उसे पूर्ण व्यवस्था मानता हूँ, किन्तु रोटी के नितान्त अभाव में आधी रोटी बेहतर है।" विवेकानन्द जी की धारणा थी कि समाज में प्रत्येक वर्ग को किसी न किसी अवसर पर शासन का कार्य दिया जाना चाहिए। भिन्न-भिन्न वर्गों के शासन के भिन्न-भिन्न परिणाम होते हैं।

विवेकानन्द के अनुसार मानवीय समाज पर बारी-बारी से चारों वर्ण ब्राह्मण, क्षत्रिय, वैश्य और शुद्र का शासन होता है। ब्राह्मण पुरोहित ज्ञान के शासन और विद्वानों की प्रगति के लिए है। पुजारी मस्तिष्क को सुसंस्कृत बनाते हैं क्योंकि शासन के द्वारा ही शासन करते हैं। ये एकांगी होते हैं। क्षत्रियों का राज्य नृशंख कूर और कठोर होता है, वे अन्यायी होते हैं किन्तु एकांगी नहीं होते और काल में कला एवं सामाजिक संस्कृति व शिष्टता उन्नति के शिखर तक पहुँच जाती है। उसके बाद वैश्य राज्य आता है। उसमें कुचलने और खून चूसने की मौन शक्ति अत्यन्त भीषण होती है। यहाँ से संस्कृति का पतन आरम्भ हो जाता है। अन्त में श्रमिक अथवा शुद्र का शासन आयेगा। इसका लाभ होगा श्रमिक सुखों का समान वितरण और उससे हानि होगी सभ्यता का निम्न स्तर पर गिर जाना। साधारण शिक्षा का बहुत प्रचार होगा, परन्तु असाधारण प्रतिभाशाली व्यक्ति कम होते जायेंगे।

इस प्रकार विवेकानन्द ने विभिन्न वर्गों के बीच सत्ता के हस्तांतरण तथा उसके समाज पर पड़ने वाले प्रभाव का विश्लेषण किया और अन्ततः श्रमिक अथवा शुद्र वर्ग के शासन की बात की लेकिन कार्ल मार्क्स के समान आर्थिक शक्ति व वर्ग संघर्ष को इसका आधार नहीं माना। इसलिए विवेकानन्द की समाजवादी अवधारणा कार्ल मार्क्स के समाजवाद से भिन्न है। विवेकानन्द ने अपने समाजवाद के अन्तर्गत आदर्श राज्य की अवधारणा को स्पष्ट करते हुए कहा कि यदि ऐसा राज्य स्थापित करना संभव हो, जिसमें ब्राह्मण काल का ज्ञान, क्षत्रिय काल की सभ्यता, वैश्य काल का प्रचार भाव और शुद्र काल की समानता रखी जा सके तो वह आदर्श राज्य होगा।

स्वामी विवेकानन्द एक समाजवादी के रूप में उन वर्गगत तथा जातिगत श्रेष्ठता के विचारों तथा अत्याचार का उन्मूलन करना चाहते थे, जिन्होंने हिन्दू समाज को शिथिल, स्तरबद्ध तथा विघटित कर दिया था। उन्होंने भारत में व्याप्त अस्पृश्यता तथा रूढ़िवादिता पर कटु प्रहार किया। विवेकानन्द के अनुसार जाति व्यवस्था बुरी नहीं है और न उसका उन्मूलन करने की आवश्यकता है। मूल बुराई अधिकारों के वर्गीकरण से हुई है। समाज व्यवस्था में कुछ लोगों को अत्यधिक अधिकार देने और अन्य को अधिकार शून्य बना देने से ही अस्पृश्यता की बुराई आरम्भ हुई जो कि एक प्रकार का मानसिक रोग है तथा नितान्त अमानवीय है। उन्होंने अनुभव किया कि जातिवाद मानवतावाद के पवित्र बंधन को संकीर्ण, सीमित और अलग कर देता है। अस्पृश्यता और जातिवाद की समस्याओं को सुलझाने के लिए विवेकानन्द ने वेदान्त दर्शन की सहायता ली है।

स्वामी विवेकानन्द एक यथार्थवादी विचारक थे और वे मानते थे कि जातिवाद को समूल नष्ट करना असंभव है अतः चतुर्वर्ण व्यवस्था पुनर्जीवित की जाये और निम्नतर वर्गों को उठाकर उच्चतर वर्गों में लाया जाये। उनका कहना था कि ब्राह्मणों को नीचे गिराने की अपेक्षा प्रत्येक को उनके धरातल पर ले आया जाय। इसके लिए उन्होंने संदेश दिया कि 'निम्नतम जातियों को संस्कृति दो'। स्वामी विवेकानन्द समाजवाद को बढ़ावा देने के लिए भारतीय ग्रन्थों में छिपे आध्यात्मिक सत्त्यों के प्रचार पर बल देते हैं।

उपरोक्त विश्लेषण से स्पष्ट है कि स्वामी विवेकानन्द एक समाजवादी विचारक हैं। उनकी रचनाओं में सामाजिक समानता का जो समर्थन देखने को मिलता है, वह प्रबल पुरातनवाद तथा ब्राह्मणों की स्मृतियों में व्याप्त सामाजिक उंच नीच के सिद्धांत का सबल प्रतिवाद है। उनका सामाजिक समानता का सिद्धांत तत्त्वतः समाजवादी है। किन्तु समाजवाद के लक्ष्य को प्राप्त करने के लिए विवेकानन्द हिंसात्मक सामाजिक क्रान्ति का समर्थन करने के लिए तैयार नहीं थे। मार्क्स एक यर्थाथवादी भौतिकवादी थे, इसलिए उन्होंने हिंसात्मक सामाजिक क्रान्ति का समर्थन किया। इसके विपरीत विवेकानन्द के चिन्तन का मूल आध्यात्मिकता है। उनका चिन्तन न्याय, प्रेम तथा सार्वभौमिक करुणा के शाश्वत संदेश का ही पुनः प्रतिवादन है तथा उनके नव्य वेदान्त समाजवाद को स्पष्ट करता है।

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स्वतंत्रता तथा उत्तरदायित्व—सारत्र के संदर्भ में

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वृद्ध जर्मन दार्शनिक ज्यां पॉल सारत्र ने स्वतंत्रता तथा उत्तरदायित्व के सम्बन्ध में अत्यंत ही मार्मिक व्याख्या प्रस्तुत की है। हम यहाँ उनके दर्शन के संदर्भ में स्वतंत्रता तथा उत्तरदायित्व को समझने का प्रयास करेंगे।

यदि स्वतंत्रता की सरल रूप में परिभाषा दी जाये तो इसका अर्थ है चिन्तन, अभिव्यक्ति और कार्य करने की स्वतंत्रता परन्तु साथ ही स्वतंत्रता का अर्थ यह कदापि नहीं है कि हम जैसा चाहे वैसा करे। अतः स्वतंत्रता को इस प्रकार परिभाषित करना उचित होगा कि बिना किसी दूसरे की स्वतंत्रता को नुकसान पहुँचाए प्रत्येक व्यक्ति अपनी स्वतंत्रता का आनंद ले सके। वस्तुतः स्वतंत्रता, समाज में व्यक्तियों के सुख-शांति की आवश्यक दशा है। यह मानवीय अस्तित्व का गुण है। स्वतंत्रता ही मनुष्य का अस्तित्व है।

वैज्ञानिक अविष्कारों, तकनीकी, यान्त्रिक उपलब्धियों और आर्थिक उथल पथल से समाज हताश, निराश और मृत्यु की आशंका से सन्त्रस्त था। ऐसे में जब मानव अस्तित्व और स्वतंत्रता का हनन हो रहा था। ऐसी विषम परिस्थिति में सारत्र ने अपने दर्शन में मनुष्य और उसकी स्वतंत्रता को ही अपना विषय बनाया। सारत्र के अनुसार मानव अस्तित्व की अनुभूति का अर्थ ही है मानव की मौलिक स्वतंत्रता की अनुभूति। स्वतंत्रता से उनका तात्पर्य 'चुनाव की स्वतंत्रता अथवा निर्णय की स्वतंत्रता से' है। अर्थात् स्वतंत्रतापूर्वक उचित निर्णय करते हुए ही मानव अपने जीवन पथ का निर्माण कर सकता है। व्यक्ति क्या बनेगा और किस रूप में उसकी योजनायें सर्जित होगी। यह उसके स्वतंत्र निर्णय पर ही निर्भर करता है। सारत्र ने अपने दर्शन में कहा है कि अपने जीवन पथ का निर्माण स्वयं करो। उन्होंने यहाँ एक उदाहरण देते हुए कहते हैं कि एक विद्यार्थी के पूछने पर कि वह वृद्ध माँ की सेवा करे या राष्ट्र सेवा के लिए सेना में भर्ती हो जाए, सारत्र का उत्तर था कि 'तुम स्वतंत्र हो, अतः स्वयं चुनाव करो, स्वयं निर्माण करो। सामान्य नैतिकता का कोई भी नियम तुमको यह नहीं बता सकता कि तुम को क्या करना चाहिए। प्रत्येक स्थिति में मनुष्य का स्वतंत्रतापूर्वक चयन ही निर्णायक तत्त्व है। स्वतंत्रता नैतिक चयन और दायित्व से सम्बन्धित है, न भाग्य पर भरोसा, न ईश्वरीय विधान पर विश्वास और न परिस्थितियों का बहाना। अनेक विकल्पों में से सही एवं उचित विकल्प के चयन की पूर्ण स्वतंत्रता व्यक्ति को प्राप्त है। ऐसे में सारत्र कहते हैं, 'मानव स्वतंत्र होने के लिए अभिशप्त है' चुनाव तो उसे करना ही है। ऐसा नहीं हो सकता है कि



Graceful ageing: Challenges and prospects

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ABSTRACT

The dream of the people all over the world to live long is now becoming a reality due to the advancement in health and medical facility, social and economic development, scientific and technological revolution. But what about the quality of this extended life? Are people necessarily happier because they are living longer? What do most people want? The simple answer will be “they want love, useful work, safety and security, energy and health, power, fame and wealth to varying degrees, a long life with high quality and a society that provides support in achieving these goals”. It means the people want to live long gracefully. It is basic issue that how older people think about successful aging and how he lives gracefully in society?

INTRODUCTION

Aging is a complex biological process. It is an important part of all human societies reflecting the biological changes that occur, but also reflecting cultural and societal conventions. It is a natural phenomenon that refers to changes occurring throughout the life span and result in differences in structure and function between the youthful and elder generation. In spite of that Aging is accompanied by many stereotyped beliefs, which usually, are dominantly negative in outlook, regardless of culture and country in consideration. Graceful ageing refers to good health, good life style, economic security, social security and social prestige. It means live with pleasure, live with grace, live with good mental and physical health, and live with happy, prosperous, and active life, we call ageing gracefully.

The dream of the people all over the world to live long is now becoming a reality due to the advancement in health and medical facility, social and economic

development, scientific and technological revolution. But what about the quality of this extended life? Are people necessarily happier because they are living longer? What do most people want? The simple answer will be “they want love, useful work, safety and security, energy and health, power, fame and wealth to varying degrees, a long life with high quality and a society that provides support in achieving these goals”. It means the people want to live long gracefully.

Graceful ageing refers to Physical, Mental and Social well being in older age. It is a part of successful ageing. In ancient Indian society the older persons have honorable status, but as the society transformed into modern society, the value structure is changed, the status of older person decreased (Kahana *et al.*, 2003 and Kumar, 1999). They have become a dependent category of society and also a marginal class. The older people in Indian traditional societies enjoyed unparalleled sense of honour, legitimate authority in the family or community, had decision making responsibilities in the

economic and political activities of the family and were treated as repositories of experience and wisdom. Shifts from nuclear families may imply the loss of older person's role as head of family and loss of decision making function and financial responsibilities (Devi; Gaur and Gaur, 2001).

In these changing circumstances, it is basic issue that how older people think about successful aging and how he lives gracefully in society? Through this paper I will try to analyze the challenges and prospects of graceful ageing.

There are several studies related to ageing like active aging, successful aging, and positive aging etc. as:

- Sharma (2009) edited book "dimensions of aging", deals with the factors like quality of life, personality and adjustment, attitude towards elderly, problems of the elderly, social status, social support and successful ageing.

- Sinha and Singh (2009) have found in their study "time structure and well being among retired persons" that the utilization of time after retirement in purposeful activities leads to increased well being

- Ramamurti (1970) found in his study a decline of life satisfaction around the age of 55th year.

- Phelan and Larson (2002) conducted a literature review with regard to definitions as well as the factors that might predict success. They identified seven major elements: life satisfaction, longevity, freedom from disability, mastery/growth, active engagement with life, high/independent functioning, and positive adaptation, Etc.

- Wong (1989 and 2000) defines successful aging as a relatively high level of physical health, psychological well-being and competence in adaptation. According to him prolonging life without providing any meaning for existence is not the best answer to the challenge of ageing.

Objective of paper :

- To analyze the challenges of graceful ageing.
- To analyze the prospects of graceful ageing

Challenges of ageing gracefully :

Sociologically, ageing marks a form of transition from one set of social roles to another, and such roles are difficult. Among all role transformation in the course of ageing, the shift into the new role of the 'old' is one of the most complex and complicated. In an agriculture

based traditional society, where children followed their parent's occupation, it was natural that the expertise and knowledge of each generation were passed on to the next, thus affording older persons a useful role in society. However, this is no longer true in modern society, in which improved education, rapid technical change and new forms of organization have often rendered obsolete the knowledge, experience and wisdom of older persons. Once they retire, elderly people find that their children are not seeking advice from them anymore, and society has not much use for them. This realization often results in feeling of loss of status, worthlessness and loneliness. The growth of nuclear families has also meant a need for changes in role relations. Neither having authority in the family, nor being needed, they feel frustrated and depressed. If the older person is economically dependent on the children, the problem is likely to become even worse.

The challenges faced by the elderly generally arise from:-inequality of opportunity for employment; inadequate income; unsuitable housing; lack of social services and of provisions for sustaining physical and mental health; stress and strains produced by changing family patterns and family relation. Some challenges in the path of graceful ageing are following:

- Lack of no clear policy or strategy for development of healthcare of older people exists.

- Changing family structure and weakening of family ties (Atchley and Miller, 1980 and Chafetz, 1981).

- Some mental diseases /disorders like-less sharp memory, depression, anxiety, sensory loss etc.

- Improperly maintained age care home. Those older people who live in old age home are suffering from a lot of problem due to the insufficient facilities or proper care.

- Lack of social security, it is also a major challenge before the elder one. There are some people who plan for future social security through saving and pensions plans but there are some people who not plan are suffering different type of security problems.

- Society's negative attitude towards elderly people's behaviour.

- Decreasing level of participation of elderly in familial, community and social activities due to the lack of interest, lack of ability, poor health, absence of income etc.

- Fear of life protection.

- Retirement problem; fear of economic security.
- Intergenerational conflict
- Lack of social involvement
- Increasing tendency of generation gap
- Decreasing social status of elderly

These are some challenges which are faced by elder peoples. There are more conditions which create new challenges before them (Baltes and Baltes, 1990 and Cumming and Henry, 1961; Havighurst *et al.*, 1963 and Featherman *et al.*, 1990).

Prospects regarding graceful ageing :

- To strengthen or establish a national co-ordination mechanism on ageing for developing and promoting implementation of the national strategy on ageing composed of ministries, councils, department, committees, advisory group, representative of the elderly, political or religious groups and task forces.

- To promote and enhance joint family system and provision of respite care, remuneration for unpaid long term cares giving.

- Launching information education and communication campaigns on aging to promote positive images of ageing as a subject of general social relevance in which everyone participates.

- Provide key roles for older persons as voluntary or paid resource persons in literacy programmes, public awareness, and campaign in education programmes on culture tradition and heritage.

- Government should facilitate the participation of elderly persons in the economic life of society by providing them with suitable employment opportunities.

- For maintain healthy mental state, the elderly should stay active in family and society. It will provide emotional strength which will reduce their stress induced hormones.

- Encourage elder peoples to participate more in religious, social and recreational activities.

- For maintain a healthy life style the elderly should maintain a healthy lifestyle in form of regular exercise schedule, positive relation with family members and friends, and enjoying leisure time with satisfying hobbies.

- We should represent respect towards the elderly as their presence in the home and in the society teaches us an irreplaceable lesson of humanity.

- We should recognize the roles played by elderly

during their active life. They must be made to feel that they are not a burden on the family and society.

- It is essential for every generation to follow the Indian tradition and strengthening our solid value system.

- Old age pension should be linked with the price index besides financial empowerment of the elderly.

Conclusion :

The concept of ageing has a new meaning at this time. The elders, who were the pillars of traditional social system, were slowly removed and they now became appendix in the family. The elderly today has become a dependent category of society. Increasing cost of living and the materialistic way of life force the families of this class to be more self-centric in nature so they are avoid to taking care of people who are not productive. In these circumstances graceful ageing is a difficult phenomenon. If an elder people thought about a happy and pleasure healthy life he must have family support, active life style, financial security, and also social security. Lack of these it is impossible to live with gracefully. So it is necessary to plan for graceful ageing.

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DIRECTION OF WOMEN EMPOWERMENT

The idea of women empowerment has been at the centre since the last decade of the 20th century. Women as well as their environment is changing and there is also a change in the parameters set for them. The important is that there is no stagnation in this change rather there is a continuity in it. Consequently, the direction of social revolution is not built. There is more destruction and less construction in transition period and even there is lesser peace and tranquility in it. To some extent, it is a period of terror which a woman feels from both inside and outside herself. In no time, it has created a vast world in which women have multidimensional images of herself and in those images there are sagas of great exploitation, pity and sympathy. From that multidimensional facets of women, the revolutionary society is in great anger.

The power which decides and set the parameters for the direction of women empowerment are quite panic. Women have encroached the direction which was set for them. Now, they are out from that model of personality development in which they were supposed to be a teacher and self-reliant after becoming educated. It was the template of their progress. The intelligent and educated class is still trying to prove that becoming teacher and professor is the best profession for their daughters and wives. But women absolutely understand this conspiracy. They know it well what they have to do as a teacher. In the guise of dignity and social-family responsibility, they will be made patron of patriarchy in the long run. After dividing her personality into two parts they would be made weak. As a result, they will become as usual dignified, disciplined, laborious and meek on the cultural parameters. The female teachers of our country shrinks in the mere personality of a mother and starts living their lives on the level of society as an ordinary mother lives on the level of the family. The broad scope of this patriarchy cannot be accepted by the women. They want to create an independent world of her

own where they could achieve the liberty like Taslima Nasrin; and occupy the personality of Kalpana Chawla, Shahbaq, Sudha Goyal, Shivani Bhatnagar, Madhumita, Mathura and Naina Sahni.

The conspiracy and game of patriarchy is very deep. It creates and establishes a new power in accordance with the changing environment. Its strongest arms are feudalism, casteism, communalism, marketism and capitalism. These arms of patriarchy have been influencing the direction of women empowerment in its own favour in variation. Women have only gained as much liberty as it has allowed them the space of living inside its clutch. In the present scenario, all the arms in the leadership of capitalism have gained unlimited power. All the achievements of women are being encashed by capitalism. Women are trying to make themselves better for the welfare of the society and the country, but the irony is that their every effort is benefitting merely the powers of capitalism. Women are illusioned as well as surprised at result of what has happened in the journey of their struggle of development for over two hundred years. Where did their entire achievements go? Why did their achievements not satiate her soul? From where and how did scarcity come in her relations? On what basis did they become weak even after becoming financially strong? In the twenty-first century, what, after all, should they do to have the life of respect and love? All these questions are the challenges of women empowerment. Without passing through it, the direction of women empowerment cannot be set. The research scholars should do research and ponder in the light of these questions who wish that women should have a dignified and secured life in the society. These research papers will be given preference in the coming issues of 'Satraachee'. it is hoped that papers related to capitalism and patriarchy will be available in the next issue.

- Anand Bihari, Jay Prakash Singh

Narrating Caste Trauma: The Symbolism of Branding in Laxman Gaikwad's *The Branded: Uchalya*

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Abstract

Autobiographical literature, a genre rich in diversity, finds its roots across the globe. These personal narratives serve as poignant chronicles of the author's life journey, unveiling the trials and tribulations endured en route to garnering recognition and fame within society. Autobiographies, in essence, emerge as profound sources of motivation and inspiration. Within this genre, one can discern a unique subset of autobiographies. These narratives delve into the realms of humiliation, mental anguish, oppression, suppression, exploitation, deprivation, and discrimination, often chronicled by writers hailing from marginalised or oppressed communities. Notably, in India, the literary landscape is adorned with a distinctive genre known as Dalit Literature, which offers an unflinching portrayal of society's true visage. It elucidates the deep-rooted conservatism that permeates the very fabric of the nation. This literature reflects the pervasive discrimination and oppression inflicted by the so-called "upper-caste" population upon those at the lower rungs of the social hierarchy. Laxman Gaikwad's autobiography *The Branded: Uchalya* explores themes of social injustice, discrimination, and the plight of the marginalised Dalit community in India. Gaikwad's autobiography narrates the harsh realities of oppression, the struggle for identity, and the pursuit of justice against a backdrop of systemic bias. It sheds light on the enduring challenges faced by Dalits, portraying their resilience and determination in the face of adversity.

Keywords: Laxman Gaikwad, Autobiography, *The Branded: Uchalya*, Thievery, Torture, Struggle, Dalit, Society, Discrimination, Literature, Challenges.

Laxman Maruti Gaikwad is a renowned figure in the realm of Marathi literature. Among his notable creations, *The Branded: Uchalya* stands as one of his most celebrated works. Awarded by the Sahitya Akademi for the exceptional contribution for his autobiography *Uchalya*, Gaikwad depicts the multifaceted facets of his life, skillfully weaving the concept of marginality into his creative writing, a concept profoundly influenced by his own life

experiences and the influence of others. This magnum opus in Marathi literature transcends geographical boundaries, shedding light on the trials and tribulations faced by the Uchalyas, often referred to as “Pilferers,” a label bestowed upon them by the British, irrespective of their actual involvement in criminal activities. Gaikwad writes about the pitiable plight of the people of his community, “Why is it that the whole community is branded as thieves? Why are we denied opportunities to live a decent life? ... Are we proud of this diverse heritage as we age for these conditions Addicted to?” (Gaikwad 63). Furthermore, his autobiography narrates the formidable challenges that confront the Dalits in India. The people of his community were not offered work. Gaikwad writes:

Nobody would offer work to my father, Martand, as we were known to belong to a branded tribe of criminals. They would not employ my mother, Dhondabai, even as a farmhand. (Gaikwad 2)

The themes explored in this paper predominantly revolve around the marginalisation stemming from factors like caste, class, exploitation and poverty. In the Indian context, the concept of “Dalit” is intertwined with the plight of individuals who were likely originally part of a specific ethnic group, class, or community. It is noteworthy that a parallel concept of marginalisation and deprivation is discernible in other parts of the world as well. Sharankumar Limbale remarks the rejection of Dalit subjectivity is “aimed at the unequal order which has exploited Dalits” (Limbale 31). The present paper aims to elucidate the various facets of marginality and the evolving dynamics within the Dalit community.

Throughout the annals of history, both men and women have aspired to achieve equality within society and among individuals from different backgrounds. The marginalised population, in particular, nurtures an innate aspiration to break free from their constrained circumstances and attain what they genuinely deserve: equal access to justice, employment, education, socio-economic standing, and a meaningful role in shaping the administration and development of their communities and nations. For Laxman Gaikwad, his perception equates his brother with cattle. This is because, much like “permits” are required for the movement or sale of cattle in the market, the Uchalyas carry “passes” as they migrate from one place to another (Gaikwad 63). The people of Uchalya community were not allowed to go anywhere without getting permission from the police or the upper caste people. To quote from the text:

If anyone from our household or tribe wished to leave the place, he had to obtain a permit from the police, Patil, for the purpose. We were reduced to the level of animals just as permits are needed for cattle to be moved to on places or to be sold in the market, we had to have passes to move about. We had to show them to the police Patil and him where we were going to, and even then, we could stay there for more than three days. (Gaikwad 3)

Laxman views the branded individuals as akin to slaves and cattle, metaphorically “tethered to pegs” (Gaikwad 231). Gaikwad describes the people of his community in the following words, “They are like ‘tender saplings’ plucked and thrown in garbage” (Gaikwad 201). Laxman Gaikwad writes about the inhuman behaviour of the police. The branded people are also “pecked at” and tormented like the “young ones of another bird left in a hen coop” (Gaikwad 17). He writes, how the police descend on them like “a pack of wolves” (Gaikwad 62). The police suspected that the people of Uchalya community have done every

crime that's why the police raid was much frequent in their community. He writes about this experience, "Their necks are twisted like those of cocks by the police, merchants, and money lenders" (Gaikwad 87). These images vividly illustrate Gaikwad's conviction that the wings of these 'Uchalyas' have been metaphorically clipped, and they are confined against their will, unable to soar freely. These references force us to reevaluate the conventional perception of humanity, often considered superior to animals, as emphasised by Aristotle. Dr S. Chelliah writes about this autobiography, Laxman Gaikwad's autobiography *Uchalya: The Branded* does not deal only with the problems of only male Dalits; it portrays the unheard sufferings and pains of Dalit women of his tribe" (Chelliah 262).

The seeds of Dalit discrimination are deeply rooted the mind of many so-called upper caste people. The opening lines of this autobiography make this point clear. Laxman Gaikwad states in *The Branded*, "My name is Laxman Gaikwad. I was born in a vagabond family with no home, no land to plough, not even a caste to call our own" (Gaikwad 1). This expression resonates with the experiences of numerous individuals who have been deprived of life's comforts. The so-called nomadic or denotified tribes have endured profound inhuman treatment due to societal norms and legal constraints, which often compelled them to resort to thievery for survival. This, in turn, added to their collective sense of guilt and despair, as portrayed throughout the novel.

The Uchalya tribe had a unique culture, shaped by the challenging circumstances in which they lived. Backwardness, social marginalisation, and a lack of social progress were defining characteristics of the Uchalyas. Gaikwad was fortunate enough to gain exposure to the outside world, where he recognised the transformative power of education in refining individuals and steering them away from their animalistic tendencies. His personal journey led him from being a cotton mill owner to a trade union leader and, subsequently, a dedicated social worker. This path eventually culminated in his notable contributions to literature, where Gaikwad established himself as both a social activist and a respected author.

Gaikwad's reflections provoke us to ponder the implications of labelling someone as a criminal and how it influences their psyche, worldview, and life choices. These questions also prompt us to consider how such societal labeling affects behaviour, policies, and attitudes, and whether it serves as a distraction from more significant societal issues. Gaikwad remarks:

What does it mean to be born a criminal? To be called that all your life? What does it do to your psyche? Your outlook on the world? The paths you choose in life? Can you choose at all? And if you turn these questions around, they are no less intricate. What does such labeling do to us? How does it drive behavior, policies, and attitudes? Do such tribes serve as scapegoats, allowing us to overlook the damage caused by far more serious crime in our midst? If so, just what kind of society are we building for ourselves? (Gaikwad 24)

Uchalya traces Gaikwad's journey from childhood to adulthood, marked by the harsh realities he confronted. Born into the criminal Uchalya tribe, whose survival relied on various thieving techniques, Gaikwad's upbringing was tainted by the stigma of being part of this tribe, which was officially designated as "the criminal tribe" under India's tribal act. It becomes evident that the Uchalyas lived according to their distinct belief systems, predominantly centred on thievery and looting. The tragic aspect that strikes the reader is the stark contrast between their lifestyle and the inherent value of human life. The Uchalya community was

internally divided into various groups, each adhering to its unique set of norms and practices. A newborn child in the family would be groomed for a life of thievery, beginning at a young age.

Their living conditions were far from ideal, with no fixed dwellings. As nomadic tribes, they sought shelter wherever they could find shade or warmth according to the seasons. Gaikwad recounts how he slept on bare ground, using a piece of cloth as his sole possession. On occasion, nearby cattle would urinate on clothes of these people, providing warmth, *albeit* in a rather unconventional manner. Their occupations were undefined, and they would trade anything they possessed for necessities.

Police interference was a constant in their lives, as they were often suspected of possessing stolen goods. The Uchalyas rarely sent their children to school, but Gaikwad, an exception, attended a nearby school. His presence as the only child from a low-caste tribe at the school made him the subject of ridicule from other students, contributing to his sense of alienation. But he has to face many difficulty in getting education because the upper caste people started protesting saying, “Because you have admitted your son to school, our children are suffering from loose motion and vomiting. Since your bastard of a son has started going to school diseases are visiting us” (Gaikwad 16). Education brought about a profound transformation in Gaikwad, altering his habits and outlook, as is typical of a child’s development. Education instilled in him a sense of cleanliness, as he began brushing his teeth and bathing regularly, even washing his clothes, which he had previously neglected.

The absence of a structured washing system in the tribe meant that clothes were washed infrequently, sometimes only once a month or two months, whenever a river visit was possible. Gaikwad wore the same piece of clothing daily and slept on it at night. This stark reality highlights the scarcity of basic necessities for personal hygiene and clothing within the Uchalya community. Moreover, no defined job roles existed for the Uchalyas, and they would engage in barter, trading any available possessions.

The constant presence of the police in their lives added to their challenges. The police were certain that stolen gold, silver, or other valuables could be found within the tribe. The British government had branded every member of this caste as a criminal, necessitating a police certificate for traveling to other towns. Violating this requirement resulted in arrest and heavy bribes, often accompanied by physical torture. These Uchalyas were trained to withstand physical beatings and torture without divulging information to the police, reinforcing their resilience in the face of adversity.

Gaikwad’s childhood was marked by a humble existence in a small hut with a low roof that allowed sunshine and rain to enter. His family was led by his grandmother, Narasabi, while his grandfather, Lingappa, who had previously thrived as a thief, was now reduced to a life of criminal interrogations twice a week. The grandfather’s criminal activities often led to confrontations with the police, with one particularly violent incident where he attempted to rob and severely injure an elderly man under the influence of alcohol. The police responded by arresting him and subjecting his wife to physical abuse. Gaikwad’s mother fled into the forest after witnessing the brutality. The grandfather was imprisoned for several months and later had to serve as an informant for the police, unable to secure any job opportunities. In their struggle for survival, Gaikwad’s grandmother took to stealing gold necklaces from

women in crowded places, selling them to local jewellers, and ensuring the police could never trace the stolen items back to their home.

Laxman's transformation, inspired by education and exposure to a broader world, led him to distance himself from his caste's traditional practices. His newfound cleanliness, the abandonment of certain dietary habits, and his engagement with the wider society through education had a profound impact on his life. This transformation paved the way for Laxman to challenge the established caste hierarchies and gain recognition for his abilities, both in education and artistic expression.

Laxman's journey from a childhood marred by the criminal stigma of his caste to becoming an advocate for education and a proponent of cultural and artistic development is a powerful narrative of personal growth and societal change. His story not only challenges our preconceived notions about marginalised communities but also highlights the transformative power of education and personal determination in overcoming deeply ingrained social barriers.

The community's disdain for Lingappa, the grandfather, intensified due to his role as an informer. Their significant grievance centered around his perceived responsibility for their struggles in providing for their families. The culmination of this frustration led to a violent act wherein they silenced him, bringing about his demise with a brutal axe, and subsequently reducing his remains to ashes.

It is indeed disheartening to contemplate the prevailing mindset that permeated the thoughts of these individuals. Their sole objective appeared to be survival, irrespective of the moral and ethical implications of their actions. The actions they undertook seemed to reflect a primal, animalistic nature, devoid of humane considerations. Nonetheless, Gaikwad's family had to persevere despite the tragic circumstances. The grandmother assumed the role of the family's matriarch, and they came to revere the razor blade as a symbol of goddess Laxmi, their patron deity of instruments, Ayudha, which brought them success in their endeavours of theft and provided respite from the relentless pursuit of the oppressive authorities. Laxman, in particular, exhibited an unwavering determination to rise above the shackles of caste discrimination. He embarked on a tireless journey to support his ailing father and brother, Harichanda, who had ceased their criminal activities as a means of survival. Laxman Gaikwad writes how the conditions of Dalit women were worse. They were triple marginalised. Gaikwad would beat his wife, "Laxman on occasion beats his spouse, Chabhu..... I threw her out of the house" (Gaikwad 139).

Laxman resided in a precarious rented abode belonging to Chandrabhaga Bai, dedicating himself to various jobs to make ends meet. He not only worked diligently in the Latur spinning mill during the night but also sold bananas and paper in the mornings. Additionally, he garnered financial support for those aspiring to secure employment at the spinning mill by assisting them with their job applications. Through the dignified nature of his labour and the education he acquired, Laxman gained the trust of the Marathas and merchants he encountered. In fact, they invited him to partake in their meals. Nevertheless, Laxman felt co-opted by the prevailing caste system, undergoing a transformation in his dining habits under the tutelage of Dattu Sawant .

It's the dignity of labour and the dignity earned out of education that Laxman wins the trust of the Marathas and the merchants he came across. They invite him to lunch and Laxman

feels coopted by the caste system when Dattu Sawant teaches him clean and proper ways of eating. (Gaikwad 102-03)

However, the status quo did not persist as positively as initially anticipated. Laxman, working in the mill, gradually found it increasingly challenging to tolerate the various injustices plaguing the workers. The problems ranged from the deteriorating health conditions of workers afflicted with tuberculosis to the lack of dignity associated with their work. The workers endured physical harassment and inhumane treatment. It was only a matter of time before Laxman delivered a compelling speech on Labour Day, highlighting the detrimental impact of the deafening machine noises, airborne cotton particles, and the excessive use of saccharine in the tea served by the mill's canteen proprietor. These factors were directly responsible for the deteriorating health of the workers, leading to tuberculosis. To seek treatment, the workers were compelled to borrow money at exorbitant rates due to the absence of a medical dispensary within the mill.

Laxman's words resonated deeply with the hearts of his fellow workers, prompting the formation of a labour union. He subsequently delivered another influential speech on Independence Day, which pressured the mill's management to promise a more amicable working environment for the workers. Laxman also sought the expertise of Bhagwanrao Deshpande, a legal expert in labour laws, and he, along with his coworkers, employed non-violent tactics, including fasting until death. This move compelled the management to sign an agreement that included an increase in workers' wages and the improvement of working conditions within the mill. Despite being terminated from his job, Laxman remained steadfast in his fight against injustice. He resorted to selling tea, chili powder, and salted groundnuts to sustain himself. His wife, Chhabu, operated a grocery store in front of their home. Despite living in impoverished conditions, Laxman continued his commitment to working for the welfare of the underprivileged. He founded the District Pathrut Samaj Sanghatana, and while campaigning for Manikrao Sonavane, he connected with influential figures in politics, eventually securing a job as a peon and engaging in sweeping at a school. During this time, he discovered that municipal officials were equally corrupt, comparable to the individuals of his own caste, although they were not labelled as such. Laxman regarded them as internal colonisers who had replaced the external colonizers. While making political efforts to uplift his people, Laxman came to realize that no political party exhibited genuine sympathy for the "poor." The political arena appeared to be a realm reserved for those skilled in the art of making empty promises. He even challenged the respected icons of society, whose homes were never subjected to searches by law enforcement agencies. Laxman also voiced his objections to false allegations made against Hirabai Kale and implored the authorities to release her and her newborn child from imprisonment. This incident served as a catalyst for the transformation of these nomadic tribes, as they gained the courage to defend the arrested Masanjogis, who earned a meager living through begging. It has been aptly stated:

Dalits are the members of Scheduled Castes and Tribes, neo-Buddhists, the working people, the landless and the poor peasants, women and all those who are being exploited politically, economically and in the name of religion. (Joshi 145)

Laxman's unwavering commitment to improving his community continues to the present day. He remains a source of inspiration for the youth within his community, encouraging

them to abandon a life of crime and embrace a dignified existence by recognizing the value of honest labor. This change has motivated numerous Pardhi boys to relinquish thievery and pursue an honorable way of life by working in the mill. Individuals like Babu Rathod, an Uchalya, and others have also risen to challenge the exploitative landlords, refusing to pay the Mahadeo Fair Tax. It is a poignant reminder that even when a person earnestly seeks self-improvement and rehabilitation, society often remains unwilling to grant them a chance. Thus, the life of Dalits is very difficult as Dr S.D. Sargar also writes in this context:

Dalits formed the lower strata in Indian social structure. Hence, they were denied each and every opportunity by the upper caste Hindus. All the efforts of Dalits for getting education were strongly and unanimously opposed by the upper castes for social and political reasons. The upper castes were afraid that if the lower castes were allowed to get education, they would ask for their share in power. (Sargar 1-2)

Thus, Laxman Gaikwad's autobiography, *The Branded: Uchalya*, stands as a powerful and poignant narrative that offers an insightful perspective into the challenges faced by the marginalised Dalit community in India. Through his memoir, Gaikwad shares his personal journey, marked by discrimination, oppression, and societal struggle. This literary work not only provides a compelling account of his own experiences but also serves as a window into the broader issues of social identity and resilience. *The Branded: Uchalya* is an inspiring and evocative exploration of the human spirit's capacity to endure and triumph in the face of adversity, making it a significant contribution to the realm of autobiographical literature. Dr Bijender Singh also comments that "Laxman Gaikwad's autobiography is a masterpiece of Dalit Literature" (45).

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Transformation of Attitudes and Responses of the Women in Manju Kapur's *A Married Woman*

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Abstract

Manju Kapur's famous novel *A Married Woman* is taken by the researcher to analyze the "transformation of Attitudes and Responses" of the women characters. Manju Kapur has given a different message that a few men and women change their attitudes and responses after their marriage. Particularly in the novel *A Married Women*, the women characters change their attitudes after marriage. Astha the protagonist and Hemant her husband show their attitudes and responses to each other and then to others with their behaviour. Women have two important phases of life - before marriage and after marriage. The women characters appear in this novel reveal both their negative and positive attitudes and responses. Moreover, it is the women who change their attitudes and responses when they find their desires and later their hopes get shattered. When the attitude change, it is very difficult to develop deep into the innermost feelings. Manju Kapur has delineated the sufferings and submissiveness of the married women despite their education. She has pinpointed that the institution of marriage gives a route for change in the attitudes and responses.

The writer through the main character Astha brings out the changes of attitudes. Astha being a girl has followed her mother's advice on how to be a daughter, as a wife and as a married woman. When she got married she has developed a positive attitude for her marital happiness with Hemant, an American Indian. Later the same attitude has been changed when Astha find solace with friend named Peepilika. Hemant's views about Indian women get shattered because of Astha and her unnatural love with another woman. Hemant's attitude changes when he finds Astha's close relationship with a woman. Jealousy is an attitude concerned with mind. Any woman through her behaviour makes her husband jealous because

such jealousy leads to suspicion and suspicion in turn will strike a discordant note in marital relationship. Manju Kapur through her writings portrayed the different attitudes of characters. She describes very skilfully the women's suffering and due to this how the attitude change and leads to disaster.

Keywords: Attitude, Response, shattered, suffering, cosmopolitan, Disaster

The postmodern Indian woman is examined as a new transgressive figure in Manju Kapur's 2002 novel *A Married Woman*. A new socio-cultural and political environment is created as a result of postmodernism. As a result, the marginal and below marginal are elevated to take centre stage. Even if postmodern women are educated, they are still repressed and made to submit. Some women are educated, while others are unemployed, and because of patriarchy, they start acting inappropriately after getting married. The idea that South Asian marital life is always a bed of flowers and never a bed of thorns is widely held. The woman is incorporated into the family from the moment of marriage. The husband's family is always in charge of leading and instructing the woman in the practise.

According to their instructions, she must stand or sit. Most of the ladies sincerely dedicate themselves to the welfare of the family despite their difficulties. The husband and wife must both confront each other with assurance and understanding because it is a roller coaster of emotions. It is simpler to determine whether the husband and wife's love is genuine or not when attitude shifts in certain circumstances. In her book *A Married Woman*, Manju Kapur tells the story of a woman's unhappy marriage, frustration, and current political unrest in the background of history. In order to map from the perspective of a woman's experience, Kapur has embraced writing as a form of protest. The attitudes and behaviours of married women will typically differ greatly from those of other women. The male's authoritative voice predominates over most married women. They shoulder a lot of responsibility, and their attitudes and habits change as they progress through different stages. Katherine Mansfield in her book *Psychology* says that "we could change our attitude, we should not only see life differently, but life itself would come to be different" (23).

The various stages of a woman's life before and after marriage are depicted in the film *A Married Woman*. From her early years to her middle age, the protagonist Astha's life is chronicled in the novel. Astha was raised in a regular middle-class family in Delhi as a young girl. She starts out with a variety of dreams and misery, compliments and rejection, recognitions and dissatisfaction. Astha is an accomplished painter, and her mother, a teacher by trade, has been in charge of her life since childhood. Her mother being a teacher, constantly talks about the strict rules and being disciplined, and she always makes her daughter follow her regulations.

Mithu Banerjee wrote an article on the behaviour of a married woman Astha and the article is appeared in the magazine *The Observer* in which she expressed her views about the plight of Astha saying that,

A married woman is a well balanced depiction of a country's inner development its strengths and its failure and the anguish of a woman's unrest, which is as complicated as the social political upheaval going on around her (38).

The lesser the marital adjustment would be for a married lady, the higher the dejection and the more tension. It suggests that a depressed married lady will experience issues with

her marital adjustment. Stress prevents her from doing her military duties more effectively. A married woman's stress levels have an impact on her ability to manage the household, her relationship with her spouse, and her relationships with other family members.

Astha's mother devotes all of her attention to shape her as a typical daughter-in-law, wife, and mother in order to deal with the matrimonial situation. She mentors Astha to become a respectable woman in each and every circumstance. After two brief romances, Astha finally marries Hemant, an MBA who lives and works in America. Astha's parents are responsible and liable for her education, health, and marriage. Like any parents from the middle class, they are keenly aware of them and want Astha to know it. Later, once she gets married, she realises that even though she has a job, her husband still controls how the money should be spent. She could not express her feeling to anybody and did not know how to solve this problem. Kapur asserts that, "Her inability to buy an art-piece in Goa exhibits her economic dependence, in spite of being an earning member of the family" (85).

Astha wanted to spend her income on her own as a postmodern married woman, but her family's needs prevent her from doing so. According to her, once a woman starts earning money, she becomes independent in making financial decisions. Despite the fact that her ideas are cutting edge, she experiences things that go completely against them. Before she can spend money on the things she enjoys the most, she must obtain her husband's approval.

She is a new lady of the modern day based on her attitude towards having the flexibility to spend her earnings as she pleases.

Astha is astounded by the family's and the community's response to the birth of her daughter as she is by their displeasure. Despite the fact that we live in a postmodern era, having a girl child is discouraged. Even the older mothers do not want their daughters-in-law to have a female offspring. Families like Astha's also go through this. For her first pregnancy, it has not been given the green light to have a girl. The family's reaction leaves her in pieces. Her second pregnancy, which results in the birth of a son, receives resounding praise for her parenting abilities. When the family welcomes a baby boy, the perspective and the responses alter. Astha has a decent husband, loving in-laws, and two kids everything a woman could ask for in a marriage but she still feels unfulfilled as a person. Her husband often dismisses her thoughts and opinions, and her obligations to her family usually come before her own needs.

A woman's passion for love, lesbianism, an unhappy marriage, and ensuring dissatisfaction have all been revealed by Kapur. She passionately and compassionately portrays the tragedies that her female protagonists go through and die for their victory. Because Astha's numerous longings and wants do not materialise into anything solid, her expectations of herself as a well-groomed and professional lady after marriage entirely drive her to disaster. She began her teaching career even after getting married, despite strong opposition from her husband and in-laws.

Christopher Rollason in his *Writers Meet* comments on the return of Astha to her family after her short-lived unnatural relationship with another woman,

In the end, Astha reaches nowhere and untimely, she has to come back her family and find her home heaven on earth. The women in India have indeed achieved their successes in half a century of Independence; but if there is to be a true female independence too, much

remains to be done (67)

When Astha was a little girl, she obediently submitted to the wishes of her parents. When her husband rejects her opinions on poetry and art, she becomes agitated. Later, Astha encounters Aijaz, which causes her life to take a new direction. When Aijaz compliments her writing ability and urges her to compose a play about the unrest at the Babri Masjid, her life changes drastically and her outlook on the world radically shifts. Kapur causes Astha's internal turmoil to grow. Kapur has now done a small amount to free women from the constraints of male dominance. These writers help postmodern women understand their identities. Astha gets involved in the outside world of rebellion and protest, which casts doubt on her marriage.

Astha as a talented woman has respect for everyone and it is unimportant for her whether he is a Hindu or a Muslim. She does not differentiate between a Hindu and a Muslim to show her love and affection. Her attitude prevails and no one can prevent her from showing this kind of attitude. She happens to meet the inconsolable widow of a Muslim activist, whom she has admired and who has lost his precious life in the violence in Ayodhya. There Astha sees a Muslim woman and her "eyes light on that Muslim woman staring at her, an unknown woman whom she will go on to meet in a full blown Ayodhya epiphany" (198). It follows a stifling affair between Astha and Muslim woman by name Pipeelika Khan, and they cross social boundaries to find solace and understanding in each other's arms. Pipeelika Khan is none other than the widowed wife of Aijaz. Both women start meeting frequently.

Pipeelika becomes the source of delight to Astha and both begin to love each other. The love between two women becomes an origin of new clashes between Astha and her husband. She takes notice sincerely on whatever Pipeelika says, Astha and Pipeelika both are living under illusion of making themselves free from male bondage but when their freedom is weighed on the scale of morality, values and maintenance of family peace, they stand nowhere. Astha never takes for granted any comment from Hemant for Pipeelika. She becomes more attached to Pipeelika and subsequently distances herself from her husband Hemant,

She refuses to engage with him on any issues, he is capable of nothing but the very crudest understanding. Instead she relates the whole to Pipee who says that men are so pathetic, so fucked up themselves, they only understand the physical, and in this way she felt soothed (219).

When her expectations are not fulfilled as she would have liked, a woman's attitude shifts. Astha successfully snuck into the arena of concealed relationships from her marital household. She disregards all of her committed obligations as a married lady, including her family obligations. The harmony of Astha's entire family is disturbed by her new attitudes. Due to her uncaring behaviours as a wife and mother, every member of her family despises her. Despite being the mother of two attractive kids named Anuradha and Himanshu, she wants to be freed from household duties. She has never shown concern for the welfare of her spouse and children. Her mother-in-law cannot be silent and she reminds her that she is a housewife,

You know I never try and stop you from doing anything. Even when you neglect the children, and are busy in your painting and meetings, I do not say anything. I am not the type to interfere in your affairs but there is a limit to anything. I am glad to help you to carry out your responsibilities to your home, your children and your husband but it is my duty to point

that you are going too far (Difficult Daughters 187).

Even though she is made aware of her obligation, Astha doesn't seem to care. Pipee and their friendship come to mind while she does this. As a result of her attitudes, she starts to behave in certain ways. Additionally, Pipee gives her the impression that even though she is far from her home, she has the potential to live a fuller life. She neglects to do what she should as a mother, which is to consider her kids future. Since parent-teacher conferences take up a lot of time, she has never been interested in attending one. She decides to take part in the Ekla Yatra once more, and this time her husband becomes angry. Because she is so determined to uphold her independence and individuality, Astha can never be persuaded to change her ways and perceive the world rationally.

The fate of the mosque, a structure that has endured for centuries as a symbol of the tense coexistence between Hindus and Muslims but is now more than ever in danger, is as dire and unpredictable as Astha's condition. In the same passion and detail that she evokes Astha's acts and mental torment, Manju Kapur illustrates the tense political scenario. She misses her house, her job, and doesn't have time to fulfil her duties as a wife, mother, or daughter-in-law. She feels like a shadow, an unreal creature, due to her attitudes and behaviours. She falls short of providing her spouse with fulfilment in her roles as a wife and a married woman. She is a devoted mother, yet she doesn't concern herself with her kid's education. She has become a new woman, full of freedom to do anything as she likes and go anywhere she wants.

Astha, who is unaware of her own shortcomings, accuses her husband of having no empathy for her. For the sake of her family and children, she must continue to put up the façade of a happy marriage. She is really content with Pipee, and the intense physical connection they have developed is a dilemma for her husband and family. They both share a home, and a strong emotional bond forms between them. This is the situation with Astha and Pipee's unnatural relationship. When Pipee departs India to pursue her studies abroad, their relationship comes to an end. When Pipee is absent, Astha can only turn to her family when she is alone. Despite the fact that they cannot have a future together, the two women choose their separate paths. Astha's independent lifestyle, which has allowed her to live as she pleases without acknowledging that she is married, has never brought her anything but the family's enmity.

Manju Kapur has described the relationship between Astha and Peeplika in a beautiful manner. The relationship may of course be read in and for itself is a manifestation of same-sex identity. Astha and Peeplika may be best described as bisexual. As Manju Kapur is a keen observer of woman's psychology, she is able to depict the various attitudes of women and their behaviour in the given situations.

Beginning with a very shaky foundation, the mother-daughter bond is built. Because Astha's mother has always been a traditionalist, her feelings for her have not been given any consideration. She also wants her daughters to lead traditional lives. Hemant, an important character and Astha's male counterpart, comes across as more of a workaholic than a loving husband. Hemant, who works as a bank assistant manager, is a good fit for Astha. As a result, he chooses Astha as his ideal girl because she is an innocent, unspoiled, uncomplicated, and most importantly, virgin girl.

Hemant marries Astha while harbouring many hopes and desires. Both of them start off life with big ambitions for the future. She began to feel depressed shortly after their dreams. Hemant forces Astha to pursue a career as a teacher since he disapproves of her painting career. Hemant demands a demanding love from Astha, one that must be true, truthful, and reliable. He used to make excuses for his lack of affection by claiming that because of his demanding job, he had no time for courtship. S.Nagaranjan in his *The Politics of Gender* Observes.

In the marriage of Astha and Hemant not only two contrary world- views but also, two contrary epistemologies come together, and the novel is a study of that encounter (The politics of Gender 85)

Hemant believes Astha has mismanaged the situation. Astha is not a part of any of his financial decisions. He completely lacks empathy for her feelings. He attempts to control her. He even loses his temper as he accuses his wife of crying over the loss of Aijaz. He tries to influence the way she thinks and acts towards their kids and as a wife and mother. She rejects all of his advice and even begins making her own decisions without regard for anyone else or interference from her family. Hemant's desire to be a devoted husband turns into conflict over his marital situation.

Hemant as a responsible husband and a father of two children tries to adjust with her attitudes but he fails in his attempts. His entire life is being spoiled without peace and happiness. He is more attached to his family and thinks that it his only life and world till his death.

When you neglect the children and me, where will all of us go? It is our life and family. You will never gain anything in this outer world for future except the bad in the society. Think of you and your family for your good (188)

However, Hemant is unable to adjust and bear all her attitudes. He decides to leave for Bombay. He completely understands that he has no place in her heart even after giving birth to two children. He is unable to digest all her behaviour towards his family. He gains much more confidence and tries to leave his life for the sake of children and family. Hemant is a good father to his children, good husband to his wife and good son to his mother. He tries to sacrifice his happiness and comfort for the sake of his family.

Kapur exhibits a sophisticated knowledge of the psychology of women. Kapur most importantly succeeds in connecting the internal and external. She speaks from experience because she was present during the riots that affected all Indians in some way. She is tasked with writing the screenplay for a street play about the unrest around the Babri Masjid by Aijaz. Her thoughts are changed by his reassuring remarks, which lead her to believe that being a responsible wife, mother, and daughter-in-law is useless; instead, one must demonstrate one's abilities and achieve honour in both the family and society

With the exception of Hemant, the spouse from the US who has returned, which is expertly portrayed by Kapur, the other characters are all virtually cartoonish. Astha had the opportunity to express her frustrations after holding them in for a long period due to religious tensions between Hindus and Muslims. Although her marriage seems less violent than the political and religious circumstances, it is actually just as oppressive and destructive. Manju Kapur provides a distinct description of the mindsets of two ladies and their remarkable connection

in *A Married Woman*. Both the initial resistance and the ladies depend on one another. As a neglectful wife, mother, and daughter-in-law, the family has a significant impact on their behaviour. Astha and Pipeelika achieve nothing by participating in the racial unrest. Manju Kapur, a female author, claims that she has always been more interested in the plight of women and has spoken out about it because she is the only voice she is aware of. She has claimed that “I have evolved my own style to suit my subject matter and temperament in reference to the influences on her writing.”

The novels also explore a woman’s particular demands, including her need to be loved rather than devalued, her need for freedom, and her need for meaningful employment outside of the stereotypical roles of daughter, wife, and mother. In the end, one discovers that Astha and Hemant’s life is a terrible adjustment to the loss of parental affection and the contemporary reality of lonesome individual knowledge. The author of the book has presented her female protagonists as being torn between their want to indulge their fleshly desires and their desire to participate in the intellectual and political activities of the day. In her novel *A Married Woman*, Kapur depicts the image of the many stages of a married woman’s life in the chain-growth of the occurrences. However, the author only gave the married woman two male characters. They represent the novel’s female characters turning moment. As the head of the family and the male dominator, they play a crucial role. Manju Kapur returns to the story of women’s concerns in *A Married Woman*, this time from an eminent modern viewpoint, and uses a strategy that, like in married women, manages to be both Indian and universal at the same time.

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A Perspective on the Educational System in Medieval Thagadur Nadu

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Abstract

This paper focuses on the educational system in medieval Thagadur Nadu. And also, it traces the various system and educational practices in Thagadur Nadu. Education plays a pivotal task in reducing poverty and socio-economic unfairness in rural and urban areas of India. It removes the economic disparities and societal upheavals in the country. Education has been responsible for human empowerment as well. The importance of educational service is forever growing in India. The public and private sectors contribute to delivering education from primary education to higher education.

Education is the fundamental right of every citizen in India. Mainly, education forms the significance of inclusive growth of the country. Learning allows individuals to become aware subjects of their growth and responsible participants in an organized process of building an inventive world by increasing their awareness of information, traits, skills, attitudes, and capabilities. The system and source of education in ancient India was very interesting. The education gave equal importance for overall development both in terms and physical, mental and total development as a person. The gurus and the pupil worked together consistently as a team to bring proficiency in all aspects of learning. In ancient period teaching was considered as a holy work and the teachers were given at most respect. Education was taught to a person not only to gain knowledge but also for the modification of behavior, gaining self-control and understanding social issues. Hence education was completely free and none of the administration involved in the educational system.

Keywords: Education, Thagadur Nadu, Government, Behaviour, School

Introduction

Education has been defined as an instrument for the future. It can yield rich dividends

only if the whole system is directed to meet the demands of the society A country's human resources constitute its greatest asset. Attitudes and skills make a nation. Education provides the key to both and it is the manifestation of human perfection which is already inherent in man. Education is the fundamental right of every citizen in India. Mainly, education forms the significance of inclusive growth of the country. The system and source of education in ancient India was very interesting. The education gave equal importance for overall development both in terms and physical, mental and total development as a person. The gurus and the pupil worked together consistently as a team to bring proficiency in all aspects of learning.

Objectives

An attempt is made to focus on the dimension of educational system in medieval Thagadur Nadu. And also, to trace the various structures and educational practices in Medieval Thagadur Nadu.

- To understand the concepts of growth and educational system
- To understand the early educational system of Ancient India
- To know the early history of educational methods of Ancient Tamil Nadu
- To know the early history of Medieval Thagadur Region

Methodology

This historical study uses analytical and explanatory methods. And the remarks and data were gathered from the scholarly works available by means of books, periodicals, and seminar papers.

Meaning and Definition of Education

Education is the process of receiving or giving systematic instruction and can be considered as an enlightening experience. According to Mahatma Gandhi, "Education is the realization of the best man-body, soul and spirit". (mkgandhi.org)

Educational system of Ancient India

The Indian educational system accommodates both physical and spiritual solitude. Ancient Indian education was built entirely on the grounds of Indian intellectual and epistemological traditions. They had a unique perspective because of the meaning and purpose of life and the world, the thought of ultimate death, and the futility of commonplace pleasures. Religion has long been regarded as the dominant feature of Indian culture, the complicated social structure has fascinated others, the arts and literature and Indian achievements in grammar and medicine or mathematics may appear as the crowning glory of India - and yet they all depend on education in the widest sense, on the handing down from one generation to the next of the cultural heritage of previous generations, including any innovations they may have made.

During this time, pupils used to understand the conundrums and intricacies of life in very beautiful and peaceful surroundings. They dwell at the Guru's house. And the student sits at the feet of his instructor in extremely lovely settings, understanding all of life's events. They are not limited to merely reading books since the teacher provides all practical information. They do all of the instructor's menial works like, gathering fuel wood, beg alms, and looking after the livestock. They not only get educational training, but they also

acquire the proper lesson of the dignity of labor and service.

These concepts underpin the whole educational heritage. As a result, the Indian sages dedicated themselves to the study of a supra-sensible world and spiritual energies, and their lives were shaped appropriately. The Chitti-Vrittinirodha (management of mental activity related to the so-called tangible world) developed as the ultimate goal of education. Education, on the other hand, did not overlook the growth of the pupil's abilities for his whole progress.

Educational system in Early Tamil Nadu

The state of Tamil Nadu in the Union of India has its own social and cultural identity. One of the biggest challenges that the State of Tamil Nadu faces today is the growing pressure on higher education. Better economic opportunities and upward social mobility are the two reasons which make a greater number of youngsters in Tamil Nadu to enter the institutions of higher education. The principle of reservation by the Government of Tamil Nadu, gives an ample chance for the students, particularly of the lower strata of the society, to swarm the portals of the higher educational institutions in huge number. Studies show that Gurukulams, Patalas and Ghatikas were the educational institutions which flourished in Tamil Nadu during ancient period (Suresh Chandra Gosh, 1995).

The period between the second century B.C.E. and the second century C. E., is generally known as the Sangam age or the period of the third Sangam. Sangam means Academy or an association of poets. In this period there was a large output of literary works, of which unfortunately only 30,000 lines of poetry survived. They were composed by nearly some five hundred poets, many of whom were members of the Sangam. These poems were collected into the Ten Idylls (Pattuppammu) and the Eight Anthologies (Ettutthokai) . These and Tholkappiyam are often referred to as Sangam literature. These Sangam poems are refreshing, pure and precise, reflecting the life, culture, and civilization of the Tamil people of that period. It is something unique, much different from what is now generally known as Indian culture. The Sangam Tamil life and achievements seem to be great, the equivalents of which could only be found with the ancient Greeks and Romans. The Sangam literatures reveal their political divisions, the system of government, their economic activities and their social life.

This great Tamil people who were “. . . the finest fruit of the life and history of the Dravidians, the first people as we pointed out, of Indian history, considered education as the pivotal to their achievement and regarded education as the greatest wealth. Education in those days was very much different from what is today. There were no huge educational institutions. They were not government subsidized but were largely supported by the local people as the villages, towns and cities were autonomous.

Education in Medieval Thagadur Nadu

Dharmapuri is a part of the Kongu Nadu, and was ruled by the ancient Chera Kingdom. During the Sangam age, Dharmapuri was part of Tagadur country, which was ruled by the famous Athiyar clan. Athiyaman Nedumaan of Anji, a king of this clan, occupies an important place in the history of Tamil Nadu for his charitable character and bravery. What was known as Tagadur during the Sangam age is known today as Dharmapuri. The name consists of two words, viz . , Tagadu + Oor . Stone inscriptions describe Tagadur variously as Tagadai , Tagatta , Tagada and Tagattaapuri . According to one opinion Tagattaapuri may have become

Tagadur . Tagadur Yaathirai', which is a book of the Sangam era , mentions Tadangkamalat Tagadai' , means ' a place which resembles the outer petals of the lotus' .

A look into history provides us a glimpse of the glorious past in the field of learning which prevailed in the now Dharmapuri district which was part and parcel of Salem district then. Adiyaman Neduman Anji of Tagadur (the present. Dharmapuri) patronized Avvaiyar who was affiliated to the Tamil Sangam. Adiyaman's cousin, Nagayar who subsequently married Adiyaman was also said to be an eminent poetess. At the rulers level it cannot be denied that they were all scholars. In many verses of Agananuru and Purananuru we see mention has been made by their authors of their association with Thagadur and Adiyamans. There is also an ancient Tamil work "Tagadur Yathirai" sung by a number of poets about Dharmapuri. The period of Adiyamans can be correlated to the first three centuries of the Christian era since the Tamil Sangam was said to have flourished at that time. After that nothing is practically known up to 495 A.D. about the culture and learning that prevailed in the district.

Subsequently during 495 A.D. to 870 A.D., Thagadur was under the rule of the Gangas , who were acknowledged as distinguished scholars . Of which, Madhava - I, specialized in law, Tiruvikrama has been described as the abode of fourteen branches of learning and Durvinita wrote a commentary on the XV chapter of Kritarjuniya and Sanskritised Brikathkatha .

It is also said that during the 7th and 8th centuries celebrated works like Akalanka's , Astasakti , Gunabhadra's Uttarapurana and Ugradidya's Kalyanakaraka came to be written under the aegis of these kings . Further it is said that renowned poets like Bharavi , Pambar , Ponnar , Asaga and Gunabhadra adorned the courts of the kings at that time . We also come across stray references in inscriptions in various places that Brahmins were intent on educating people in the Vedas and the connected branches of religion.

The author of "Nannul "Bhavani of Kongu country was patronized by the Ganga King Siyagangan. It is also seen that Jain Scholars were given an equal status during the Gangas rule. The Gatti Mudaliyars of Salem district had also a role to play in the cause learning, pertaining to religion. Temples were said to be not merely centres of religious worship, as they are today. They are said to have functioned as centres of learning of cultural enjoyment and of economic and political transactions. However, there was no definite course of education much less a standard set up for the measuring out of one's accomplishment with any degree of exactitude.

School Education in Medieval Thagadur Nadu

Coming to schools or the educational institutions which are necessary for imparting education there is no evidence testifying to the existence of schools. This would be seen from the fact that the higher rules of knowledge were not scaled then by anyone who wished to learn since it was not opened to all to learn higher philosophy, theology, logic or grammar, which were restricted only to a few. A sort of intellectual. caste existed by the side of the social castes. Still for common practical purposes of life, many were educationally fit. However, with passing of years, it is seen that the first known schools which took about the task of imparting education to the common public were pial schools. The origin and the growth of these schools may be traced between the 18th and 19th centuries (as seen from the

Report of the Education Committee of 1882).

In the report of the Education Committee of 1882, the Deputy Inspector of Schools of Hosur Circle has described about the then pial schools then existed in the area. In these schools, pupils were trained to read fast (without understanding the meaning). The Syllabus were ancient puranas and epics and arithmetic as would be enough to carry on the agricultural transaction of the villages. Their writing materials were Cadjan leaves and styles. The post of teacher was hereditary. He shared all the functions and the common interests of the village.

He was honoured on all auspicious days. The total tuition fee of a teacher ranged from Rs. 7 to Rs. 10 per month. There might be fluctuations in his income depending upon the size of the village. The school time was 6 a.m. to 6 p.m. busy time of the school in which the teacher took active part in teaching was 2 p.m. to 5 p.m. In rest of the times seniors taught the juniors under the supervision of the monitors. Punctuality in attendance in school was maintained by inflicting severe punishments on the late comers. There was neither class nor division nor standard in these types of schools. A student finished his study after seven years of such learning.

Beginning of the Western Education in Medieval Thagadur Nadu

The Charter Act of 1813 passed by the British Parliament which provided for educational reforms in India was the first step taken by the British to introduce Western Education. The Charter Act, provided for an expenditure of rupees one lakh, every year for each Presidency towards the promotion of education. But it did not prove well and the amount remained unspent due to lack of a system in the field of education.

With all the thinking and the education reforms, etc., brought out by the British Parliament in 1813 and by Sir Thomas Munro in 1822 the reactions of the people to the reforms were not welcome. The custom of patronizing pial schools was very deep rooted in the minds of the people that they were not prepared to get themselves accustomed to the latest form of education introduced by the British. They found the education pattern brought about were not religious oriented and that they had to spend on books and stationery towards the education of their children. Moreover, they were contended in the standard of education imparted in the pial schools which according to them was enough to carry on the day - to - day transactions in the village. Therefore, it can be said that the frame of mind of the people was more responsible for the slow progress of education, even though scope was provided by the then was more Government. The number of such schools in the present Dharmapuri district were not many since they were confined to certain pockets only.

The whole Madras Presidency was divided into six inspectorate divisions. The present Dharmapuri district (then a part of Salem district) was included in the fourth inspectorate division which had its jurisdiction over the districts of North Arcot, South Arcot and Tiruchirappalli.

The Division, in turn was divided into many circles each under the control of a Deputy Inspector. Salem district was covered by two circles with headquarters at Salem and Krishnagiri. Dharmapuri district was under the jurisdiction of the Deputy Inspector of Krishnagiri Circle. Provisions were made for provincial schools, zilla schools and several taluk schools. There was also provision for a grant in - aid for all the private schools which were agreed to be inspected by the department of public instruction.

Taluk schools were established in 1858 at Hosur, Dharmapuri and Krishnagiri . There was also a normal school at Krishnagiri maintained by the Local Fund Board to train teachers for the elementary schools. The zilla school was established at Salem. In the taluk schools, the language of English, Tamil, Telugu and sub jects like arithmetic, algebra, geometry, geography and history were taught. The core subjects were instructed through the vernaculars. In 1871, these public schools were brought under the control of local bodies (district and taluk boards).

High school and middle school education and Female education were maintained or aided from provincial funds whereas the primary schools were maintained or aided from Local Funds.

In 1876 Thagadur Nadu had a government middle school and aided girls' primary school, ten Local Fund combined schools and 16 Result schools. The location of the schools were, Goldsmith street, Weavers street and Tobacco street of Dharmapuri town and Adhiyamankottai , Laligam , Indur , Pennagaram , Papparapatti . Palakodu , Mallapuram , Karimangalam , Ariakan , Kumarasamipatti , Attukaranpatti , Kadagathur , Kurumpatti , Venkatampatti , Erikadaipatti , Narathampatti Koilur , Thendagoundanpatti , Pagalpatti , Samichettipatti and Hanumanthapuram .

In the year 1899, in Hosur town a government middle school, a Government Girls' school, a Local Fund combined school and a Mission Result School came up. Besides, in this taluk, there was an aided middle school known as A.V. middle school, an aided Remount school at Mathagiri , an aided A.V. middle school , and a Local Fund combined school in Denkanikotta .

In Bagalax Berigai, Shoolagiri , Thorappalli , Kelamangalam , Thally , Matha gondapalli , Tiaradurgam , Muddulgaribi , Nallur , Elesandran , Kottapatti , Mahattur , Gummalapuram and Bellalam there were Local Fund combined system schools . There were also seven pial school's taluk. In Krishnagiri town, a Government Middle school, Local Fund combined school and a Result school functioned. Besides there were Local Fund combined system schools at Bargur , Thattakkal , Kaveripattinam , Rayakottah , Thograpalli , Kannerdapalli , Merupalli , Kattapalli and also 11 pial schools in the taluk . In the then Uttangarai taluk there were Local Fund combined schools at Kadattur , Bairanatham , Pappireddipatti and Harur Uttangarai , Singarapettai , Kunnattur , Kallavi and Ananthur. The languages taught in these schools were English, Telugu and very rarely Hindustani. The subjects taught were Arithmetic, History, Geography and Hygiene.

It was a period of great literary activity and classical poems reflect this great civilization. Life was secular, humanistic and optimistic and this was in turn the basis of their educational philosophy (Francis S. Muthu).

Conclusion

Education is a key measure of human growth and plays a significant role in socio-economic success. In mediaeval India, the educational system was organized along the lines of tradition. The changes that have occurred in the educational system from ancient times mirror changes and alterations in social situations. The impact of new social realities, notably the interaction between democratization of education, the advent of the digital society, and globalization, has been enormous on all societies' educational processes. Learning allows individuals to

become aware subjects of their growth and responsible participants in an organized process of building an inventive world by increasing their awareness of information, traits, skills, attitudes, and capabilities. However, colonial education policies have also hampered the growth of overall development, leading to fierce competition between different groups. After independence, Tamil Nadu's Government provided educational institutions with clear guidelines that should be strictly followed in relation to the admission of students which are considered fair and honest.

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Caste Conundrums: Critiquing Harrowing Hypocrisy in U. R. Ananthamurthy's *Samskara: A Rite for a Dead Man*

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Abstract

It has been generally seen that many national and international writers have written about Dalit themes in their works. They have written about the struggles, exploitation, ostracisation and marginalisation of Dalit community. A great Dalit luminary, Dr B. R. Ambedkar also has written his influential essay "The Annihilation of Caste" that dissects the deeply entrenched caste discrimination in India. His autobiographical work *The Untouchables* also deals with the subjugated state of Dalit community. Bama's autobiography *Karukku* also deals with the Dalit discrimination faced by Dalit Christian girls and women in schools. As a student and teacher, she has to undergo the pain that she is a Dalit. Another significant writer, Omprakash Valmiki, penned *Joothan*, a poignant autobiography detailing the dehumanising experiences of a Dalit in the Indian society. Kancha Ilaiah's *Why I am Not a Hindu* is a powerful work that delves into the Dalit-Bahujan perspective and critiques the Hindu caste system. Sheoraj Singh Bechain's *My Childhood on My Shoulders* and Sujatha Gidla's *Ants among Elephants* are both powerful and recent autobiographical works that provide poignant insights into the Dalit experience in India. In the realm of fiction, the novels of Dalit writer Urmila Pawar, such as *The Weave of My Life: A Dalit Woman's Memoirs*, provide a vivid account of the struggles faced by Dalit women. Sharankumar Limbale's *The Outcaste* explores the psychological and emotional dimensions of Dalit identity, while Daya Pawar's *Baluta* offers a poignant portrayal of Dalit life in Maharashtra. Sheoraj Singh Bechain's *My Childhood on My Shoulders* and Sujatha Gidla's *Ants among Elephants* are both powerful and recent autobiographical works that provide poignant insights into the Dalit experience in India. Dalit concerns are also addressed in poetry and plays. The iconic poem "Mother" by P. Sivakami poignantly portrays the plight of a Dalit woman, while Tamil

poet A. K. Ramanujan's "A River" subtly deals with the caste system. Plays such as *Ghasiram Kotwal* by Vijay Tendulkar and *Mukkamukkam* by Vaikom Muhammad Basheer confront caste-based discrimination and social injustice. U. R. Ananthamurthy's *Samskara: A Rite for a Dead Man* is also one of such works that deals with the discrimination with untouchables, caste conundrums and hypocritical attitude of the Brahmins.

Keywords: U. R. Ananthamurthy, *Samskara: A Rite for a Dead Man*, Dalit Literature, Caste Discrimination, Autobiographical Narratives, Marginalised Voices, Hypocrisy, Oppression, Social Inequality, Caste System, Untouchability, Ostracisation.

U. R. Ananthamurthy, a distinguished Kannada author, born on 21 December 1932 in a Brahmin family Thirthahalli, and died on 22 August 2014 in Bengaluru. He earned his doctoral degree in English from the University of Birmingham. In addition to his literary prowess, he garnered a plethora of esteemed accolades including the Padma Bhushan, the Jnanpith Award, and the Man Booker International Prize. Throughout his illustrious career, he held various esteemed positions such as the Vice-Chancellor of Mahatma Gandhi University, the President of Sahitya Akademi, and the Chairman of National Book Trust, India. His wisdom was imparted as a visiting professor at numerous prestigious universities across the globe. U.R. Anantha Murthy's *Samskara: A Rite for a Dead Man* was published in 1965 in Kannada. It stands as a literary masterpiece that has transcended boundaries, captivating readers and critics alike. This remarkable work was not only translated into English by A.K. Ramanujan in 1976 but was also adapted into a thought-provoking film directed by Girish Karnad in 1970. This book deals with the Brahmin's behaviour towards untouchables. Many novels also have been written on Dalit themes. Women in Dalit community remain triple marginalised. Bijender Singh also remarks "Dalit women are one of the marginalized, discriminated, isolated and humiliated segments in the society" (Singh 14).

U. R. Ananthamurthy addressed the issue of gender discrimination, hypocrisy and caste prejudice in his book *Samskara: A Rite for a Dead Man*. The novel is set in the small village of Saraswathipura in the Western Ghats of Karnataka. The novel depicts the hypocrisy of a Brahmin community called Madhwas. In this novel, Ananthamurthy embarks on a profound exploration of the entrenched issues of gender bias, hypocrisy, and caste discrimination. This literary *tour de force* unfolds against the evocative backdrop of Saraswathipura, a quaint village nestled amidst the majestic Western Ghats of Karnataka. Within its pages, Ananthamurthy unfurls a scathing critique of the Madhwa Brahmin community, exposing the chasm between their professed ideals and their actual conduct. Foremost amongst these thematic undercurrents is the unvarnished portrayal of the marginalized status of women, their voices muted and aspirations stifled within the suffocating confines of tradition. Ananthamurthy's novel serves as a damning commentary on the myriad afflictions that afflict Indian society. It lays bare the existence of individuals who burden the world with their insatiable greed, resorting to deceit and treachery in their relentless pursuit of ill-gotten gains.

The novel is set within the confines of a Brahmin village or 'agrahara,' and Ananthamurthy paints a vivid picture of life in the village of Durvasapura. The daily routines, rituals, and festivals that govern the lives of the villagers are meticulously described, with the spiritual head of the community, Praneshacharya, embodying the unwavering adherence to tradition,

“A routine that began with the bath at dawn, twilight prayers, cooking, medicines for his wife. And crossing the stream again to Maruti temple for worship. That was the unflinching daily routine...” (1). The novel unfolds the seamless annual cycle of rituals, vows, and celebratory events, showcasing how the lives of the Brahmins are harmoniously synchronized with the cadence of their traditions.

Even the venerable Praneshacharya, the linchpin of the narrative, is not immune to the gravitational pull of moral deviation. An erudite scholar, steeped in the wisdom of the Vedas, Upanishads, and Hindu scriptures, he commands the unwavering reverence of his village. His devotion to his infirm wife, Bhagirathi, stands as a testament to his unwavering commitment to duty, as he meticulously tends to her every need. This poignant act of self-sacrifice is vividly encapsulated in the words, “He bathed Bhagirathi’s body, a dried-up waste pea-pod, and wrapped a fresh sari around it; then he offered food and flowers to the gods as he did every day, put the flowers in her hair, and gave her holy water...” (Ananthamurthy 1). His wife is very grateful to him but she remains sad because she could not give him any son. That’s why she puts pressure on Praneshacharya for the second marriage but Praneshacharya ignores her pleas when she says, “Being married with me is no joy. A house needs a child. Why don’t you just get married again?” Praneshacharyan would laugh aloud. A wedding for an old man?” (Ananthamurthy 1). Natarajan aptly writes about Praneshacharya’s sacrifice for his wife, “The novella establishes Pranesha’s singularity and his merit through the hard work he performs feeding his invalid wife, cooking and cleaning” (Natarajan 160).

Ananthamurthy’s novel revolves around the sudden demise of Naranappa, a Brahmin who dared to challenge sacred taboos within the agrahara. The arrival of Chandri, a Dalit woman, disrupts Praneshacharya’s established routine. Chandri emerges as the central female protagonist, deeply entangled in a passionate love affair with another Brahmin, Naranappa, who who openly defied Brahminical norms, even consuming meat, and maintaining a relationship with her as a concubine. He has recently passed away. Chandri’s visit to Praneshacharya’s residence is driven by the solemn duty to convey the news of Naranappa’s demise. Parvathy P. opines:

The novel opens with the death of Naranappa and the subsequent calamities like plague that strike the agrahara. The conflict arises when the question of who, if any, should perform the samskara, here death-rite, of the man who has not lived his life as a Brahmin. (63)

Despite being excommunicated by the villagers for his unorthodox behaviour, Naranappa remains steadfast in his criticism of the conservative and insular Brahmin community of Agrahara. He fearlessly rebuffed attempts to dissuade him, boldly declaring, “Try and excommunicate me now. I’ll become a Muslim, I’ll get you all tied to pillars and cram cow’s flesh into your mouths and see to it personally that your sacred Brahmanism is ground into the mud” (Ananthamurthy 12).

However, fate dealt a cruel blow as Naranappa succumbed to a fever from which he could not recover. Chandri, burdened with sorrow, provides a somber account, stating, “He came back from Shivamogga and took to bed in a fever. Four days of fever, that’s all. He had a painful lump on his side, the kind they get with fever” (Ananthamurthy 3).

Ananthamurthy deals with the deeply ingrained issue of untouchability within the

narrative. Even Praneshacharya, a learned and respected figure, grapples with the societal prejudices, hesitating to engage in conversation with a woman from a lower caste, knowing it would necessitate a ritualistic cleansing. Praneshacharya, esteemed for his scholarly prowess, was held in the highest regard by all in the village. Garudacharya's words underscored this reverence, "We don't have to advise great Praneshacharya. He knows all about alliances and misalliances, has studied it all in Kashi and he knows all the scriptures, earned his title Crest-Jewel of Vedic Learning" (Ananthamurthy 6). Ananthamurthy poignantly encapsulates this dynamic, writing, "Chandri was Naranappa's concubine. If Acharya talked to her he would be polluted; he would have to bathe again before his meal" (Ananthamurthy 2). The ensuing conversation between Chandri and Praneshacharya reveals the complexity of their relationship, with Chandri's loyalty to Naranappa shining through even in the face of his passing. Praneshacharya, left with no alternative, listens as Chandri struggles to find her voice, her emotions palpable in the moment. When she finally manages to speak, it is with a heavy heart:

'What's the matter?'

'He...He...' Chandri shivered; words struck in her mouth. She held on the pillar.'

'What? Naranappa? What happened?'

'Gone...' (2)

Recognizing the urgency of the situation, Chandri endeavours to inform the villagers, ensuring that Naranappa receives the proper last rites. Praneshacharya, shouldering the weight of responsibility, makes his way to the village, diligently notifying the community of Naranappa's passing. He implores them not to partake of their morning repast, as per Brahminical custom, until the cremation rites have been performed. With solemnity, he conveys, "Narayana. Don't. Garuda. Don't eat. I hear Narappa is dead" (Ananthamurthy 3).

Garudacharya, in turn, communicates the directive to his wife, Sitadevi, affirming, "It's all right for the children. They can eat. Only we adults shouldn't till the funeral rites done" (Ananthamurthy 3). Naranappa's unconventional conduct had earned him the enmity of the entire village, but in the face of death, the village is confronted with a shared societal duty that transcends past grievances. Garudacharya acknowledges, "Alive, Naranappa was an enemy; dead a preventer of meals; as a corpse, a problem, a nuisance" (Ananthamurthy 3).

Yet, a new challenge emerges as no one is willing to approach Naranappa's lifeless form. Doubts regarding his caste arise, spurred by his relationship with a woman from a lower caste, prompting the villagers to question, "The real question is: Is he a Brahmin at all? What do you say? He slept regularly with a low-caste woman..." (Ananthamurthy 5). This striking revelation underscores the pervasive hypocrisy and moral ambiguity within the Brahminical community. Viplav Kumar Mandal also comments about this novel:

This novel is a social document in the sense that it draws our attention to the ways and means, customs and conventions of the Hindu society. As usual, one notices the meanness, the professional jealousy, suppressed greed, the protestations among the Brahmins of the community. (Mandal 677)

While the Brahmin elders convene to deliberate on how to dispose of Naranappa's body without incurring excommunication, the narrative takes an intriguing detour, offering a profound exploration of community life and the moral quandary faced by Praneshacharya,

the village acharya. Garudacharya, Naranappa's relative, while recognizing the Ancient Law Books and the acharya as the true dispenser of authority, washes his hands off the burial citing the irreparable differences he has had with Naranappa, further saying. "Let's set aside the question of whether I should do the rites. The real question is: Is he a brahmin at all? What do you say? He slept regularly with a low-caste woman ..." (5). Lakshmana and Padmanabhacharya agree to Garudacharya at once. Lakshmana adds that "He even ate what she cooked" (6) and Padmanabhacharya chipping in with "And he drank too. Besides drinking, he ate animal flesh" (6). Brahmins discuss her relationship with Naranappa in sexual terms. Garudacharya, noticing Chandri nearby, says boldly: "He (Naranappa) slept regularly with a low-caste woman ..." (5). He considers his wife as a 'hysterical female'. Bhagirathi, Praneshacharya's wife is an invalid and barren.

Lilavati, Shripati's wife too is portrayed as sexless, a woman who, "when her husband came at night to embrace her ... would come crying to her mother ..." (32). Shripati has the same opinion about Brahmin women as Naranappa. "Which brahmin girl, cheek sunken, breast withered, mouth stinking of lentil soup which brahmin girl was equal to Belli?" (37). The Brahmin women are thus represented as passive characters with no function whatsoever in the novel's plot. Muneer Ahmad Wani also remarks in this context:

In the novel, women and outcastes are obviously the lost folk who are denied the basic rights: equality, expression, public action and the last rites. They are denied right to speak in front of men and public. (Wani 793)

The upper-caste members of the village, especially the women, were adamant that only those of their own caste should conduct Naranappa's last rites. Anasuya's sentiment was a poignant reflection of this collective stance: "Wasn't Naranappa my own maternal uncle's son? Sinner he may be. But if any low-caste man is allowed to pick up his dead body, I'll die of shame" (Ananthamurthy 32). The debate among the villagers further deepened, with some advocating for a last rite aligned with Muslim traditions due to Naranappa's unorthodox lifestyle and affiliations. There was a dispute over the last rites of Naranappa's body:

Only another Brahmin has any right to touch his body. If we let someone else do it, we would be sullyng our Brahmanhood. Yet I can't tell you go ahead with the rites. We all saw how he lived. What shall we do? What do the law books say? (Ananthamurthy 9).

Amidst the reluctance and apprehension that pervaded the village, Chandri emerged as a courageous figure, offering her own jewelry to ensure that financial constraints would not impede her lover's final journey. Her tireless efforts culminated in her beseeching Praneshacharya for assistance in cremating Naranappa's remains. It was during this encounter that Praneshacharya's hands made contact with Chandri's exposed form, leading him down a path of temptation. He succumbed to the allure of her beauty, culminating in a moment of intimate connection. He reassured her, saying, "Chandri, get up. Let us go. Tomorrow morning when the Brahmins gather, we'll say this happened. You tell them yourself" (Ananthamurthy 68). As Jalki states, "Praneshacharya, after a disappointment with Brahminism, does what Naranappa did for years; wanders through forests and lonely roads, sleeps with the prostitute Chandri..." (Jalki 191). However, despite his initial intentions, Praneshacharya ultimately faltered in performing Naranappa's last rites. This unraveling exposed the undercurrents of hypocrisy, duplicity, and

Shripati's clandestine liaison with Beli exposes the chasm between societal norms and personal desires, culminating in a moment of intimate transgression. As he departs, he muses, "Belli was all right for sleeping with, she was no good for talk" (Ananthamurthy 40-41), underscoring the hypocrisy that underlies such liaisons. Beli, unburdened by societal expectations, embraces her sensuality and employs it to her advantage, using her physicality to attract men. Her allure extends even to Praneshacharya, who finds himself drawn to her captivating charm. Shripati, too, is captivated by Chandri's beauty, going so far as to declare, "Chandri was utterly beautiful, beyond compare" (Ananthamurthy 38). He draws parallels between her and Menaka, the celestial seductress who disrupted the penance of Sage Vishvamitra, further emphasizing Chandri's irresistible appeal (Ananthamurthy 38).

The dynamics within Putta's marriage offer another lens through which the tyranny of patriarchal power structures is exposed. Putta's wife, a woman of lower caste, faces not only physical abuse but also stringent control over her autonomy. Putta's willingness to employ violence as a means of asserting dominance underscores the entrenched power imbalances within the relationship. Lakshmiddevamma, an ill-fated widow, epitomizes the plight of women trapped within a rigid social hierarchy. Bereft of property and ostracized as an untouchable, she is condemned to a life of isolation. Her very presence is deemed inauspicious, a stark reflection of the stigmatization that follows her.

Bhagirathi, on the other hand, finds herself entirely dependent on her husband Praneshacharya. Her inability to bring him happiness weighs heavily on her, with Naranappa's observation serving as a painful reminder of her perceived inadequacy: "His wife was always ill and he didn't know what it was to have pleasure with a woman" (Ananthamurthy 24). Naranappa while quarrelling with Praneshacharya says that he does not like the Praneshacharya's "lifting his ailing wife with both hands like a baby" (Ananthamurthy 35).

In U.R. Ananthamurthy's novel *Samskara*, the themes of hypocrisy within Brahminism and the deep-rooted issue of untouchability are prominent. The narrative critically examines the moral and ethical contradictions of the Brahmin caste, revealing their dual nature in practicing religious purity while indulging in earthly desires and impurities. Furthermore, the depiction of Brahmin women in the novel highlights their constrained roles and the oppressive patriarchal system. Ananthamurthy's work serves as a powerful critique of traditional values and societal norms, shedding light on the intricacies of caste dynamics, religious pretensions, and the subordinate position of women within this context. K. M. Keerthika writes that, "U. R. Ananthamurthy's women characters in this novel are pitiable but Chandri has been depicted as a beautiful, confident and go-getting character" (236). Chandrashekharamma Patil also writes about this novel:

Samskara is acclaimed as a modern classic which holds mirror up to social evils like untouchability, casteism, ritualism, and disintegration in Hindu community. It presents the trajectory of religious crisis and cultural entanglement in a Brahmin agharhara. (1663)

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The Women Personalities Reflect Convention, and Modernism in Bhabani Bhattacharya's *Music for Mohini*

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Abstract

India experienced protracted social and political turmoil throughout the 20th century, and this turmoil's effects were mirrored in the literature written during the time. Modernity's upswing and nationalism's burgeoning spirit, the two opposing philosophies that dominated society in the 20th century, formed a recurrent theme in the works of writers of this era. Another significant development of the era was the women's empowerment movement, which advocated equality and dignity for women. The form and content of the new literary genre known as the Indian English novel, which arose at this time, were greatly influenced by the social realities and political upheavals in India. The acclaimed author and insightful societal analyst Bhabani Bhattacharya served as one of the pioneers of Anglo-Indian writing. Bhattacharya's dedication to societal welfare led him to campaign for the rights of women and female empowerment. This article analyses Bhattacharya's second book, *Music for Mohini*, and aims to draw attention to the shifting responsibilities of women in Indian society that Bhattacharya attempted to illustrate in his writings, as well as the vision he held for a more just society in which women were respected as individuals and experienced a sense of self-identity independent of the roles that patriarchy imposed on them.

Keywords: Women empowerment, Societal, Patriarchy, Inequality, Self-identity.

Introduction

A prolific author of the 20th century, Bhabani Bhattacharya made a significant contribution by bringing to light the problems and tensions inside Indian society in his socially realistic novels. The presence of female characters, combined with his feminine sensibility, is one of his works' most distinguishing features. By the middle of the 20th century, feminism

movements were beginning to be hinted at in literature, and Bhattacharya was one of the greatest Indian English writers to capture these gradual changes in women's roles in India and provide a futuristic view of Indian society, where women are more than marginalised objects and conduits for reproduction and carrying on the hereditary lines.

The social and economic reality of India in the middle of the 20th century is reflected in Bhabani Bhattacharya's paintings since he is a social realist who believes in art for life's sake. Bhabani was a good observer of his environment, and at a time when the Indian feminist movement was just getting started, he not only observed these events but also masterfully captured them in his works. In Bhabani Bhattacharya's writings, the female protagonists are not shown in romanticised alternative realities but rather in their genuine social environment, where the external changes in India's sociopolitical reality have started to touch both the women's private and public lives. According to Bhattacharya, Indian women are more complex and endowed than Indian men. The transition from the old to the new, the crisis of value adaptation, affects our women more than our men." (Bhattacharya, 1977)

Bhattacharya's second book, *Music for Mohini*, is a prime example of his commitment to the advancement of women. It also "highlights the sociological concerns relevant to Indian family life and points to certain direction in which Indians must move if they are to reap the benefits of the political freedom recently won through the freedom struggle" (Anandan, 61). The story is about Mohini, a young music prodigy who gives up singing after marrying into a rural family in Bengal's small village of Beluha and adopts the role of an obedient wife.

The novel starts out as a straightforward account of a city girl who is married off to a hamlet and her attempts to adapt to the new rural setting. But a close examination of the book exposes more subtleties and profound truths about Indian society, the institution of Indian marriage, and the tension between conventional wisdom and modern ideas. The resistance of women to patriarchy, of the modern mind to conventional thinking, and of the individual to society is what the novel's undercurrent of protest and resistance is most notable for.

The various characters in the book, including Mohini, her father, Jaydev, and Harindra, are each engaged in a personal crusade against the social ills of patriarchy, caste prejudice, superstitions, amorality, and other similar issues, and it is through them that Bhattacharya depicts the social reality of 20th-century India. "Music for Mohini is not just a catalog of Hindu India's social ills to amuse a Western audience, but rather a portrait of the contrasting values of the old and the new in sharp conflict with one another and culminating in a reconciliation and synthesis of the two." (Khunjo, p95).

Mohini is a confident woman who strives for acceptance and prominence in society. She grew up to be an emancipated young woman full of ideas, romantic fantasies, and a talent for composing music, educated in England and raised by an intellectual father. In the second half of the novel, things change when Mohini marries Jaydev, a wealthy Zamindar, and is appointed mistress of the Big House. Mohini quickly needs to relearn how to live in the hegemonic presence of her mother-in-law because traditions and traditional values here trump modern culture. Through the novel, Bhattacharya also argued against superstitious beliefs that decide people's fate, particularly those of women, and in favor of a belief based on logic and reason. Mohini serves as a symbol of this shift and a link between the two cultures,

representing the best aspects of both and illustrating how New India would advance by striking a balance between the two:

Bhattacharya in this novel *Music for Mohini* seeks to build a new society which is absolutely free from the dead conventions and blind beliefs and wants people to follow the right of reason so that they never lose their way in the dreary deserts of dead habits. (Chelliah, 39).

Mohini's Marital and Motherhood Issues:

The story spends a lot of time discussing Mohini's life after marriage. The move from the city to the country proves to be more difficult than Mohini had anticipated. The romantic fantasies of her life as the mistress of the great house after marriage are quickly dashed. Even though Rooplekha had forewarned her about the differences between the two ways of life, Mohini found that actually living them to be very different. Jaydev, an idealist, barely had time for her because he was so preoccupied with his thesis and ideas for social reformation in Hamlet.

The monotony of married life in the little town, along with her isolation as a result of her mother-in-law's severe and unbending personality, her husband's hectic schedule, and obstacles to Mohini's self-expression and independence. When her real struggle begins. a revolt against patriarchal conventions. Bhattacharya illustrates the estrangement that was Mohini takes a broader perspective and offers it. As "a woman's, a wife's, a mother's, and an estrangement that is both conditioned by society as well as "Family." (Swain, 2002)

She tries to put an end to this misery by making friends with the women and kids of Beluha, and she swiftly gains their respect and adoration. Even if she teaches children her subtle techniques of rebellion, such as scaling a tree perch when things got too crowded, it is insufficient to make up for the void left by her husband's cruel, cold attitude and her mother-in-law's severe and reprimanding demeanor. On the other side, Jaydev is an intelligent thinker who wishes to change society and bring India back to its previous splendour because he has a "dream of true freedom" (84).

He regarded Mohini to be "Maitreyi, the wife and inspiration of Yagnavalkya, the greatest thinker of his age" in his search, but this put Mohini in a difficult position because she was a modern-minded young woman who had no desire to grasp the ancient beliefs. As a result, their marriage began to deteriorate as Jaydev got consumed with his social reformation goal, leaving Mohini to do household responsibilities under his mother's supervision. Mohini frequently questioned this carelessness and coldness, but generally silently. Had he no deep affection for her, no love? (154).

This one question kept reoccurring in her mind and eventually became the root of her misery. Marriage and the duties that come with it are intended to be a woman's entire world, but for men, marriage becomes only one component of their lives, while they continue with the others. This discrepancy in the roles of husband and wife, and its impact on the women, is a major issue in the story. The value of parenting for a woman to achieve respect in the family and society is another crucial issue that Bhattacharya brings up. In a patriarchal society like ours, having children and continuing the family line have traditionally been seen as a woman's major obligations; failure to fulfil these obligations completely negates a woman's identity and value.

The advantages of motherhood were incorporated into the marriage vow in Mohini's instance as well. The wedding mantra repeats, "O Indra, king of all the gods, let this lady be the mother of heroic sons" (78). Because she hasn't become pregnant even after two years of marriage, her mother-in-law starts to embarrass, humiliate, and scold her. The constant teasing and abuse from her mother-in-law, combined with Mohini's awareness of society's attitudes towards infertile women, caused her to lose her vitality to the point where she began to see herself as "the doom of the Big House" and "less in their eyes than the least among humankind" (211).

However, neither her spouse nor her mother-in-law recognise Mohini's suffering. The widowed mother will do anything to have a grandchild and will stop at nothing to make it happen. Mohini is so debased that she offers the goddess her blood in sacrifice in order to please her and fulfil her wish. Even though Mohini initially rejects these traditional viewpoints, she eventually gives up to the mother's increasing pressure and accepts to the humiliating chore:

"Opposite influences clutched her. Her enlightened girlhood was still a part of her fiber. She heard a voice as though her father was speaking. 'Have courage,' it said. 'Do not bow down to such insult.'" (207)

Jaydev's prompt intervention prevents the ceremony from happening, so the mother devises a plan to send Mohini to her maternal house and get Sudha to seduce Jaydev so that she can bear his heir. However, the plot is never carried out since Mohini subsequently becomes pregnant. Despite the challenging journey Mohini had to through, inquiring about the propriety of such ideas, Bhattacharya queries whether a woman's value must solely be determined by her womb. He rejects such antiquated ideas and proposes that Mohini, like all other women, has a unique identity that must be acknowledged, respected, and loved, regardless of whether she is able to have children or not.

One component of her existence shouldn't diminish her status as a human being with rights and as a companion to men. Bhattacharya "demonstrates sufficient awareness of the need for reorientation of strongly entrenched social values and beliefs by depicting existing gender ideology and simultaneously raising questions which explode such myths of motherhood in woman's search for self-identity," according to Dutta (Dutta, 89). Bhattacharya thus imagines a society in which women no longer wear the motherly halo that has been bestowed upon them for so long.

A Conflict between Conventional and Modern Values

The conflict between the two opposing traditions and ways of thinking and acting, the Indian or traditional and the Western or modern values, is the larger focus of the story despite the fact that it centers on Mohini's life after marriage and her resistance to the old patriarchal norms and ways of thinking that marginalise women in society. From the beginning to the finish of the book, it is continually stressed how the two civilizations are different. This conflict between the two modes of thinking was always a part of Mohini's life because she was raised by a modern, educated father and a traditional, elderly grandma. Her guardians had to modify themselves fairly when it came to her education and upbringing. The following argument on Mohini's English schooling serves as evidence for this:

Her son was unyielding. He would shape the female in a modern manner, as was his

custom. And when his mother made the familiar threat, 'Send me to Holy City,' he had merely shrugged his shoulders, and replied coldly, 'Please yourself. Mohini does not have a mother of her own. You know how much she means to me. I have to do what I believe is best for her. There will be no retreat or compromise. (22)

In order to depict the rigid, unyielding, and orthodox thinking of the older generation and the new, adaptable, and embracing elements of the modern women who are eager to find their place in the new social paradigm, the trope of the old grandmother versus the young heroine has been used successively and successfully in the novel. Malta Grover has outlined the function of. "Mohini, the heroine, is the bridge between the values of the city and the traditions of the village, between sophistication and simplicity, with subsequently, among modern times and old-fashioned East". (Grover 46)

The heroine says in forging a link between the East and the West. Jaydev is, in large part, an embodiment of the New India. He held that view:

India, free to build up her destiny, was not yet truly free. She was like a prisoner held too long in a dark cell. Unchained and released suddenly, she was bewildered by the light. But the stupor would pass. India would renew herself, and her strength would be the strength of the young (226).

Conclusion:

Through his works, Bhabani Bhattacharya has showed his support for women's rights to a respected existence and highlighted the obstacles women must overcome to achieve a level of equality and dignity in a patriarchal culture. As a sociopolitical writer, he has also concentrated on the bigger issues that dominated discourse in India in the 1940s, particularly the conflict between Eastern and Western ideas and perspectives, and the mass indoctrination of nationalism during the final stages of the Indian Independence Movement.

Music for Mohini, the current novel under consideration, is one such great example of Bhattacharya's feminist perceptions and his profound understanding of the questions that women of the twentieth century were raising, their changing position in society, and the relationship between women's empowerment and national movement. An educated, independent Indian woman named Mohini gives us a balanced perspective on both the East and the West a synthesis of the two civilizations.

Millions of other women who dared to challenge patriarchal standards and demand an equal place for themselves as well as a dignified existence are represented in Mohini's trials and triumphs. In this way, the novel records a quiet but powerful protest against the injustice and inequity that Indian women have been subjected to for hundreds of years by making the readers consider how women are perceived in society.

Both the work and the writer, in some ways, have a feminist bent, highlighting the challenges women face in their quest for identity and acceptance. However, as the story's conclusion demonstrates, women are capable of creating melody even from the discordant notes of their lives. The traditional roles of being a woman, marriage, and motherhood, are not the only aspects of a woman's existence. a woman is much more than that; a woman is a person deserving of respect as such and is equal to men in every way.

Perhaps Bhattacharya intended to convey these to his audience through his work, and he was successful in doing so. Bhattacharya is correctly referred to by Dr. Chelliah as "an

objective delineator of Indian social reality” (41) because of his capacity to combine the political and the personal into a single totality. Bhattacharya’s philosophy on how women were essential to building a new India that would combine the best aspects of both conventional and contemporary culture is reflected in *Music for Mohini*, which also foreshadows a bright future for women in India. Thus an outcome, it can be said that it is an important piece of Indo-English literature that deserves appreciation for placing women at the centre of society and for giving them their rightful place in literature, thereby opening doors for other authors in the future.

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Feminist Voices and Women's Language: A Review

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Abstract

This paper is a historical investigation of the question of language and gender and seeks to answer the question: Are there any gender differences between the language of men and that of the women? The paper begins from the earliest concerns raised by Virginia Woolf about the difference in female sentence in comparison to male sentence. Thereafter, the paper explores the philosophical underpinnings of the issue primarily offered by the French feminists particularly Helene Cixous, Luce Irigaray and Julia Kristeva. Next the paper explores the Anglo-American sociolinguistic studies which provided the empirical support to the existence of such differences and the social-cultural stereotypes and prejudices based on the same. The paper also discusses the two major emancipatory strategies of the issue namely the equivalence approach and the inclusion approach.

Keywords: Language and gender; French feminists; Anglo-American sociolinguistic studies; Sexist language

1. Introduction

One of the long-standing debates within feminist literary analysis is concerned with whether the textual practices of the women writers are different from those of the men writers. This argument was a result of 20th century's most respected woman novelist Virginia Woolf's famous assertion that there was a 'female sentence' or a specimen female writing style which is significantly different from the male writing. This female writing was claimed to be looser and more accretive than the masculine language (Woolf, 2017). Thus ensued the debate which may be entitled: Is women's language different from that of men? And further, if it is indeed different then why it is different? And, finally, what are the repercussions of this difference? The current paper seeks to find answers to these questions through a historical investigation of the issue.

2. French Feminist Explorations

In 1960s women's movement, linguistically oriented feminist scholars from France, England, and America, independent of Woolf's assertions, made powerful claims that women's language was indeed different from that of men's language. French feminists offered valuable theoretical, philosophical and epistemological insights to explore the difference in the

linguistic realms of men and women. The primary among the French feminist thought are the names of Helene Cixous, Luce Irigaray and Julia Kristeva. Cixous et al. (1976) argue that there are gendered linguistic differences underlying the social condition of women and the sexual disadvantage imposed on women. This is consequent to social structures and discursive practices prevalent in the society and therefore make language a favourable site of gender negotiation and contestation under the broad label of sexist language. She, significantly, asserts that if there are changes in the structures of political economy, there will also be changes in what we consider as 'masculine' and 'feminine.' Irigaray (1997)), on the other hand, focussing on these sexual differences conducts empirical studies about language in a variety of settings thus researching the differences between the way men and women speak in a variety of settings and concludes that there are gendered language patterns that denote dominance in men and subjectivity in women. She discovers there is a close correlation between the suppression of female thought in the Western world and the language of its men and women. Also, she actively seeks to provide a site from which feminine language can eventuate. Kristeva (1984) in her work, further, distinguishes between the very nature of the languages of men and women. She argues that there are two kinds of language, a masculine and a feminine. While masculine language is *Symbolic* in nature, the feminine language may be called as *Semiotic*. Symbolic refers to the stage when the child enters the cultural code defined by the order of the father conceived in language and the Semiotic, on the other hand, refers to the amorphous mass of sensual experience of a prelinguistic child and contrasts with the linguistically organised discursive world of the older child acquired through the process of signification.

3. Empirical Support for Gendered Language Practices

The Anglo-American scholars, on the other hand, present a strong sociolinguistic tradition to establish the differences in language usage of men and women. Robin Lakoff (1973) was the first linguist to start the discourse of relationship between gender and language. She argued that women generally use linguistic forms which are lower/subordinate to that of men with the use of tag questions ('*isn't it?*', '*am I?*', *etc.*), questioning expressions or mitigators (*sort of, I think*) and which suggest that there is a need to be acknowledged or a presumption that they can be wrong. But the mass appeal to the issue, in both academic circles and general readership for describing and illustrating gender exclusive language practices in the society, has been earned only with the publication of Australian author Dale Spender's book *Man Made Language* (1980). Much of the early research by Lakoff and Spender has attempted to prove that women do in fact speak quite differently from men and this variation may be termed 'genderlect' or sex preferential usage which is determined by the power difference between males and females. The women's speech is characterized as more hesitant, less fluent, less assertive, and consciously with hyper correct grammar and pronunciation. Women are considered more silent and often seen to be interrupting much less frequently than men. In other words, they are found to use more cooperative strategies in conversations than competitive ones. Women's language is also expected to be more polite and empathetic, often accompanied by a smile or minimal responses. One example of this can be observed in children's cartoons where the female characters of the cartoon usually smile a lot, apologise more for their actions, and often have a very passive role to play. They use a lot of questions while conversing, almost doubting themselves and often need

confirmation from the opposite gender. Tannen (1991) claims that men make orders by using more direct imperatives whilst women suggest things in more indirect ways. Whilst men are more likely to voice their opposition to a suggestion in the workplace or home, women are less likely to object and assert themselves. Coates (2004) theorized that girls and boys develop different styles of speaking due to their largely differing interactions in their all boys and all girls friendship groups.

Grammatically women's speech is characterized by more of the following features.

- Interpersonal discourse markers ('oh,' 'wow,' 'ah,' 'ouch,' 'hmm,' 'erm,' 'err,' 'well,' 'damn,' 'my God,' 'goodness me,' 'oh no' etc.),
- Hedging phrases ('Sort of,' 'kind of,' 'you know,' 'I mean,' 'I guess,' 'I suppose' 'Probably,' 'pretty much' etc.),
- Empty adjectives ('great,' 'blissful,' 'ravishing,' 'divine,' 'adorable,' 'nice,' 'gorgeous,' 'wonderful,' 'delightful,' 'awesome,' 'beautiful,' 'lovely' etc.),
- Modulated constructions ('Would you mind shutting the door please?' 'Could you please come later?', 'Should we meet tomorrow?' etc.),
- Super polite constructions ('Is it okay...,' 'Do you mind ...,' 'Could you please....,' 'Is it okay if ...,' 'I wonder if I could...'etc.),
- Apologetic constructions ('I am sorry to say....,' 'I regret to say....,' 'I think I should....,' 'etc.')
- Tag questions ('You don't mind doing this, do you?' 'It is good, isn't it?' etc.)
- and Indirect requests ('I guess I should be going home now' instead of 'I need a cab. Can you call me one?')

Eckert points out that gender is not solitary, but socially constructed through multi-modal factors such as class, sexuality, age, ethnicity, and sex. The greatest focus of Eckert's work has been the construction of gender within communities of practice. Eckert and McConell (2003) further found out that people tend to speak more like their friends, sharing the social practices together, than the members of their social and demographic strata. For example, tag questions and rising intonations are typically attributed to be common markers of 'women's language' and are considered as the language of subordination in mixed-gender settings but Eckert points out that in all-female communities, tags and intonation are used to assert dominance and power over other members.

4. Difference versus Dominance

There are two approaches to understand these sexual differences. A sexist understanding based on sexual differences between men and women, commonly known as the *difference* approach, suggests that women and men are different biologically and consequent to which there are bound to be differences in their linguistic forms also. It emphasizes that owing to their sexuality, women are more suited for nurturing occupations such as cooking and caring at home than working outside the house in professional capacity while a man is supposed to be a provider and a leader. This kind of view on differential language use between men and women plays a significant role in perpetuating gender stereotypes and sexual prejudices and leads to a negative impact on the chances for women in leadership positions.

Contrary to the difference approach, the *dominance* approach argues that there is systemic

discrimination towards women and that women have an inferior social position in society. These social conditions are reflected in male and female language use also consequent to which women display a certain linguistic powerlessness. Mills and Mullany (2011) argue that *women are portrayed negatively through language or are generalised through language based on gender stereotypes*. While, the descriptive labels of “rational” “decisive” and “goal-oriented” for men conceive them in *agentive terms*, those for women like “emotional,” “demure,” “compassionate” view them in *community terms* and, thereby, lay different social codes of appropriate behaviour for men and women. Secondly, the supremacy of men in social spheres lead to dominance of men in language as well. There is a marked absence of women at both workplaces and public spaces correlated with the lack of vocabulary for women. In other words, women never had a ‘room’ of their own to formulate a language of their own so men’s language has always been the benchmark for them.

5. Linguistic Activism

This unfair dominance of language of men over that of women was challenged under the sway of the second wave feminism, through the *equivalence* approach. The equivalence approach addressed the invisibility of women from social discourses and sought to have women specific terms equivalent to those for the men. For instance, words like ‘author’, ‘actor’, and ‘manager’ were given their feminine equivalents by adding the suffix *-ess* and new forms like ‘authoress’, ‘actress’, and ‘manageress’. The development of terms like ‘Lady Doctor’ was also a result of creating female version of the term originally meant for men. But, under this approach, women were addressed with female equivalents of the masculine terms which inadvertently fosters the primacy of the masculine gender and renders women into secondary position. Coates and Cameron (1989) argue that most languages are usually male-centric and words for female usage usually deviate from words which were ‘originally’ made for men.

While second wave feminist linguistics assumed that gender preexist in any interaction and affect the way that the interaction develops, third wave feminists focus on the way the participants in conversation bring about their gender identity thus seeing *gendering* as a process. ‘Gender, therefore, is a practice which is accomplished through repetition of the gendered acts and varies according to the context’ (Mills, 2012, p. 118). The third wave feminists therefore consider meanings to be co-constructed rather than being imposed on women through oppressive global social structures such as patriarchy. Much of this kind of work draws on the work of French feminist Judith Butler and particularly her notion of *performativity* (Butler, 2006). Gender within this type of analysis is viewed as a verb, something which you do in an interaction, rather than something which you possess (Crawford, 1995). Gender is constructed through the repetition of gendered acts and varies according to the context. Thus, for a woman, it is not *being* like a woman rather it is *doing* like a woman. This approach to gender opens up the possibility of un-doing gender as much as doing it.

These insights into undoing gender gave rise to the second emancipatory approach namely the *inclusion approach*. Gender-inclusive (or gender-neutral) language is language that does not discriminate against gender identities and/or groups. Using masculine pronouns or nouns for mixed-gender groups, or defaulting to ‘he/him’ when a person’s gender is unknown or unclear are typical examples of language that is *not* gender-inclusive. Under this approach,

instead of constructing female versions of the masculine terms, gender neutral terms are offered and instead of offering equality to female gender against male gender, the very concept of gender is done away. The classic case is the use of singular 'they' for generic 'he.' For example, "Somebody forgot to lock *their* car in the parking" instead of "Somebody forgot to lock *his* car in the parking." Further on, 'chairperson,' 'spokesperson,' 'barperson,' 'sportsperson,' 'police officer,' 'commoner,' and 'artificial,' etc., are few examples of gender-neutral terms instead of corresponding 'chairman,' 'spokesman,' 'barman,' 'sportsman,' 'policeman,' 'common man,' 'man-made' which are gendered terms. In the similar vein, gender neutral honorifics like 'Dear Editor' may be preferred over 'gendered' honorifics like 'Dear Sir/Madam' and 'cabin-crew' over 'air hostess.' Further on, even when using the male-female distinction is important the other anomalies are sought to be removed as far as possible, for example, the terms like 'Miss' and 'Mrs' (against 'Mr' for men), which provide unnecessary additional information about the marital status of a woman, are replaced with more neutral single term 'Ms.' Thus, use of gender-exclusive or gender-inclusive language practices can build different gender contexts. Gender-inclusive (or gender-neutral) language is language that does not discriminate against gender identities and/or groups. Using masculine pronouns or nouns for mixed-gender groups, or defaulting to 'he/him' when a person's gender is unknown or unclear, are typical examples of language that is *not* gender-inclusive. This journey of theory to practice currently can be seen in emphasis on the use of gender-sensitive language at workplaces.

6. Conclusion

Finally, as Simone de Beauvoir famously said "one is not born, but rather becomes a woman," gender is not something we are born with; it is something we perform. Gender, as opposed to sex, is a social construct and it is constructed by various cultural practices or societal customs. Language is a communicative practice which influences and is influenced by cultures. It may be concluded that certainly there are differences in the language of men and women, but it must also be added that language practices are not natural. These are accultured behaviours, acquired through social reinforcements and therefore are not fixed. Since gender is constructed and distributed by means of discourses in the texts, as much as there is the possibility of the signs, systems and myths being distributed in a way to enforce the mainstream cultural practices, there is the unlocked potential to refute these normalised practises. The linguistic competence of a speaker is their knowledge/ability to produce or recognise meaning. However, linguistic competence is not enough to make sense. One needs the knowledge of social conventions of a particular culture to make meaning. Since language is highly dependent on the culture around it, it is in many senses a performative act as well. The genders are thus affected by the language they speak and the text that they practise. While a conservative text acts as a hegemonic instrument to present the mainstream ideology, a feminist text can, therefore, through its use of signs, symbols, metaphors, and motifs revert it.

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Prerequisite of Managerial Prerogative and Susceptibility in Anita Nair's *Alphabet Soup for Lovers*

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Abstract

Anita Nair set *Alphabet Soup for Lovers*' with ingredients of Magic-Realism, Mirage, Realism, Expressionism and exhilaration. She started this novel with expectations and ended with experiences in own decisions. In this radical feminism touched plot construction, cook Komathi, cottage owner Lena Abraham, actor ShoolaPani, Rayar and KK played revolving life- cycle rolls which are common in their ages which would lead to certainties or uncertainties. Komathi mirrors bitter of her 30's and other characters mirrors as well. This paper aims at the Anita Nair's crystal definition about women's psychology which expects dependence for exhilaration of emotions but prevents the thought of self-reliant at the same time. It explores the making of decisions and experiencing the own susceptibility.

Keywords

Decision, authority, prerogative, radical feminism, completion, experience, susceptibility.

“You have to be strong,” she says. ‘No matter what you decide, you have to be strong for yourself.’” (186)

The *Alphabet Soup for Lovers* (2015) by Anita Nair made tremendous harmony in English literature. It satisfied two genres of literary writing which as food literature and feministic literature. It made sense of womanism as well as spread the fragrance of expressionism. Slightly, it differentiates the womanism and feminism with the characters of Komathi and Lena Abraham. Alphabet Soup served that life is to live and life is to experience. It states that

life should have desirable decisions, compromises, complacencies, expectations and experiences. And also it imposes that one's life should be lived by their own. It is depicted apparently by the characters of Lena Abraham (Leema) and ShoolaPani. If the allowance of influences and advantages, would make the life with other's opinions not by own desires. Here and there it was indulged throughout the novel as a great Indian depiction.

In the novel, portrayal of characters preserves the real life constructions. Komathi plays the role of bitterness of her past 30's. Lena lives in the present magic world of her 30's. Rayar is unfulfilled past. ShoolaPani seems present. KK is living in practical and unemotional world. And about tomorrow is a particle of a god. Novelist distinguished between self-made decisions and circumstance- influenced declarations. The character Lena who initiates the expectation by inner-self, but she exposes that she doesn't need any relationship. All goes good with emptiness which ends at the arrival of ShoolaPani. And the arcadia which has image of fallen angel decodes the unnamed relationship which made Lena to escape from loneliness. They never know the end of that relationship. But, they feel about their interlude which could lead to complete the disappointed life. They thought that experience is important to expertise in their own life finally.

Komathi is a saucer of hidden emotions. Komathi is the character of womanism. She is the narrator as well as the cook of the novel. Komathi represents the characteristic of unlearned woman who tries to learn and understand the language by its alphabets in transliterated ingredients. She started the English Alphabets learning with the Tamil names of ingredients whatever she uses for cooking. And also it indicates the emotional attachment and state of Komathi with her master Lena Abraham. She used to call her Leema. In 26 letters and 26 ingredients Komathi narrated life cycle of woman who needs courage to take decision for survival and complacent. "These two are like store-bought appalam. Seemingly perfect but with neither flavour nor taste. Leema, you need an arisi appalam in your life, I want to tell her" (05).

She indicates that the prerogative may be wrong or right. But the decision should be taken by woman in her life and experienced by her only. It should not be the suggestions of others and their perspectives. In the novel the pages of alphabet introduction are narrated by Komathi to the reader. And the pages of food and scenario explained by the conversations among Komathi, Leema and ShoolaPani. It is constructed as present state of Leema as well as the past state of Komathi is same.

We only make sweets as part of a celebration. Why don't we ever do it to make ourselves happy? Do we women value ourselves so little? A laddoo looks nothing like a 'L', but some streak of cussedness makes me decide that my L will be a round laddoo. Just as one shouldn't need a reason to pop a sweet into one's mouth, I tell myself, as I take a large bite of a laddoo. It's delicious. Once upon a time I could make laddoos. I would add a pinch of camphor and cloves. It would balance the sweetness and add a dash of divinity as if, with a laddoo, you were entering a temple. In fact, for Leema's first wedding anniversary, I made two hundred laddoos. But my laddoo-making days are over. I can never get it right any more. I have heard other women say this as well. But never a male cook. Why is it we lose our ability to cook as we age? Along with our fecundity, do we lose our ability to create too? Men somehow seem to age better. Why is that? I wonder.(97)

From *Arisi Applam* to *Zigarthanda* Komathi told the start of Lena's love and the end of her decisions. In interlude, she reminiscences her (Komathi's) longing and experiences in her love life with Rayar which ends up in unexpected detachment. Komathi knows the character of Lena who is married with KK by leading perfect (ironically insists the monotonous and machinery) marital life through the travel between *Arisi Applam* and *Zigarthanda*. Finally Komathi bursts out her feelings to Lena once. And she thought her maturity in life is her adherence of expecting completion (Radical) in Lena. She is the representation of womanism and a woman of experience.

Lena Abraham is a cup or preserver to find the taste of her life. She had her brought up in Annamalai Hills between her parents' smashups and mashups. So, she had a thought of fiercing about love and love life. So, she thought that love is not giving and taking as well as not to be possessive. She thought that it would lead to demolish of fruitful and unfortunate. She inculcates that marital institution is contracted treatment. Because of that, she chose KK who had his whole brought up in hostel which made him very proper and machinery on timing not by emotions. She thought that her life with KK would be peace and it would not be influenced in her private space. She thought everything is correct through 15 years of marriage until the entry of Shoolapani the stardom. She had miscarriage during her pregnancy. It led her to thought of adopting a child. But the KK is not ready for that. So, he didn't agree. She leads a crèche like home. There was a girl child who was loved by Lena more, because the child has the character of Lena who attracts the solitude. Lena loves the varieties of food which connects her emotions. Lena narrates her fall in love and need of courage to take decisions in the pages of numbers which denotes alphabets in order. It indicates her life with KK and turns up in arcadia and ends up with the decision of joining hands with Shoolapani. Lena becomes ShoolaPani's *Lee*, ShoolaPani becomes Lena's *Ship*.

What can she offer this man? She has neither a career nor talent. She isn't beautiful or clever. She can't even drive. What does he see in her? Is she anything more than a mere diversion? Once again, the disconcerting image she has of them: ships in the night. 'Are you happy, Lee?' he asks. She looks at his face. Something twists within her. 'I am happy, Ship,' she says finally, landing on a name for him. 'Ship?' His mouth wobbles in amusement. She grins. 'Yes. That's your name. Ship. So, are you happy, Ship?' (102)

After the arrival of ShoolaPani the stardom in Annamalai Hills and his stay for 25 days in cottage of Lena, she had her changes in herself. She had a feel of expectations, attractions, love, longing, securedness and complacency along with her Ship. These feelings whichever Lena thought that as an unrelated to peaceful life. She astonishes herself about the changes. Both Shoolapani and Lena found their arcadia not only for their love making but also for their exchanging of their interesting life making which could made them escape from their boredom and monotonous life. Even ShoolaPani and Lena have their separate family institution. But in his 53 and in her 38 they found their love which is interesting to them right now (at novel). They both know the impediments and consequences that could be faced by them in future. But for that, they need not to lose themselves by this time. Their frank conversations made them pampered in their relationship. "They hold each other, unwilling to move, unwilling to even breathe, for to do so would be to step away from Arcadia." (73) Lena thought of leaving marital relationship and to live with her Ship. Finally she made a

decision to learn the life. Lena thought and projected herself in converting herself through the bold decision making. She feels complete and had the veil of radical feminism.

The term making own decisions refers to the ability and freedom to independently make choices and decisions about one's own life, without undue influence or control from others. In the context of feminism, it aligns with the principles of gender equality and women's empowerment.

Feminism is a social and political movement that advocates for the rights and equality of women. It seeks to challenge and dismantle the systemic barriers and gender-based discrimination that women have historically faced in various aspects of life, including education, employment, politics, and personal autonomy. Within the feminist framework, the concept of making own decisions is significant because it recognizes women as autonomous individuals with the right to self-determination. It acknowledges that women should have the agency to make choices about their bodies, relationships, careers, and overall life paths, free from patriarchal norms, stereotypes, and expectations that have traditionally limited their options and opportunities.

By promoting the idea of making own decisions, feminism seeks to challenge and disrupt societal structures that undermine women's autonomy. It encourages women to assert their voices, opinions, and preferences, and to actively participate in decision-making processes that affect their lives. This can include decisions related to reproductive rights, marriage, parenting, education, career choices, and personal goals. Feminism recognizes that women's experiences and perspectives are diverse, and that empowering women to make their own decisions is crucial for achieving gender equality. Overall, the notion of making own decisions is a fundamental aspect of feminism because it embodies the principles of autonomy, self-determination, and equality for women. It aims to challenge and transform societal norms and power dynamics to create a more inclusive and equitable world for all genders.

Radical feminism is a branch of feminism that advocates for the complete restructuring of society in order to achieve gender equality. Radical feminists argue that gender inequality is deeply rooted in the social, political, and economic structures of society, and that it cannot be eliminated through incremental changes or reforms. They believe that patriarchy, which refers to the system of male dominance and female subordination, is the fundamental cause of women's oppression. Radical feminists often emphasize the importance of recognizing and challenging the power dynamics that perpetuate gender inequality. They critique traditional gender roles and norms, arguing that they reinforce oppressive and restrictive expectations for women and contribute to their marginalization. Radical feminism seeks to dismantle these societal structures and create a society that is free from gender-based discrimination and oppression.

Some key issues that radical feminists focus on include reproductive rights, violence against women, sexual objectification, and gender-based discrimination in various spheres of life such as education, employment, and politics. They also highlight the intersectionality of gender with other forms of oppression, such as race, class, and sexuality, recognizing that women experience multiple layers of discrimination and disadvantage. It is important to note that radical feminism represents a diverse range of perspectives, and not all radical feminists may agree on every issue or strategy for achieving their goals. However, they share

a common commitment to challenging and transforming the fundamental structures of society to achieve gender equality.

In *Alphabet Soup for Lovers*, Lena Abraham is the learner and producer of radical feminism. Komathi is the experienced of suppression who needs to get courage, but she feels complete in the decision of Lena which she wanted to take in her 30's with Rayar. "But until they try it, how will they know?"(202)

Komathi once said to the Lena about complete woman does not imply the giving birth of child. And also she said that one day Lena would understand the thing of complete woman. And she initiated that whatever the life, she should give importance to liver not to heart. Because liver should be hers whether it is fulfilled, demolished, satisfied, completed, incompleting, correct or wrong. Because, it is her life said by Komathi.

That is what I must tell Leema. Be it a dish or life itself, one needs to taste it as one goes along. This is a mistake both a novice and an experienced cook can make. For recipe books and learning will never teach you the importance of instinct and taste. It is the X of my alphabet book. The danger signal of complacency or laziness. It's not about doing too little or doing too much. It's about wresting control of your own life. It's what I failed to do. And if I don't tell Leema, she won't either. Instead she will do what most of us women veer towards. Cook timidly. Live timidly. Letting everyone else tell us how we must cook, how we must live. And all because we forget that we must make our lives to suit our taste, and not someone else's. (190)

After experiencing, Lena would become complete woman. Through this research paper, it would say that variation of feminist and womanist is under deciding and experiencing liver or heart, segregation in our life by us is important. In *Alphabet Soup for Lovers* Komathi is a person of womanism who is completed by thought. Lena is a person of feminism who is completed in her arcadia.

"beloved wife and mother". And what does this mean? "In Arcadia we shall meet and hold hands forever." Lena's voice is wistful. "Do you think he meant Arcadia as in Eden, or the golden age?" he says musingly. She blinks in surprise. She didn't think he would know what it was that made her stand by the grave. Or what drew her to the fallen angel whose arms seemed to embrace the gravestone, her face tilted upwards imploringly. "She must have left her home in England as a young woman and come here to make her own Arcadia. (70)

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The Battle for Social Inclusivity: Exploring the Resilience of Hijras in the Novel *The Ministry Of Utmost Happiness* by Arundhati Roy

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Abstract

Marginality is the concept of being on the verge of existence. This concept is applicable on various social, cultural and individual levels. Peripheral existence taxes an individual for being classified into various nomenclature of who they are, where they belong, physical attributes and having an opinion to name a few. Marginal being also includes intersex and transgender. Positioned at the lowest strata of a society for how they are born or how they feel, with little to no fault of their own, are among the forbidden beings. Being socially excluded and rejected for various opportunities and resources, it is vital for an individual such as this to be a part of a community that fends for itself and protects each other. The concept of community within a society defends themselves from being a prey to the self-righteous society. Though the community is labelled as an outcast or assumed to be notorious for being who they are, they still exerts solidarity towards each other. Their camaraderie becomes more of a responsibility when they live together in a house. The khwabgah or the house of dreams, a dilapidated haven for the rejected individuals in the novel *The Ministry of Utmost Happiness* by Arundhati Roy, is an example of how a rejected community survives with ambiguous masculinity. Ambiguous masculinity in this context is where the individuals lack masculinity emotionally, though their appearance displays otherwise. Arundhati Roy explains how with a rigid and sculpted masculine exterior and feminine attributes transgender folks dispels the characteristic of man or female, which is perceived as freaks of nature. Roy introduces Anjum, born an intersex and raised as a boy, who later in life realizes has feminine

qualities. Her lived experience defies the logic of gender binary. She embraces that both genders live within her as she changes her gender presentation several times over the course of the novel. Anjum encounters like-minded and like-bodied people with whom she relates to. She knew she did not belong to the world which only accepts normalcy and the only place she was considered normal was Khwabgah (the house of dreams). Without hesitation she is also embraced as part of the community. The hierarchical disparity that she experiences within Khwabgah makes her to move out to make herself known in the community. It is a place where the marginalized finally find at home. The community she creates which is far on the margins of society, with the violence and isolation that the most privileged members of mainstream society experiences, Roy clearly illuminates the values of social inclusivity rather than hierarchy.

Keywords: marginality, intersex, transgender, hierarchy, society

In a cultured society, it is expected of the more or less ordered community, to live according to societal rules and regulations. A society demands normalcy according to what is deemed normal in their rule book. Anything that does not fit within the brackets of expected normalcy, is sent to the periphery. It means that anything that does not fit in the requirements and is considered last in societal hierarchy. Wealth, gender, class, caste, power are some of the nomenclature that are given special attention, only then the categories that partially fulfill ones that does not belong to any category are then placed at the aftermost. This placement is called marginalization.

One of the sections that receive the maximum heat from the society is the people who does not fit within the classification of gender. Our society only accepts two genders, namely: male and female. The two genders are based on assigned sex or the genitalia of the child during birth. Within the genders hierarchy is acknowledged, societal roles are formed and expected to be performed. A male is expected to be a born leader, to raise a family and to provide for them. A female on the other hand is expected to get married, have children and nurture them. As mentioned anything out of the norm is believed to be unacceptable. People with ambiguous genitalia belong to category that defies the said norms and is usually marginalized.

Transgender is an umbrella term which includes individuals who does not come inside the bracket of gender normativity. This bracket includes trans men, trans woman, gender non binary, third gender, and cross dressers. Intersex or people who have ambiguous genitalia also belongs to the broad category of transgender, and are also called the third gender. The third gender or the gender in between the gender binary system, experiences extreme backlash from our society. Until recent times their existence was held on either by begging or being a prostitute.

In India the third gender are called 'Hijra' or 'kinnar'. They are a community of people who live together to survive in a world which consider them as freaks. Ina Goel in her work *Gendered Lives* explains hijras thus: "The hijras are a third-gender group in India and can be understood as subaltern trans-queer identities existing within a prestige economy system of kinship networks" (100). The irony of all this is that though they are abhorred, they are also worshiped as they are believed to bless or curse. They are invited to happy events like a wedding or child birth. The hosts are expected to pay them a hefty amount as they are scared

to be at the receiving end of being cursed. According to renowned model and LGBTQ activist Sushant Divgikar, a transgender himself explains that “hijr means, the journey you take to reach God. That is why hijra community is closest to God. That is why they have the powers to bless you.”

In *The Ministry of Utmost Happiness*, Arundhati Roy portrays a picture of “khwabgah” or the house of garden, an old and dilapidated ‘haveli’ (mansion), which accommodates the like bodied and like-minded inmates like Anjum, an intersex and the protagonist of the novel. She was the “disciple of Ustad Kulsoom Bi of the Delhi Gharana” (25). The novel explains not only the hierarchy of the society, where the hijra community is left at the periphery but also how the hierarchy exists within the community itself. The community functions on the basis of guru disciple relationship where the senior most and experienced person dictates and allocates the various jobs to his ‘chelas’ or disciples. The jobs may include performing at the house holds on joyous occasions like child birth or wedding, begging on the streets, traffic signals or trains and prostitution.

Ina Goel in her article in *Gendered Lives Global Issues*, observes “... the gurus have more control over their chela’s appearance and activities, which is consistent with hijra hierarchy” (106). When an individual is made into a hijra after they are initiated into the community with a ceremonial ritual. They are initiated into a teacher disciple system where it is extremely important that the disciple follows and obeys every order of the teacher. Khwabgah in the novel is the symbol of hierarchy within the community. Roy portrays Khwabgah as a world in itself where the rules of the outside world do not apply. Though the inmates belong to different religion, age, sexual orientation and gender diversity and are not bound by the expectation and criticism of the ‘duniya’ or the world, they are still attached to the rules of the community within. Kulsoom bi the ustad of the house has the last say in every decision made.

If Khwabgah is the symbol of hierarchy then Jannat funeral home represents hierarchy. According to Suzanne Josephin her article *Hierarchy Theory: A Vision, Vocabulary, and Epistemology* “The term ‘hierarchy,’ . . . refers not to its original meaning denoting the vertical authority structure in human organizations . . . that is believed to be common to all complex systems – whether physical, chemical, biological, social or artificial” (85). Hierarchy exists in every walk of life and its purpose is decision making, to control, keep things in order and discipline. However, the apex of the hierarchical order runs on the basis of power and authority and at times the implication of occupying the higher position results in exploiting the base either for the personal benefit or for common good. Though, Anjum experiences being at the base in the society, she finds herself and her purpose in Khwabgah as a part of a secluded community and also as a mother when she adopts a little girl Zainab. Her life turns upside down when she is caught up in a Hindu fundamentalist’s killing of Muslim pilgrims, and when she returns home she finds new working order taken over by new generation of inmates of Khwabgah. The trauma of being in the middle of a massacre, fear of losing her daughter and also her position in Khwabgah makes her to take the decision of leaving Khwabgah for good.

Anjum leaves the Khwabgah and immediately travels to a cemetery outside a public hospital, where she tries to heal from her ordeal. Anjum eventually succeeds in creating a

house in the old cemetery, both literally and figuratively. She builds a home around the graves of her ancestors and invites many of Delhi's neglected and underprivileged residents to live with her. Saddam Hussain, who helps her get started as a provider of burial services, and Imam Ziauddin, an elderly guy who has been visiting her in the cemetery ever since she first comes, are two of her most valuable friends. Anjum successfully establishes a thriving neighbourhood around her newly opened Jannat Guest House and Funeral Services.

Dmitri M. Bondarenko in his article in *Emergence: Complexity and Organization* defines hierarchy as “. . . the relation of elements to one another when they are unranked or when they possess the potential for being ranked in a number of different ways.” Arundhati Roy in her novel displays mess and chaos through Anjum's life but the same mess and chaos turns into a surreal world, where the outcasts of the society come together and contribute to the society efficiently and equitably. On a little plot of land in a cemetery where her family is interred, Anjum (a hijra) with the help of Saddam Hussain's (a dalit) constructs her own Jannat (heaven) guesthouse. A baby found in the trash, an almost blind untouchable man, an animal lover reared by hijras, a music teacher, a molvi, and Tilo all make their homes in the Jannat guesthouse.

The novel *The Ministry of Utmost Happiness* concludes on a happy note with the hope that everything would be alright “. . . things would turn out all right in the end. They would, because they had to” (438). The outcasts of the society finds a place to live in peace, contribute efficiently to the society, sharing love and happiness to the public around without being policed. It is observed that there is a struggle in a person's life especially when they are devoid of basic needs and recognition, on the basis of the system which tries to fit every one into the same approved band of classification, and isolating everyone who don't fit in and don't have an identity. But given a chance, a grave yard can also be turned into fruitful and blessed haven that is willing to accommodate and thrive a rejected soul. Graveyard is the essence to hierarchy with death being the end of human vanity but Jannat funeral house being the commencement of new beginning and hope for better future.

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Loneliness and the feeling of uprootedness: A Study of Manju Kapur's *The Immigrant*

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Abstract:

This research paper studies the themes of loneliness and the feeling of uprootedness in Manju Kapur's novel, *the Immigrant*. The novel explores the experiences of Nina, an Indian woman who immigrates to Canada after marrying an Indian man who has settled there. The paper delves into the psychological and emotional challenges faced by Nina as she navigates her new life in a foreign land, highlighting the profound sense of loneliness and uprootedness that she experiences. By analyzing Kapur's portrayal of Nina's struggles, this study seeks to shed light on the broader issues of immigration, cultural displacement, and the human need for belonging.

Keywords: loneliness, uprootedness, immigration, cultural displacement, belonging.

Manju Kapur is an Indian novelist taught English literature at Miranda House College at Delhi University for over twenty-five years whose first novel specifically *Difficult Daughters* won the 1999 Commonwealth Writers' Prize, best first book, Europe and South Asia. Kapur's fourth novel, *The Immigrant* (2008), was a finalist for the India Plaza Golden Quill Award and the DSC Prize of South Asian Literature. All her novels centre around the life, passion and the feelings of Indian women who strive for independence both economically and emotionally. Kapur's *The Immigrant* is one such novel was published in 2008. The novel explores themes of loneliness, uprootedness, identity, and the challenges face by immigrants as they navigate their lives in a foreign land. The novel offers a poignant portrayal of the immigrant experience through the lives of its characters.

The aim of this research paper is to through light on the hardships of loneliness and alienation and the challenges faced by individuals when they leave their home country and the impact on their mental well-being. The analysis of Nina's experiences will provide a deeper understanding of the complexities involved in the process of cultural adaptation and the search for a sense of belonging in a new environment.

When the novel begins, Nina the protagonist turns thirty, losing her interest in marriage, "Her spirit felt sixty as she walked from the bus stop to the single room where she lived with

her mother” (1). Nina along with her mother moved to Delhi after the death of her father and got her post-graduation in Miranda House College at Delhi University where she pursue her teaching career as a lecturer. Nina and her mother lead a life of loneliness, Mr. Batra, Nina’s mother “imagined a husband could be found who would give her darling the home she deserved” (5), and like all the Indian mothers she wants her daughter to be married to an able person, beget children and lead a contented life and doesn’t want her daughter to remain single for the rest of her life. Moreover she believes that Nina’s life would be more enhanced if her man is from abroad. Kapur proclaims while expressing Mr. Batra’s happiness that, “She knew going to abroad would suit her daughter: decent, comfortable, easy living, fine food and wine, holidays, access to books, music, theatre, concerts, she would have all the things that had once made their lives privileged” (61). A mother of thirty year old is not an easy thing in a country like India which will throw thousand questions, ridicule and try to isolate them from all sorts of cultural events.

Nina’s mother in order to wipe away her daughter’s loneliness and to get rid of the society which simply laughs, never mind coming forward to help the desolated women, she prayed, fasted and ran to astrologers for her daughter’s prospects, for that she has been praying and fasting the last ten years. In Kapur’s *A Married Woman*, the protagonist’s mother while anticipating her daughter’s future as the novelist says, “Every day in her temple corner in the kitchen, she prayed for a good husband for her daughter” (1). In a patriarchal society like India mothers of daughters run from pillar to post for their daughters’ marriages. Solitude, stubbornness and submissiveness made Nina’s mother to find a better person for her daughter.

The new beginning emanates in Nina’s life in the form of Ananda, a dentist settled in Canada who is left all alone after the death of his parents in an accident in New Delhi who gets comfort only from his sister, Alka. The pathetic truth is that loneliness continues even after Nina’s marriage with Ananda who doesn’t perform well in his sexual life and thinks much about his debt but at the same time tries to prove himself a worthy Indian husband. In addition to loneliness the protagonist is now burdened with the feeling of uprootedness. The author while describing the protagonist’s immigrant feelings pronounces,

Nina cries, feels homesick, sometimes adventurous, often forlorn. The minute she gets up she is at a loose end. Languidly she approaches her housework: dishwashing, bed making, cleaning, stretching every task out, slow, slow. She keeps the radio on, listening to music, advertisements, the CBC and its take on Quebec separatism and Pierre Elliott Trudeau. It seems a big issue here. (122)

Nina, though not much affected by the western culture but haunted by the feeling of Indianness especially in the matter concerning with motherhood.

Kapur’s *The Immigrant* moves around its central theme notably loneliness in which the central character, Nina, moves from India to Canada after her marriage to Ananda. She finds herself in an unfamiliar environment where she lacks the social and familial networks she had in her home country. This sense of isolation and disconnectedness contributes to her loneliness. Nina struggles to connect with the people around her and grapples with cultural differences and language barriers, which further exacerbate her feelings of loneliness.

The writer while considering Nina’s stay in India says,

Till Nina came to Canada she hadn’t known what lonely meant. At home one was never

really alone. The presence of her mother, the vendors who came to the door, the half hour gardener who watered their plants, the part time maid who washed and cleaned, the encounters with the landlady, all these had been woven into her day. (159)

Nina's keenness to get conceived and get children is a matter of fact considering Indian women who delve deeply into the thought of getting children soon after their marriage. In the case of Nina motherhood is necessary both to fulfil the necessary quality of an Indian woman and also to continue her life in an alien land. The feeling of dislocation has created inexplicable pain in Nina's heart.

The feeling of loneliness and disappointment in her marriage life, Nina expresses her emotions as: "I miss home-I miss a job-I miss doing things. I feel like a shadow. What am I but your wife?" (233). In the case of Ananda who has neglected his true identity and tries to establish a new identity in Canada pays little attention to the emotional feelings of his wife. In a research article titled "A psychological study of alienation and quest for identity in Manju Kapur's *The Immigrant*," Mrs. Krishnaveni writes, "Ananda and Nina are in the quest of the harmonious coexistence in the married life but bound together by their overlapping loneliness" (55). Ananda's venture in performing well in sexual life distances himself from Nina and Nina on the other hand needs to be herself. The writer says, "She hoped independence would facilitate her thought process. She looked down the path on which there would be no husband and saw the difficulties, the pain, the solitude. Nevertheless treading it was not unimaginable" (329).

In an article titled, "Marital Conflict Depicted in Simone de Beauvoir's Fiction with Special Reference to *The Age of Discretion*," Vaishali Vasant Joshi writes:

Marital adjustment basically depends on the issues of economic matters, personal life and daily activities, psycho-sexual satisfaction, various decision making areas, roles and responsibilities, socio political issues, social relations etc. The confused and complex interrelationship of social, economic, political, philosophical life of individuals give birth to new attitudes, values and standards which in turn have registered a vast change in the family. (162)

It has been true that the relationship between husband and wife is something complex which has to be dealt carefully otherwise things may lead to unlikely changes in both their lives. Both Nina and Ananda are responsible for the failure in their marriage life because they fail to handle their loneliness and uprootedness besides handling the conflict arise in-between their sexual, economical and marriage life.

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Confrontation and Arising of a New Woman in Manju Kapur's *Difficult Daughters*

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Abstract

This paper examines the endeavour of women to overcome marginalisation in a patriarchal society by stimulating the feminine consciousness in Manju Kapur's *Difficult Daughters*. Feminism refers to the conviction that women ought to have similar rights, power what's more, open door that men have. Generally, it has come to mean a development in backing of the possibility that the current circumstance ought to be changed to give women equality with men. Manju Kapur deals with man-woman relationship, gender discrimination, human desire, rebellion and protest. She gives voice to the voiceless through her novels. She also deals with the idea of women's emancipation. She has been attempting her best to improve the status of women in the male dominated society.

Key Words: Gender Inequality, Self- Identity, Women's Emancipation, Perseverance, Mother-Daughter Relationship.

English language and literature in India enlightens because of the establishment of the East Indian Company. It was established in 1579. English literature in India begins to bloom in all aspects mainly because of Indian women novelists. They brought many changes in the writing style. Majority of the Indian women novelists discuss the relationship problems, societal issues and women oriented matters. In the hereditary of women writers, Manju Kapur's novels showcase the gender issues, family problems, domestic violence, and mother-daughter relationship. Kapur varies from other writers by analysing the rights of women and women's emancipation.

Manju Kapur talks about the women who lived during 1940s. They had no voice to declare their privileges, most significant were the voices of the hero. To guarantee the privileges of monetary autonomy, she raises the voice against male domination. Manju Kapur makes the woman a fiction figure who battles against social and joint family limitation and imperatives laid by the male controlled society in the convention. Undoubtedly, in Indian culture and legacy, independence, quest for identity, fights and ideas of insubordination have regularly stayed outsider's thoughts. For their privileges, women shouldn't speak more loudly

against bad form or customs, ceremonies and superstitions.

Her novels depict the life of Indian middle class families. Kapur's debut novel *Difficult Daughters* reach millions and millions of people. This novel won so many prestigious awards. *Difficult Daughters* portrays the life of a daughter, Virmati. As she is the eldest daughter among eleven siblings, she has to bear the whole burden. Virmati's life is totally devastated after her marriage. She did not have any economic independence. Virmati understood that education alone is not enough to break the customs of patriarchal society. Women need perseverance, unbreakable confidence and strong will power to achieve in the male dominated world.

Kapur portrays the vital role of education of women through her protagonist, Virmati. Virmati's education made her independent, self-reliant and she can tackle all the problems she faced in her day to day life. Virmati longs for recognition and she desperately needs the sharing of responsibilities because she becomes the maiden mother for her eleven siblings. Her mother, Kasturi is considered only as a pro-creating machine so Virmati has to bear each and every household responsibilities.

Kapur depicts her female protagonists as caged birds at the beginning of the novel but she transforms them as liberated women at the end of the novel. The novel opens with the Ida's open statement, "the one thing I had wanted was not to be like my mother and I could not remember a time it had been right between us." (1). Virmati wishes to donate her body parts after her death. Her wishes were not fulfilled even after her death. Nobody understands her feelings, her daughter Ida did all the rituals against her mother's wishes. As Ida does not know much about her mother's life, she did everything contrary to her mother's wishes. She wishes to be aware of her mother's life and so she visited her mother's birth place and she tries to get acquainted with Virmati's siblings and relatives. Ida is very much eager to know about her mother.

Virmati's siblings share everything about her, how she was so keen in her education and how she struggled a lot to get a degree. She breaks the gender inequality and overcome the patriarchal society. There was no one in the family to support her and to encourage her to study. Virmati was inspired by Shakuntala, who is studying in Lahore, a self-independent woman encourages her to break the patriarchal norms. The name "Shakuntala" is well-known for will power and determination likewise the character, Shakuntala in Kapur's *Difficult Daughters* laid the first step to transform Virmati as a new woman. Even though Virmati desires to get a degree, she hesitates to overcome the gender inequality. She cried to Shakuntala and she says, "I Wish I too could do things, But I am not Clever." (17)

Shakuntala consoles her with these words, "times are changing and women are moving out of the house, so why not you?" (18). Shakuntala's words motivated her and she wishes to become like her cousin. Shakuntala is an M.Sc Chemistry graduate and she enjoys the real value of freedom. Virmati gets admission to pursue her degree, due to her family responsibilities and household duties she was not able to concentrate in her studies. She failed in her exams. Her mother, Kasturi did not react anything as she was not much bothered about Virmati's education. As Virmati is seventeen years old, her old aged traditional mother Kasturi is fully concerned about her marriage, but on the other hand Virmati is very much conscious in completing her degree.

Even though she rose in a traditional family, she was not afraid to voice out her feelings. She courageously talks about her desire. She opposes for marriage and decides to continue her studies. With the help of her cousin Shakuntala, Virmati went to Lahore to pursue her degree. But she was distracted by illicit affairs, she expresses her agony in the following words:

“Here I am in the position of being your secret wife full of shame, wondering what people will say if they find me out, not being able to live in peace, study in peace and... why?” (149)

Virmati was ashamed to be the secret wife of Professor. She has chosen the road which was not taken by others during 1940s. Virmati struggles for her self-identity and individuality but her struggles were destroyed without any flying colours. She was frustrated to bear all the family duties and to take care of her siblings as a mother. She yearned for mother’s love and affection but Kasturi as child bearing machine not able to understand her daughter’s feelings. She beats and scolds Virmati. Kasturi says “You are the eldest. If you don’t see to things, who will?” (7)

Manju Kapur compares the life of uneducated humans with the life of an earthworm. It constraints its living within the limited space. Lifelong the earthworm is in the absence of light . As humans we should not like that , we should develop our knowledge to attain our goal. We should not restrain our whole life in darkness . Uneducated people will not have any urge to improve their erudition.

Professor Harish is insisting all these things to make Viru aware about the importance of education. He also knew that Virmati is capable of breaking the traditional barriers. Her education taught her how to be intellect and how to behave. She did not strongly oppose all the traditional values and beliefs.

People in Viru’s community whole heartedly trust and respect her Pitaji and Baoji so she is very privileged to be part of that well -to-do family. She is also responsible to maintains their honor. She should not bring any disrespect to the family . She is very conscious that her education must benefits her family too but Kasturi thinks her own daughter, Viru as disgrace to the family. Her cousin , Shakuntala inspires and supports her in all the decisions of Viru. Eventhough Shakuntala is family accept all the decisions of her , Kasturi is against her choices and says that women should stay in home.

She states that women can lead their life to the fullest if they are independent. It was only because of full encouragement of Shakuntala, Viru broke all the traditional barriers, became educated and made herself as a highly independent woman. She does not blame anybody for her mistakes Viru accepts that she alone responsible for the destruction of her own life. She ruins herself by marrying the Professor.

Manju Kapur not only concentrates on gender inequality but also discusses the same gender problems through the characters. Kasturi and Virmati. She talks about mother-daughter relationship, women emancipation, self-identity and self-realization. Men have every right to choose a job, to visit a place whenever they wish but women are expected to confine in a four walls of the house. Virmati’s mother Kasturi suppress her will power and determination by saying the following words:

“You are the eldest, Viru, your duty is greater. You know how much the younger ones

look up to you. Your grand-father and father both have confidence in you; otherwise would they have given you so much freedom? They thought school and college would strengthen you, not change you.” (58)

Kapur showcases not only the life of Virmati but also highlights the life of every woman who struggles for their freedom in their day today life. Marital life also did not comfort her. She did not lead a peaceful life. Her daughter Ida, as a third generation woman leads an independent life. Outwardly, she enjoys freedom but inwardly she too struggled as Virmati. There was no proper understanding between Kasturi and Virmati. As Virmati belongs to the Punjabi family the mindset of every people is that the every girls duty is the got married and not to go out for a work. Virmati is hearing al the responsibilities . She wishes to all to lead an independent life like her cousin Shakuntala who always tastes the ‘wine of freedom’. Virmati also longs to lead a life of her own . So she emerges as a ‘New Woman’ . She joins in Lahore college . She does not want to be intrap of everyone around her.

Virmati takes all her decisions of her own. So she bears all the pains silently without informing and shaking her struggles to anybody. Virmati is being used by Professor. He did not understand her feelings, even after their marriage, he did not treat her well. Her whole life surrounds around these three vocabulary adjust, compromise and adapt. Ida also did not understand her mother’s feelings. Ida asserts, “When I grew up I was very careful to tailor my needs to what I knew I could get. That is my female inheritance.” (236). After knowing about the life of Virmati, Ida realizes that her mother suffers as a daughter, daughter-in-law, wife and mother. All these three generation women characters tried their best to liberate themselves from gender inequality.

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Existentialism in the Animal Stories of Franz Kafka

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Abstract:

Franz Kafka is one of the most prominent writers of the early twentieth century and has had an enormous impact on the literature and thought of not only Europe, but also on world literature. He is one among the major writers who dealt with the inevitable crisis- a part of life of the modern man. Though he never titled himself an existentialist, we can find the major traits of existentialism in his works- uncertainty, absurdity, alienation- to name a few. 'Individual', which constitutes the focal point of existentialism, is the centre of his work. The unique feature of Kafka's short stories is that he not only explores the crux of existentialism in the stories that portray the characters of human beings alone. There are also stories which have animals as protagonists. What is interesting in the animal stories of Kafka is that the animal protagonists express their emotions as human protagonists do. The 'Kafkaesque' atmosphere prevails even in the animal stories and serves the purpose for whatever it was coined. The current paper, through some of Kafka's animal stories, focuses on the expression of the traits of existentialism.

Keywords: Animal, ape, dog, jackal, monkey, mole, existentialism

Existentialism, as a movement in the fields of philosophy and literature, evolved as a result of a very strong interplay between these two disciplines. The human being is the locus and focus of this ideology. The essence of existentialism consists partly in its identification of the problems and dilemmas which stem from existence, freedom and choice. The last two concepts enable human beings to define their meaning of life in the realm of life. Freedom and choice have forced human beings to search and define the meaning of life, within the framework of their experience. What is interesting is that identical experience of different thinkers has begotten a multitude of responses. The definition of life as conceived by them is expected to make possible rational decisions despite their existence in an irrational universe and such decisions were expected to determine how humans respond to the given stimulus. Existentialists claim that action and its preconditions are expected to mark the absurd condition of humanity within the framework of man's bondage with the society.

Existentialism focuses on the question of whether or not existence is purposive, of the

existential relevance or irrelevance of God, and of the possibility of any transcendental force that lends support to the view that 'man' is the sole creator of his destiny. Notwithstanding internalised ideological diversity, all arguments within the system take individual-centric stand. Existentialism accuses the philosophical traditions of the past of ignoring man and his problems. Its approach is to understand human existence not in terms of some fundamental rational concepts, as it was done by many past masters like Plato, Descartes, Kant, Hegel, etc. It showed no interest in *a priori* and an impersonal conception of reality in human sphere. Instead, it focussed on the individual in his actual preoccupation with himself and the world. Thus, existentialism raised a revolt against all the philosophies that had ignored the human existents. For the self-realisation and self-assertion, the individual existent is stripped off his role or function and is not seen in fragments as an empirical ego, cogito, libidinal drive, but as a whole being. According to Kierkegaard,

My existence as an individual human being is not then anything to be mirrored in the concept of mind, nor is it a matter of speculation: it is rather reality in which I am personally and passionately involved. I encounter it in life; it is my life (*Irrational Man* 145).

Franz Kafka is a major writer of the modern era and his works today are categorised under the philosophy of existentialism. Kafka's protagonists struggle in their personal as well as public sphere to explore answers to the complex questions posed to him by life. Kafka's stories present not only human beings as the protagonists, but also a huge gamut of animals- apes, horses, mice, dogs, moles, jackals and the list goes on. What is interesting here is that they are different from human beings. Walter Benjamin in his *Franz Kafka: On the Tenth Anniversary of his Death* writes,

You can read Kafka's animal stories for quite a while without realising that they are not about human beings at all. When you finally come upon the name of the creature-monkey, dog, mole-you look up and realise that you are already far away from the continent of man (802).

While some of the animal stories of Kafka have only animal narrators drawing us into their way of thinking, some others have not only the animal narrators, but also the human narrators who are confronted with strange unsettling creatures. From the perspective of the animals, the world of animals is very strange and off putting. Kafka's animal stories challenge our views on both human beings as well as animals. By removing us from the world of man, Kafka's texts give us a chance to rediscover this world anew.

"The new Advocate" is a story narrated by an anonymous narrator explaining about one Mr. Bucephalus, a new advocate in the bar. Very interestingly, Bucephalus was the name of the battle horse of Alexander the great. From the description of the animal lawyer it is clear that Bucephalus is the same horse of Alexander the Great, who has now come to the profession of the lawyer. As a legal professional, Bucephalus has escaped the drudgeries of the battlefield. One of the Kafka scholars, J P Stern has observed that Kafka had "great distrust and distaste" (30) for social institutions. Stern argues that *The Trial* is "a prophetic – or rather an anticipatory – fictional account of both the concepts underlying socialist legislation and the practice of its law courts." (30) Kafka expressed his contempt for legal profession through picturing a battle horse as a lawyer. What is implied here is that the legal profession has lost its sanctity by allowing anybody and everybody into this profession.

According to William C Rubbinstein, “The Jackals and Arabs” is a story that deals with the ‘Jewish Question’ of Kafka’s milieu.

There is reason to believe that “Jackals and Arabs” is also concerned with specifically Jewish material (1)

. The story seems to be a mixture of logical incongruities. At the same time it acts as a critique of humanity. The narrator of the story is a European traveller travelling across the desert along with a caravan of Arabs. As he is sitting alone at night, he is suddenly surrounded by jackals, who tell him their woeful story. They tell him they have been waiting for him for generations. They have been harassed by the unclean Arabs. The jackals want the European traveller to help them get rid of the Arabs and oust the Arabs out of that region. They even offer a pair of rusty scissors to kill them. At this juncture, the Arab leader arrives and drives the jackals with his whip. He also tells the European that these jackals have the habit of telling the same thing about the Arabs to every European who visits the place. They also offer the same pair of old scissors to kill them. To show him how contemptible these creatures are, he throws the carcass of a dead horse towards the jackals on which they feed on greedily without even realising that they are being whipped by the Arab leader. With a mixture of astonishment and contempt, the European traveller leaves with the caravan.

The story was published in Kafka’s lifetime in a Jewish magazine. Many critics when published interpreted this story as a parable about Jewish question and the existence of Jews in an anti-Semitic society. It has the theme of the conflict between the Jews and non-Jews, the contemporary burning problem. The parasite jackals in the story represent the Jews and the Arabs represent the ‘host nation’. The European traveller is likened to the ‘Messiah’ or the saviour who has the ability to save the Jews from the anti-Semitic propaganda. However, Kafka’s aim in the story is to debunk the jackals’ hope for the saviour from the north as hopeless and naive. The traveller here is pictured as a man who does not wish to be drawn into this matter. Kafka’s views about the inability of the messiah to save the Jews from the anti-Semitic conflict are evident from a note of his in *Parables and Paradoxes*, on the messiah he writes,

The messiah will come only when he is no longer necessary, he will come only one day after his arrival, he will not come on the last day, but the last day of all (56).

“A Report to an Academy” is a story about transformation. In order to escape life in a cage, the captured ape Red Peter decides to become human, or rather adopt human behaviour. ‘I had no way out but I had to device one for without it I could not live’ (250)

The story is a narrative about socialization. Many have interpreted the story as an account of a child’s entry into the society by imitating its parents. The act of imitation in the story is done by the captured ape Red Peter who later gains fame by the name Rotpeter. At another level, the story is the representation of the Darwinist principle, ‘survival of the fittest’ or ‘survival through adaptation’.

The animal protagonist of the story is Red Peter. He is a captured animal who mimics human beings to gain a better standard of living. His first role models are the sailors on the ship, from whom he learns the art of smoking, drinking and spitting. Red Peter does not stop at this point. He continues to learn some more polished arts from human beings. His greatest accomplishment learnt from human beings is that of a lecture which he delivers. The entire

text is a monologue of Red Peter famously known as Rotpeter. The text was also meant for the stage as a dramatic monologue.

Rotpeter delivers a lecture in front of the academy members regarding his journey—the journey from his life as an ape in the jungle to his present life as a member of the human society. This is an account of the transformation from his ape-self to not-ape-self, for nowhere in the story, we have the acceptance of Rotpeter into human society as a human being. He is not regarded as an animal and is the star of the variety show. He has the capacity to mimic human beings perfectly, but has none to reach the human level. He has successfully lost his animalness but has not completely gained humanness. He has gained an identity other than the one meant for the animals. He even claims to his human audience that he is probably more evolved than they are. He says,

Your life as apes, gentlemen, insofar as something of that kind lies behind you, cannot be further removed from you than mine is from me (259).

His bold claim fits well with an arrogance that appears to be a necessary part of his performance as a human. He is least interested in his own judgement by the humans and does not need their acceptance, simply their acquiescence. In his long speech he never expresses his desire to gain freedom from his apedom, but says he just needed a ‘way out’ from his previous self. He emphasises,

.....freedom is not that I wanted....I repeat: there was no attraction for me in imitating human beings; I imitated them because I needed a way out, and for no other reason (263).

This is the story of the single mindedness of an ape which really survives through its hard work and cleverness. But somewhere, there lies a point, where the ape has no fixed dominion. It neither belongs to the human world nor to the animal world. As soon as it enters home, it is reminded of its original self by its ape wife. But it has come so far in its present life that it can hardly think of its past self and can hardly see the door through which it can go back to its past life. Rotpeter is a very pragmatic hero of Franz Kafka compared to his human protagonists. Joseph K of *The Trial* is obsessed with gaining his freedom and K in *The Castle* with gaining an entry into the castle, both of which prove futile. Rotpeter on the other hand survives because he has accepted the constraints of his existence. As he concludes, “I feel more comfortable and in the human world” (287).

Mathew T Powell in his “Bestial Representation of Otherness: Kafka’s Animal stories”, has looked into this story from the perspective of Jewish problem (135). The young Jews during Kafka’s time were critical of the ways of their parents trying to get assimilated into the mainstream of western society, thereby forgetting their own religious and cultural roots. This story shows Kafka’s own inclination towards proclaiming his Jewish identity. Here Rotpeter illustrates the cost of assimilation. Though this view was expressed during Kafka’s lifetime itself, Kafka himself resisted the allegorical reading of the story.

“Investigations of a Dog”, though an animal narrative, is a story about human existence. Here the narrator dog separates himself from the canine community and starves in the hope of discovering the answer to the question, where the food comes from.

Solitary and withdrawn with nothing to occupy me save my hopeless, but as far as I am concerned, indispensable little investigations, that is how I live (“Investigations of a Dog”: *The Complete Stories* 285).

Kafka wrote this parable after taking voluntary retirement from his work. It gave him ample freedom to pursue his career of writing. At the same time, it made him focus on the questions of his newly found freedom, his persisting illness, his identity and social relationships. The story is an investigation into his critical condition. His own obligation of investigating into his self is evident from the following excerpt from his diary.

This inescapable duty to observe oneself; if someone else is observing me, naturally I have to observe myself too; if no one observes me, I have to observe myself all the closer ("Investigations of a Dog": *The Complete Stories* 295).

The basic question that Kafka perennially investigated was what justification could be given to his own life of dedication to writing and reflection in contrast to the productive ordinary life of others. Kafka's dog narrator also investigates the same question. He dedicates his life to ultimately fruitless investigation about the origin of food for the dogs. In the process of investigation, he examines seven dogs which produce music. Then he comes across the aerial dogs, which seem to live up in the air always floating at rest. The narrator in the process of investigating an answer to this question starves almost to death only to be roused from his fast by a hunting dog which drives him away.

The narrator dog never understands the fact that the music dogs are nothing but the circus dogs and the aerial dogs are nothing but the lap dogs or the pet dogs which get food from their human owners. The irony that lies here is that the investigating dog is not at all aware of human beings. He will never be successful in his investigation also as he will be probing into a question for which he will never find an answer. Kafka's story is an ironic commentary on the search for knowledge, whose very nature is enigmatic.

This story also has got social connotations. The narrator dog though undertakes the investigation for the good of the entire dog community, never feels easy with his own pack. He distances away from his canine community. The artist characters of Kafka, the trapeze artist, the hunger artist and Josephine, the mouse singer can be compared with the dog narrator. The artist characters who though live in the midst of their folk, constantly try to distance themselves away from them. A very precarious theme of the individual and his or her relationship with the community which is a recurring theme in the stories of Kafka finds its expression here.

Some animal stories of Kafka evoke a sense of entrapment experienced by the protagonists. Isolation and Confinement which are the characters added to entrapment. This sense of entrapment is not only the result of external circumstances but also the internal conflict. The external sociological structures and the internal psychological constructs define the existential condition of a being. In a way, the feeling of entrapment becomes determinative for existential truth. The sense of entrapment experienced by the protagonist is best exemplified by "The Burrow". The story is narrated by a burrowing animal whose existence is devoted to the maintenance, preservation and concealment of the burrow. The story explores the passionate relationship between the protagonist and his construction, his constant scrutiny and modification of the structure. Though his dream is to construct 'completely a perfect burrow', which would provide him utmost security and isolation, it seems to be impossible.

But the most beautiful thing about my burrow is about its stillness. Of course, that is deceptive. At any moment it may be shattered and then all will be over (330).

One day, the animal is awakened by the hissing sound. After negating various possible causes, he comes to a conclusion that the noise must be coming from an animal which has invaded his burrow. The narrator searches for the intruder in vain. In the process of searching, the narrator partially destroys the burrow. But his fear can neither be ruled out nor be confirmed. The animal is constantly worried about the outside enemies, totally unaware of the enemies coming from within. Kafka's story gives a very vivid description of these enemies.

They are beings within the depths of the earth; not even the legend can describe them, even those who become their victims have scarcely seen them; they come; you can hear their scratching just below you in the earth, which is their element, and already you are lost (349).

The readers are given a description of the behaviour of the narrator animal when he is haunted by such insecurities. In his anxious stricken search for the enemy, he hunts and kills smaller animals. He might feel the same way as his victims feel on his approach. According to Max Brod, the hissing sound produced in the story is not the sound produced by any animal, but the deep sigh of the narrator animal. The story also has the personal denotations for Kafka, for he suffered from chronic tuberculosis and he gave out a hissing sound while breathing. Other sounds, rattling and wheezing also accompanied hissing sound. Kafka called his cough 'an animal', a threatening one as his ill health always alienated from the rest of the world.

According to Caroline Duttlinger, the author of *The Cambridge Introduction to Franz Kafka*, "The Burrow" is a masterly case study of the psychodynamics of paranoia (109). One should be aware of the focus that one is making in the outer world for one's own safety. If it fails the target turns towards oneself. In the absence of the outside target, the process of self-destruction begins. The narrator of the story is entrapped in his own reasoning. Kafka's letter to Milena effectively explains the theme of "The Burrow", where he writes,

It is a road one keeps following, happier and happier, until arriving at the realization of some bright moment that one is not progressing, but simply running around inside one's labyrinth, only more nervously more confused than before (17).

Writing about the works of Kafka and commenting on his protagonists, Albert Camus writes in his *The Myth of Sisyphus and Other Essays*.

Kafka's world is in truth an indescribable universe in which man allows himself the tormented luxury of fishing in a bathtub, knowing that nothing will come of it (*The Myth of Sisyphus and Other Essays* 82).

When we study the works of Kafka and make an attempt to analyse the situation of the protagonists, the above statement of Camus sounds apt. On the very outset, in the first reading, Kafka's narrative creates a sort of confusion in the readers for the unusual and unheard of places occurring in his narratives and the characters face the situations which rather sound unnatural. But with the subsequent readings, we get the rhythm of the narration and successfully comprehend the gravity and the intensity of the situation in which the characters are placed. Astonishingly we tend to feel that more or less the situation of every individual is the same in the world. Interestingly, the way in which we cannot separate the author from his heroes, the same way, the readers too tend to attach themselves with the characters of the novels and the stories of Kafka in several matters.

The existential status of the protagonists of Kafka is qualified by a very noble virtue,

‘Steadfastness’ that gives a new dimension to the attitude of his protagonists. As we have already discussed, Kafka’s protagonists cannot be separated from their creator. As Kafka struggled to fight with the conflicts, both inner and those associated with the outside world, they too confronted such conflicts. But they show a deep sense of steadfastness in combating them. It may be Joseph K of *The Trial*, K of *The Castle* or Gregor Samsa of *The Metamorphosis* – to name a few. Joseph K shows a great deal of dignity even at the face of his impending death, coming to know about the impossibility of attaining his goal of becoming the land surveyor, K never stops his efforts to accomplish the same and the same is true with Gregor Samsa when he dies an orphaned death as an insect.

The animal protagonists of Kafka -the horse lawyer Bucephalus in his uncertainty, the jackals in their powerlessness and oppressed state, human turned ape Red Peter in challenging the notion of identity, the philosophical investigator dog in his search for knowledge and in the pursuit of truth and the paranoid rabbit like creature in its isolation suffer from the existential angst and are constantly tormented by the indifferent and dehumanised world. But they make these situations the means for their emancipation. In short, anxiety, despair and the sense of forlornness does not altogether make them pessimistic. The uniqueness of Kafka’s animal heroes lies in their firm and unwavering attitude in their struggle to come out of the nightmarish situations. In fact, Kafka by creating such characters successfully reconstructs the philosophy of existentialism.

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Transcending Languages: Bama's Translation Studies through Lakshmi Holmstrom's Lens

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Abstract

This research with the aid of the skilled translator Lakshmi Holmstrom, investigates the intricate process of translating Bama's great literary classic, "Karukku," from Tamil to English. Because of its focus on caste discrimination, social injustices, and the experiences of oppressed people, "Karukku" has a unique place in Tamil literature. The overarching purpose of this study is to make Bama's captivating story available to a wider public by examining the challenges and triumphs of translating Holmstrom. Moreover, the objective of this study is to examine the translation of the title "Karukku" in order to illuminate the significance of language adaptation in promoting intercultural comprehension and advancing societal development. Furthermore, it highlights the substantial cooperation between the author and the translator, highlighting their close relationship and mutual impact.

Keywords: *Lakshmi Holmstrom, Transcending Languages, social barriers, Bama, translation*

Introduction

Karukku, an autobiographical book by Bama, is a significant work that portrays the lived realities of Dalit Christian women in Tamil Nadu. The literary masterpiece "Karukku" by Bama serves as a significant witness to the persistent battle against caste-based discrimination and social inequities within Tamil culture. Originally written in the Tamil language, this esteemed work of literature has captivated readers with its comprehensive examination of the lived realities of persons who have been excluded. Nonetheless, the endeavor of translating "Karukku" into English poses significant linguistic and cultural complexities. The narrative serves as a testimonio, expressing the collective problems and ambitions of the Dalit community. Scholars like Pramod Nayar and M. S. S. Pandian classify *Karukku* as a testimonio, highlighting its role as a collective voice for the entire community. The book has established a counterculture and independent identity for Dalits within the

societal framework. The novel has evolved from a focus on aesthetics to an activist approach, highlighting the experiences of Dalits and their challenges. The use of Dalit language in Bama's works has significantly contributed to the development and evolution of Dalit literature. *Karukku* has elicited a strong response among readers, providing a deeper understanding of the experiences of Tamil Dalit Christians. The novel has resonated deeply with a wide audience, shedding light on the numerous instances of discrimination, inequality, violence, injustice, and poverty faced by the Dalit community.

Karukku provides a novel lens through which to examine the process of identity creation, specifically focusing on the spatial encounters of Dalits. These encounters may be categorized into three distinct phases of progression. The work actively employs a self-reflective narrative technique, serving as a platform for the voices of Dalit women and questioning established cultural conventions. "Karukku": An Exemplary Work of Literature "Karukku" is a groundbreaking literary endeavor that fearlessly confronts the intricate matters of caste-based prejudice, societal inequity, and the oppression experienced by underprivileged populations within the region of Tamil Nadu, India. Bama, who identifies as a Dalit Christian, offers a genuine and unadulterated viewpoint on the challenges experienced by marginalized individuals. The work has received positive reviews from critics and has established a loyal fanbase within the realm of Tamil literature. The study highlights the relevance of Bama's literary contributions when translated, as her narratives expand comprehension for a broader readership. Holmstrom's translation abilities reveal the subtleties, emotional depth, and cultural elements in Bama's works. This study aims to examine the intricate relationship among language, culture, and the translation process, specifically emphasizing the impact of language evolution on fostering intercultural comprehension and furthering human progress.

Literature Review

Within the field of translation studies, the focal point is in the process of surpassing linguistic barriers, highlighting the significant function of language as a conduit for cultural interchange and comprehension. This literature review critically analyzes prominent scholarly works and many views that enhance our comprehension of the field of translation. It specifically highlights the significant contributions made by Lakshmi Holmstrom's translations of Bama's writings, shedding light on the intricate nature of translation and its capacity for transformational outcomes.

The use of translation has been widely recognized as a mechanism for facilitating communication and understanding across many cultures and languages (Venuti, 1995). It functions as a medium for facilitating intercultural communication and promoting the sharing of ideas and narratives across language barriers. The tales of Bama, which are firmly grounded in Tamil culture, have garnered international acclaim mostly owing to the adept translations of Lakshmi Holmstrom, hence facilitating the accessibility of these stories to a broader spectrum of readers (Cronin, 2003).

Bama, a highly esteemed Tamil author, is well recognized for her compelling storytelling that addresses themes pertaining to caste, gender, and social disparities. The literary contributions of the author, such as "Karukku" and "Vanmam," have played a significant role in illuminating the experiences of social exclusion encountered by the Dalit community in Tamil Nadu (Raj, 2013). According to Rao (2002), the translations of Bama's works by

Holmstrom have facilitated the dissemination of these tales to a worldwide audience, hence enhancing the discussion around the concept of social justice.

Lakshmi Holmstrom, a translator of notable repute, has garnered recognition for her significant contributions to the domain of Tamil-to-English translation. The author's work serves as a prime example of the translator's skill in maintaining the integrity of the original text while ensuring its comprehensibility for a different readership (Venuti, 1998). The translations of Bama's works by Holmstrom have been highly praised by critics for effectively expressing the profound emotional aspects and cultural subtleties that are present in the original Tamil tales (Venkataraman, 2009).

According to Pym (2010), the translations of Bama's tales by Holmstrom have the ability to surpass language and cultural barriers, providing readers with a unique chance to explore the intricacies of Tamil culture and the universal aspects of the human condition. The act of surpassing linguistic barriers exemplifies the profound impact of translation, whereby narratives originating from a certain cultural milieu discover meaningful connections inside a different one (Bassnett, 2002).

Tymoczko (2007) highlights that translation is not just a language activity but also a tool for social transformation. Holmstrom's translations of Bama's literary works, promoting social justice, stimulate scholarly discussions on issues like caste discrimination and gender inequality. This demonstrates the intrinsic influence of translation in championing the voices of oppressed individuals.

This research emphasizes the value of translation in fostering intercultural comprehension and social change. It's a great example of how Bama and Lakshmi Holmstrom were able to work together despite language limitations to investigate intricate cultural histories and advocate for social justice on a global scale. In addition to contributing to debates about literature, identity, and cross-cultural understanding, the project investigates the collaborative connection between authors and translators.

Methodology

The study analyzed excerpts from the literary work "Karukku" and their translated versions using text analysis and a comparative investigation. Text analysis is a systematic method used to identify patterns, themes, and underlying significances in texts. Comparative analysis is an integral part of the research process, examining distinct instances or groups to identify commonalities and disparities. "Karukku" and their translations with meticulous consideration, using a descriptive approach of comparison analysis. They conducted a thorough comparison of the target sections across other texts using text criticism and content evaluation. This approach provided significant insights into the interpretation and subtleties of the text across various languages and cultural settings.

The Difficulty Encountered in the Translation of "Karukku"

The analysis of "Karukku" by Bama reveals several significant themes, storylines, and messages that warrant classification as testimonio, a genre that chronicles the experiences of trauma and adaptive mechanisms used for survival. The tale serves as a testimony to the hardships endured by the Dalit community, urging readers to engage in "rhetorical listening" as secondary observers. The process of translating "Karukku" necessitated a thorough and precise examination of language subtleties and cultural frameworks. The title of the book,

“Karukku,” effectively captures the core themes and provides a notable problem. The term “Karukku” has several levels of significance and cultural importance that need precise conveyance in the English language.

“The sisters and the priests too don’t say what needs to be said, but only speak words which are irrelevant, meaningless mumbo-jumbo. ... What passes for devotion nowadays is merely a matter of doing things out of a sense of duty.” (Bama, 101)

The authors Littig and Pöchhacker, examine the importance of translation within the context of qualitative research, proposing a collaborative methodology with the active participation of skilled interpreters and translators at every stage of the research endeavor. The investigation of language subtleties and cultural characteristics maintained or modified in the translations of “Karukku” by Holmstrom is of significant relevance, as it is imperative that the translations faithfully capture the subtleties and cultural context of the original text.

Bama is the voice of the Dalits, Parayas. “I share the same difficulties and struggles that all dalit poor experience. I share ...the poverty of the Dalits who toil far more painfully through the fierce heat and beating rain, yet live out their lives in their huts with nothing but gruel and water” (Bama, 79).

Aronson et al. (2019) highlight the significance of the messages conveyed in literature that depict racial and cultural groups who are often marginalized or underrepresented. The consideration of the messages used and their intended goal is of utmost importance in the investigation of “Karukku” and its translated versions, as it facilitates an understanding of the social critique and portrayal of underprivileged populations within the tale.

Linguistic Evolution as a Means of Connection

Language is a dynamic entity that undergoes changes and adaptations in response to alterations in society and cultural developments. Within the framework of translating “Karukku,” the progression of language functions as a conduit that facilitates the accessibility and comprehension of the tale for readers hailing from diverse backgrounds. The process of language change, in this context, facilitates the cultivation of mutual understanding across diverse cultural groups. The dynamic between authors and translators the relationship between Bama and Lakshmi Holmstrom went beyond the traditional dynamics of author-translator relationships. The strong bond between them facilitated a deep interchange of ideas and viewpoints, enhancing the process of translation and permitting an accurate portrayal of the original piece.

Translation has the inherent capacity to surpass language and cultural barriers, cultivating intercultural comprehension and promoting societal transformation. The translation of “Karukku” by Holmstrom exemplifies the transformational force discussed in this context. The process of connecting these dimensions increases cross-cultural understanding and fosters societal change. Translation plays a vital role in comprehending and evaluating family functioning within the framework of cross-cultural views on family quality of life. The act of translation assumes a critical role in accurately expressing the many intricacies and cultural frameworks that contribute to the comprehension of the concept of family quality of life.

The use of social media as a medium for translation has the potential to augment the distribution and translation of research findings into the realm of clinical application. This strategy effectively tackles the challenge of time constraints and competence limitations that

physicians have when attempting to obtain and evaluate research information. By using social media platforms, the field of translation can efficiently facilitate the transfer of evidence into practical application, enhancing the quality of patient care and resulting in improved results.

Holmstrom's translation of "Karukku" exemplifies the transformative potential of translation, as it transcends language and cultural barriers. Translation plays a crucial role in promoting cross-cultural understanding and advocating for social change, affecting various areas such as family quality of life, healthcare, and intercultural communication. It captures cultural subtleties, disseminates research results, and facilitates communication of ideas across different cultures, ultimately fostering cross-cultural understanding and contributing to social development.

The symbiotic alliance between author Bama and translator Lakshmi Holmstrom is a vibrant collaboration that enhances scholarly dialogue around literature, identity, and cross-cultural interaction. Their literary partnership, particularly in relation to "Karukku," has profoundly impacted the literature realm.

Bama and Holmstrom challenges the notion that many partners provide similar advantages and can be easily replaced. Their translations are enriched and imbued with authenticity due to their distinct personalities and specialized knowledge. The cooperation between the parties exemplifies the importance of incorporating varied viewpoints and acknowledging the uniqueness of cooperating individuals for favorable results.

The ongoing significance of the work of Bama and Holmstrom may be linked to its presence within the global environment. The collaborative efforts between Tamil and English literature serve to facilitate the connection and mutual respect between these two cultural spheres. The translations facilitate cross-cultural readership, enabling individuals from many cultural backgrounds to actively interact with Bama's narratives and acquire valuable perspectives on the lived realities of oppressed populations in India.

Bama and Lakshmi Holmstrom is a literary symbiosis that enhances dialogue on literature, identity, and intercultural exchange. It highlights the importance of identity development in interorganizational partnerships and challenges the notion of easily replaceable partners. Their work fosters intercultural understanding and admiration globally.

Conclusion

Translation plays a crucial role in promoting cross-cultural understanding and social change. The translation of "Karukku" by Bama and Lakshmi Holmstrom from Tamil to English has helped readers understand the experiences of Dalit women in India, fostering empathy and a deeper understanding of their lives. This technique is essential for combating preconceptions and promoting social change by raising awareness of social injustices and promoting equality and inclusion. Translation studies can reveal how different translation methods capture the cultural intricacies and contextual features of the original work. The study highlights the difficulties and successes associated with translating a literary piece that addresses issues related to caste-based discrimination and socioeconomic inequities. It also emphasizes the importance of collaborative efforts between writers and translators in safeguarding the integrity and influence of literary works across other languages. In an era with many cultures and extensive interconnections, translation studies are essential instruments

for fostering mutual comprehension and advancing societal development.

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An Analysis of Lily Owen's Characterization in Sue Monk Kidd's *The Secret Life of Bees*

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Abstract

Sue Monk Kidd uses the traditional style of characterization in *The Secret Life of Bees*. The characterization enables the author to stress the autobiographical elements of her account, giving *The Secret Life of Bees* a more documentary feel. Kidd's technique for characterization encourages to the perspective of their own character. One such characterization is Lily's approach towards overcoming obstacles in life. The protagonist Lily, portrays the subtleties of a three-dimensional character in her psychological anxieties. Kidd's use of Lily to communicate her socio-political beliefs allows us to grasp better the motivating themes underlying women's willingness to be closely linked with feminism. It raises the level of general credibility for the novel. *The Secret Life of Bees* is a tale of fourteen-year-old girl coping with many existential issues when the Civil Rights movement was gaining ground. In fact, *The Secret Life of Bees* is to conclude that the various philosophical doctrines that have recently become especially popular, such as New Age, with which Kidd continues to be closely affiliated, cannot be discussed without exposing those who promote these doctrines to mental depravity.

Key Words: Characterization, Feminism, Socio – Political belief, philosophical doctrines.

Sue Monk Kidd uses the traditional style of characterization in her novel *The Secret Life of Bees* where Lily Owen's is a central character. Kidd's technique for characterization encourages to take Lily's perspective on a range of different issues as their own because, by seeing the world through Lily's eyes, it develops an emotional bond with the novel's lead character, even though Lily's approach to overcoming obstacles in life is far from perfect.

Kidd works hard to give Lily the subtleties of a three-dimensional character in her novel by revealing the full extent of her psychological anxieties. This makes it possible to understand what motivates the main character to act a certain way: “I lay back and closed my eyes. Even though it was daytime in my dream, I was back on the peach farm, sitting outside behind the tractor shed, and I could see a large, round moon in the sky. Everything seemed so ideal from above” (Kidd 23). Kidd’s use of Lily to communicate her socio-political beliefs allows us to better grasp the motivating themes underlying women’s willingness to be closely linked with feminism. This in turn raises the level of general credibility for the novel. Because of this, literary critics view *The Secret Life of Bees* as much more than just a tale of two fourteen-year-old girls coping with many existential issues at a time when the Civil Rights movement was gaining ground. The author keeps giving flashbacks into Lily’s memories throughout the plot, which slightly compromises the novel’s structural integrity, it nevertheless has three main parts: intrigue (premise), culmination (climax), and resolution. Beginning with Lily’s psychological anxiety (her repressed desire for the motherly figure), the story moves on to describe the rising conflict between the Black Madonna Sisters, White racists, and Lily itself. This conflict is ultimately resolved during Lily’s conversation with August, at the novel’s conclusion, when Lily discovers the truth about Deborah, and when Lily finally leaves T. Ray in search of her true self (Lily).

The work has a lot of symbolism; thus, it claims that semantic simplicity is its key characteristic. The structure of *The Secret Life of Bees* has been likened to that of traditional fairy tales, as Rosellen Brown correctly noted in her article “Honey Child”: “Though it is never frivolous (novel), there is in it the sweetness and trust that things will work out in the end that one tends to see in comedy, not a tragedy; or perhaps, more appropriately, in the comfort of fairy tales that put their characters through difficult trials so that, every demon slay” (Brown 11). The novel’s plot reflects Kidd’s propensity to view the world through the prism of her highly developed sense of idealism.

The atmosphere of the American South is brought to life. *The Secret Life of Bees* when racial stereotypes were still present and harmed most American people regardless of the color of their skin. This can be partially explained by the fact that the author meticulously selects the settings that serve as the backdrop for the plot throughout the novel. The fact that Kidd characterized Sylvan and Tiburon’s public life as relatively static is not purely coincidental. The specific “laziness” with which cars pass Lily’s house in Sylvan and her “existential shelter” in Tiburon is a good match for the reality that most people in these communities seem incapable of accepting new ideas. Every tiny detail in *The Secret Life of Bees* highlights the unique characteristics of interracial relationships between people in the American South during the 1960s. The fact that beehives are frequently brought up in the plot’s background serves one specific purpose: to emphasize the novel’s central thesis that women’s “powers” are found in their capacity to lead communal lives. Kidd’s superlative literary genius cannot be disputed; *The Secret Life of Bees* depicts the concrete truths of life in the American South during the 1960s with utmost precision. We can only concur with Owen Gleiberman, who indicated that Kidd’s novel could also be looked at as one that has a specific documentary value in his essay *The Secret Life of Bees*: “When you read *The Secret Life of Bees*, you know why the novel sold 5 million copies. Kidd is a fascinating author with a voice that evokes the languid Southern lyrical of *To Kill a Mockingbird* with just the right

amount of moonlight and magnolias. Each persona hums with intrigue. Each location plays a crucial role in the plot” (Gleiberman 50). Consequently, we can conclude that surroundings are crucial to the author’s attempt to communicate a semantic meaning to *The Secret Life of Bees*.

Kidd’s novel’s central idea (motif) is closely related to the author’s conception of women’s existential mode as being fundamentally independent, which runs counter to the traditional notion that women’s social roles in society are such that they cannot be discussed outside of family relationships. Because Kidd, unlike traditional feminists, does not attempt to demonstrate that women are as logical as men, so the author departs from the conventional method of depicting a “female psyche” as inferior compared to their rationality. Women’s extreme irrationality allows them to maintain an intimate relationship with divinity. Lev Grossman writes in his essay *Sex and the Sacred* that “Hidden Life revolves around an icon, a black Madonna. This time, it’s a chair with a mermaid carving on it, a representation of our spiritual amphibious nature and the inner depths to which we must delve in order to find solutions to the issues afflicting our peaceful surface existence” (Grossman 69). Kidd has a long history of being a fervent advocate for “spirituality,” despite the fact that she has never been able to articulate what she means by the term. Yet, Kidd’s affirmation of spirituality as a manifestation of women’s inner yearning for emotional solace in *The Secret Life of Bees* gives us the solution to this query. While doing it, Kidd unwittingly exposes such “spiritually” as being essentially a term for existential stagnation. By the time Lily finds “inner peace” in the community of Black women, though, we start to wonder if she will be able to expand her intellectual horizons in the future because, in Kidd’s eyes, spirituality is something opposite to the concept of intellectual refinement as “Eurocentric” and therefore – evil.

Lily is described as a curious, happy, and even somewhat aggressive girl at the novel’s beginning. Sisters of Mary who take care of bees start acting like bees while becoming more and more unable to talk about anything but bees, such as “Was your Big Mama the one who instructed you to keep bees?” As she wiped them on the scarf around her waist, August removed her glasses. She taught me a lot more than simply how to manage bees, I may add. She used to keep telling me tall tale after tall tale (Kidd 140). We won’t be exaggerating if we say that *The Secret Life of Bees* is the story of what happens to humans who voluntarily opt to embrace a “insect-sized” manner of existence while erroneously thinking that such a mode of existence is extremely “spiritual.” Kidd had said the following when asked what the central premise of her novel was during an interview: “Hive is a feminine community, and that is exactly what I was writing about in the pink home. It resembled a hive of women working together to build something positive out of their grief, struggles for civil rights, and ongoing suffering. It is like making honey out of the holes that life offers you” (U.S. Catholic 2003). Kidd’s spirituality kept her from realizing the obvious truth that nothing positive can ever come from “loss” and “sorrow,” as doing so would go against the laws of nature. As a result, it is evident that the central idea of *The Secret Life of Bees* lacks intellectual coherence, which helps to account for some of the novel’s appeal to bored housewives in particular.

It would be naïve to expect the literary style used in the novel, given that the action is set within a community of Black religious women, to be distinguished by a high level of sophistication. We cannot, however, discount Kidd’s ability to write coherently and clearly.

In actuality, the author's straightforward writing style is what best explains the novel's popularity. The discussion in the novel is between Lily and her friends. Still, the protagonist also engages in multiple extended monologues about morality and spirituality during the story, giving readers a better understanding of the true significance of Lily's interactions. Due to its literary versatility, Kidd purposefully picked this type of narrative. There is no question that Kidd had a clear vision for the plot when she started writing the novel. Still, there is also plenty of evidence to suggest that she spontaneously "adjusted" the characters' behavior as she went along so that readers would not get tired of her advocacy for "female communal morality" and the novel's obvious lesbian overtones. The connections to bees in *The Secret Life of Bees* act as "conceptual cement" because these references provide Kidd's novel with moral rectitude. Vernon Chee writes in his article titled "Novel Review: *The Secret Life of Bees*" that "At the beginning of each chapter and from one of the characters in the novel itself, we are treated with factual information about bees and life in a bee hive." Kidd uses these facts as metaphors in life, weaving them together like the threads of a magnificent quilt" (Chee 2004). We can only concur with this statement, as the symbolic significance of bee pictures enables readers to connect many chapters of the narrative. However, the fact that Kidd continues bringing up bees perhaps overly frequently shows that we cannot simply refer to her novel as the result of her spontaneous literary inspiration. It suggests that Kidd was trying to use it to advance her quite outlandish political agenda.

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Traditional Barter System of Sajalong Tribe of Arunachal Pradesh: Continuity and Change

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Abstract:

The Sajalong (Miji) tribe, inhabits in the few areas of West Kameng and East Kameng districts of Arunachal Pradesh. Traditionally, the tribe only depended upon their own produce from agriculture and forest resources. The mutual exchange and barter system were popular practices in the traditional Sajalongs economy which was based on goods and services exchanged. Labour exchanged was popular in the constructions of house, granary, cultivating agriculture, and rituals performance. Sometimes, skillful labour could also exchange with goods like goat, pig, paddy, maize, etc. The goods to goods exchanges were very common in the tribe economy. Popular exchanges commodities were agriculture products, handicrafts, domestic animals, ornaments, forest gathering articles, food and drinks items. Generally, exchange was done through the inter-family, inter-clan, inter-village and intra-village barter. It was done on the basis of easy access particularly with close friends, relatives and neighbouring villages. The Sajalong, traditional economic was a natural economic, which ethnologists and sociologists have termed as 'non-monetary' or 'subsistence economic. With emergence of modernization, the Sajalongs also evolved into the monetization trade. Hence, this paper intends to highlight the history of traditional Barter system of the Sajalong tribe and its changing trend in modern age.

Keywords: Barter, Trade, good, services, exchange, and Sajalong.

INTRODUCTION

The Sajolang tribe popularly known as the Miji are one of the major tribes of Arunachal Pradesh, they inhabit a large geographical area stretching from East Kameng district to West Kameng district of Arunachal Pradesh. The Sajolang tribe is more or less a little known tribe of the state and according to L. N. Chackravarty, the first mention of this tribe was cited in the British Administrative Report of 1882-83 where they were mentioned as a tribe living north of the Akas, (Chakravarty,1973, p.13). followed by Mckenzie in his book *the North-East Frontier of Bengal (1884)* where they were mentioned as a fierce and cognate race in

the interior. After that, the mentions of the tribe in historical accounts were very limited. They occupy two adjacent Administrative Circle in the two District i.e. Nafra administrative circle in West Kameng and Lada in East Kameng. The tribe is surrounded by the different tribes at different directions; they neighbour Nyishi to the Eastern side, Aka tribe to the South, Buguns and Sherdukpen to the West and Monpa tribes to the North. As a such, various mention about the tribe is found in Oral tradition of their Neighbouring Tribes for instance, the Nyishis refer the Sajolangs as Bangro and one of their myths claims that the Sajolangs are the descendent of Robbhu Pacha who was the younger brother of Nyikum Niya (forefather of the Nyishis according to Nyishi mythology), but not many Sajolangs acknowledges this myth neither do they endorse the claim. Also, the Aka tribe are also very similar to the Sajolang tribe and shares almost identical cultural life, it is also interesting to note that the nomenclature of their earlier name the Miji was given to them by the Akas, which literally translates to fire giver, according to Johny Miji, (the President of Sajolang Elite Society) the legend behind the Miji nomenclature goes to the time of Tyagi Raja of the Akas when frequent raid on the British territories were carried out by him and he was supported by the Sajolangs; during this interaction it happen that some Aka men describe the Sajolangs as Miji (*Mi* = fire and *Ji* = to give) and the Colonial officials thus recorded them with the same name in their reports and memoirs (interview with Miji). And interestingly the word Miji to these days is used, but the intellects of the tribe these days prefer to be called Sajolang instead. They however refer themselves as Dhammai or Nimmai (The traditional name of the tribesmen in their local dialect). Dhammai is used by Sajolangs of Nafra area while its slightly different pronunciation Nimmai is used by the Lada folks. The term Miji was recently changed to Sajolang for all official purpose by the Government of India by an amendment act of the Indian Constitution on May 21st 2021.

METHODOLOGY

The main objective of the current research paper is to review the history of traditional Barter system of Sajalong tribe of Arunachal Pradesh and its changing trend. In order to construct a systematic analysis and interpretation of the paper, both primary and secondary sources are used. Few relevant books use as secondary sources and primary sources from my personal interview with local people of Sajalong have come to great help to develop this paper.

TRADITIONAL BARTER SYSTEM

Prior to British rule in Assam, almost all the tribes of Arunachal depend on Agriculture for their survival, but yet the trade by the means of barter system was practise by all of them for essential survival goods such as clothing materials, metals, cattle and salt. The Mishmis and the Khamptis were some notable traders; the Akas and the Mompas also carry-on extensive trade and act as middlemen for their neighbours, the Adis traded with their brethren living behind them (Sarma, 2017, p.135). From time immemorial tribal communities have been practicing a reciprocal exchange system to complete their demand even of small needs. To accomplish their needs for daily life this system of exchange plays a central role. The people of Nafra valley too were good traders using the barter system. The Sajolangs of Nafra were extremely good in trade activities too. To enhance their socio-economic life, they encouraged different styles of exchange to be carried among them. The tribe traded with all of their

neighbours and sometimes as far as Bhutan.

Speaking of cashless trade, we find a link of the same natures among the Muduga community of south India. Precisely described by George Tharakan :

“Among the Muduga, we come across mainly four forms of transaction - firstly, between “one’s own” which is of “pure” gift giving; secondly, between “not others” or “allied affine” which is of delayed reciprocal gift exchange; thirdly the immediately balanced reciprocity which is similar to the relation-making commodity exchange; and lastly between strangers which is of pure commodity exchange type like “business transaction” or “trade” relation characterized by “ultimate closure” and “recognition of a naked profit.” “Talking about or disputing money openly implies that the relationship has closure and is therefore business only, as between strangers.”(George: 2007, p. 450).

The Muduga community in South India also followed the same system of exchange among them to encourage their living style. They were following four forms of transaction to sustain their socio-economic and cultural aspects. Likewise, Sajolang community also used to have reciprocal exchange to fulfil their society needs in their day to day life.

Traditionally, the barter trade of Sajalong tribe was following different ways of exchange:

1. Exchange of goods for services
2. Exchange of commodities for commodities
3. Exchange of services for services.

And these three categories of exchange were the important keys to self-sustenance for the community as well as significant for them to uplift their socio-economic and political aspects in the valley society (Lasa & others,1996, p. 235).

Goods are an object mostly known as commodities that the consumers deal in their various stages. In economics they are considered to be the ones which have satisfying abilities for the human wants. and have utilitarian values to the demand of the consumers for which the latter are induced to buy or purchase or desire to procure through means determined by market rules in a society. The consumers develop interests in them to purchase a satisfying product with the hope that it is a good investment to go for that. A Service is an act that a person does for someone else. For instance, Goods are items sold and bought by human beings in their various fields of life, such as foods, cloths, iron, and salts, etc; on other hand ‘Services’ are actions performed by human beings who contribute their services to the society in exchange of something. People putting their skill and knowledge for the sake of getting something is other way round considered ‘services’ like workers in roads, garden, agriculture, forest, artisan, factory, different professions and other modes of manual works. Whereas goods are tangible and physical objects, the services are intangible and non-physical in nature (Deardorff, 2006, p. 61).

In this way reciprocal system occurs when two or more parties such as individuals exchange goods or services equally for goods and services without monetary involvement in between. People of Nafra valley directly depended on agricultural economy and most of their goods for exchange of services began on the basis of their agricultural produces. This exchange of goods for services mostly was practiced within the village community. Also, from an account from Dibbin village a process where the village chief would employ his

subjects to an unpaid labour system for his agricultural fields in return for a grand feast is learned. The unpaid labour system is called *Subu Bemba* and the feast is known as *Riini*. During *Subu Bemba* the entire villagers are given notice in advance, every villager is expected to attend the work; however, it is not compulsory for a villager to attend it. This free labour camp may be for a single day or in some occasion till the desired objective of the field is met. After the work (*Subu Bemba*), *riini* (feast) is organized and the chief will provide a mithun and a pig for his subjects to feast on. Also, numerous fowls and other meats are procured for the feast depending on the size of the village population. *Subu Bemba* was an annual thing. The system can be put as service for some leisure.

Also, from some respondents it is learned that the tribe lacked professional blacksmith in their past, as such for necessary metal works such as making iron tripod for hearth, wielding machete or other metal works, professionals from Shartang or Monpa community were engaged. The service charge may sometimes go up to as high as a Mithun and a calf depending on the size of the final product. It is also to note that, most of the time it was the Sajolangs who would provide those blacksmiths the iron ores and coals which they again procured from trading with the Sherdukpens (who were again the middlemen who procure those from the plains). As thus, the services for commodity type of trade were done with other tribes too (Interview with Deru).

Commodities exchanged for commodities are yet another type of barter that was practice throughout the world and is truly an ancient one. It is an organized process of exchange where one commodity's value was tied up with the other commodities and then the process of exchange of commodities for commodities takes place. Mostly their barter exercise is related to their needs related to non-edible goods only as in term of foods the people were apparently self-sufficient with their agricultural harvests. Exchange of commodities for commodities was very significant when money was not a part of the economic transactions. Even today as well in village areas still this old traditional system of exchange is being practiced.

Most of the tribal groups usually had a close contact with their neighbouring areas and eventually they knew each other's needs and thereafter people started trading between themselves. The community uses barter system to pay especially for foods. The people of Nafra valley usually traded in items like agricultural produces and local ornaments procured from their different neighbours. Local crafts made up of bamboo and cane and animals or animal skins, wild meat were also good commodities for bartering. Apart from that some jungle products also had been used as items for exchange. Some items were dried ones like, dry chilly, dry bamboo shoots, dry fish etc.

The tribe were a keen trader in the past trading with all of their neighbours including the traders as far as Thimphu (Bhutan). The area inhabited by the Sajolang tribe was the centre of trade exchange between the tribes of Aka, Sherdukpen, Monpa and the Nyishi and frequent visits by the Bhutanese. The tribe however did not produce many economically valuable items of their own for the barter trade and as such, they were more of a middleman between the neighbours. Trading use to be the one of the most important features of the traditional Sajolang livelihood as it was the main source of their clothing and other necessities including metals and live stocks. So, from the accounts of Gazetteer of India (1996) we

come to know that the tribe did not visit the plains (Choudhury, 1995, p.36), but also from the oral testimonies know that the plains of Assam were the ultimate destination of their metal source; the tribe men of the community procure those metal needs from their neighbouring tribe of the Sherdukpens and the Akas via barter, also they were themselves a middleman between the tribe and the raw sources from plains. The neighbouring tribe of Aka and Sherdukpen having close contact with the plains of Assam for a long time received *posa* (kind of allowance) from the Ahom government and succeeding British government later on as well, but the Sajolangs who were in interior geographical area didn't receive any of such kind. However, the tribe would also be benefited from their neighbour's relations with the plains, for instances the Aka families which had matrimonial relation with Sajolang families would gift them day to day useful commodities like salt. It is also learned that in villages who were geographically near the Akas but who had no relatives with the Akas were mostly dependent on the families having relations with the Akas for salt and of course it will be bartered for something such as grains or fowls. Salt has been one of the most sought-after commodities in their traditional trading system. Use of salt was very well known and was used every day. However, not many had access to salt on daily basis and at such situation ashes from their fire hearth were consumed as salt substitute.

The tribe, like many other tribes of the state do not have any industrial set ups as to produce some finished product for sale or exchange, hence their items were mostly raw commodities obtained from the forest or livestock and crops. Cattle such as Mithun, Cows, Sheep, Pig and Goat along with fowls were some of main commodities that were up for trade. The list of items for exchange obtained from the forest includes hunted animals' meat, fur and organs like that of bears, deers, mountain goat, fish etc. Numerous plant-based commodities like maize, millet, wheat, *rangbang* (type of wild Sago palm) etc. were the farm items up for trading with the neighbouring tribe.

The trading pattern of the villages suggests that every Sajolang village were independent of their choices of choosing trading partners and as learned from the various respondents of the research it is learned that Sajolang villages would choose their closest village as their preferred trading partner and the same formulae were also applied for inter tribe trade activities. Sajolang villages are spread across a large geographical region neighbouring several different tribes at different direction hence they would choose their closest neighbour as most preferred trading partners. For instance, the villages that falls under the Demizin *Subang* (confederacy), such as Nakhu, Dibbin village would mostly carry-on trade with the Monpas as they were closer to them geographically, Likewise, the villages of Jharabhuchang *Subang* would prefer the Sherdukpens, the Akas and the Nyishis of East Kameng for their trade activities (Interview with Rijuju). The village of Kazalang in particular was sort of a cattle trade centre between the Nyishi clans from present day East Kameng district especially the Liyak and Tawe clans and the Traders from Bhutan. The cattle exchanges were mainly of Cows from Bhutanese side and mithun from the Nyishi side. The Sajolangs would facilitate the transaction and most of the times they were the middlemen. From few accounts of respondents from Khazalang it is learned that the exchange rates with the Bhutanese were 1 male mithun for 24 cows. The traders from Kazalang who acted as middlemen would than offer 8 to 4 cows for a mithun to the visiting Nyishis who would come with the mithuns. It is not clear as who were responsible for setting the exchange rate of the cattle, or why was mithun valued so much more than a

cow? However, it is speculated that the Bhutanese were taking the mithuns for some inter-breeding purpose as they would only take bull-mithun. The exchange rate however went down and came to 8 cows per mithun at the dying moment of this barter practice, and the profits to the Khazalang folks were dwindling, at the end the Nyishis sort out another route towards Assam for procuring cows directly and thus the cattle trading came to an end (interview with Khiluju). Another very important commodity after cattle was salt. Every village needed salt and it was one of the most sought-after items in their past. It is mentioned that a small rock of salt could value up to a small pig. Trade was the main source for the procurement of salt for the Sajolang villages which they obtained from trading with Monpas and the Akas. Though Sajolangs in the past could barely manufacture any commodity good enough for trade, however, it is learned that, (earthen pots for cooking and storage) made by the tribe was very popular among the neighbouring Monpa villages, the Monpas would often visit Sajolang area to procure those earthen pots for a fowl or sometimes even sheep to offer for exchange. However, with the coming of metallic durable pots the earthen pots along with the technique itself has been abandoned. Apart from earthen pots, blankets, coats etc made of sheep or yak wools, etc. from Monpa side and wild items like meat, fur and agriculture products like maize, etc. from Sajolang sides were general items up for barter between the two. It is also learned that Monpas were perhaps the biggest trading partners of the Sajolangs of Nafra as even the villagers of Khazalang, who had geographical closer neighbours of Buguns and Sherdukpen tribe would rather venture out to Monpa land for trading via Shartang inhabited villages which would take at least a night stay at Shartang village of Koina to reach any Monpa inhabited villages under Dirang area.

CONTINUITY AND CHANGE

Like every other tribe of Arunachal, the barter system was the main mode of trade of Sajalong before the dawn modern civilisation but with establishment of colonial rule in Assam and emphasised of British money transactions in the neighbouring areas, few people of the tribe also get involved. Money transactions of trade became more active after India's Independence. The road connectivity, market place access and the introduction of money economics assisted the people to survive without the rigorous barter trade system. The practice of making trade with barter could not be left behind totally in these modern times but with the coming of money the occasional barter activity can be seldom seen. People of the tribe consider it as their pristine duty to preserve this old traditional system for the sake of traditional values and it too is a need, but they fail to justify sticking to it. Hence, today it is seen rarely being practiced around the world but still it is reliable trend of business mode in the few rural areas. The goods for goods and service for goods type of barter is no longer common, and has been replaced by money for goods or money for service trades. In remote villages where cash is not easily available the barter of corns with fowls, a day labour for a fowl or grains do take place occasionally. Against the practise of barter, people have open heartedly welcomed the introduction of money into their economy, money is understandably preferred everywhere, even the remote villagers would often come to market places to earn some money, selling vegetables, fowls or animals which in the past were common commodities up for barter (Interview with Rijuju).

Exchange of services for services comprises of a labour exchange. Most common example

of this practise takes place when a person goes to someone else's agricultural field for putting his personal service and the former expects and gets a return service from them in exchange without money being involved in between. This sort of exchange of services for services can be also seen practiced during house construction, agricultural operation, religious and ritual functions and also in exchange of expertise (interview with Khiluju). As such this particular type of barter remains alive to these days in the villages of not just the Community but every other tribe of the state as well

Trading had been one of the major economic activities of the tribe. They procured numbers of essentials for their day to day use via trade. Items from salt to traditional dresses were procured via trading in the past, on these cases the changes of times were readily accepted by the folks, as ancient time was an different era and the tribe didn't had any access to market nearby, the long distance had to be covered to visit people for barter, it was also not always like people want something and the other party would be willing to barter them with those commodities, all in all, traditional barter system was done out of compulsion and necessity. Trade in ancient times requires them to go several miles to reach their trading destination that too carrying load of commodities for bartering. As thus, it was a hard thing to do and when the new system of markets along with cash economy arrived the tribe were more than happy to adopt it. The economic activities of the tribe, in present day just like all other modern society runs around money (interview with Zongluju).

Change is of generally two types- positive and negative change. The former brings positive outcome in the society while the later leads to undesirable results. The progress and advancement of human society depends upon the positive structure of change. To ensure the prosperity and growth of the society, Sajolang tribe wholeheartedly welcomed all agents of positive socio-economic changes. They used to be happy with the meaningful change of the society. Thus, we can conclude that modern times has offered various changes to the community and the Community so far has readily adopted various changes and has tagged those new developments as reformations. The intellectuals of the community are also trying their best to retain and preserve any meaningful traditions and cultural practises of the past.

CONCLUSION

The trading system in the state was the only system in which people from different walks of life were provided a platform to interact and cooperate. In this way, they used to exchange goods and services for the betterment, upliftment, and sustenance of their lives. The form of trade used was no doubt the barter mode owing to lack of currency in their economic system. The barter system was practiced by the tribal people since time immemorial. As far as the Sajolang tribe is concerned, the tribe used to follow the three ways of exchange system – exchange of goods for services, exchange of commodities for commodities, and exchange of services for services. This very system of exchange was called the reciprocal exchange system. The Sajolang tribe is dependent upon the produce from their agriculture for survival, and they used to exchange this product from the agriculture for services and other commodities, as like any other tribe the Sajolangs did not have industries for goods manufacturing. The Sajolang tribe had been a keen trader and their place of inhabitation was a centre of trade exchange between the Nyishis and Bhutanese. Sajolang traded with all of its neighbours viz the Akas, the Sherdukpens, the Buguns, the Shartangs, the Nyishis and the Monpas. With

dawn of modernization the tribe however adapted to cash based trading option and as such the traditional mode of barter which was common in olden days is rare sight these days. The remotest of the villages too prefers currency mode of exchange for their trades of service or goods. However, as we put into accounts the hardship that came with the barter trades, the new cash-based exchange of services and goods using a constant valued currency have brought positive impact to the society and have made people's life more comfortable.

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From ‘Stateless’ to Becoming ‘Landless’: State, People and Quest for Identity in Indo-Bangladesh Borderland

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For a long period, it was believed that the enclaves¹ were the result of chess or hunting games, played between the Maharaja of Cooch Behar and the Fauzdar of Rangpur. Nevertheless, it is still believed by some people of the region. But it was not the chess game, but the political scenario along with territorial expansion during the Mughal period that led to the formation of such enclaves. During the East India Company’s occupation of Bengal, half of the enclaves had existed there already. The two Anglo-Bhutan war created more enclaves and finally, during the colonial period, Cooch Behar, although was a princely state, became an enclave surrounded by British territories.² Cooch Behar state had its enclaves within British territories and vice versa. These *chhits* or the enclaves had attracted the colonial Government’s attention during the last half of the 19th century and the later termed these enclaves as ‘parcels of land’.³ Later the enclaves had been demarcated and identified by concrete pillars or bamboo boundary. The idea of the demarcation was to define the area of jurisdiction between the government and the Cooch Behar state. But during all these centuries, from Mughal to the British, the people living in these enclaves had never faced any kind of discrimination regarding their area of living. As there had been no boundary or fence between the territory of British India and Cooch Behar State, it was not a matter for the people to be worried about. The only difference that these enclaves made was the payment of land revenue. The residents of the Cooch Behar’s enclave within British territory had to pay their annual revenue to the office of the State, and the dwellers of British enclaves within Cooch Behar’s territory had to pay their revenue to the officials of colonial Government. But the whole scenario had been changed after the partition in 1947. The national movement, which tried to uproot the colonial regime for gaining independence, were not able to handle the demand

of separate state for the Muslims. Finally, when it came to independence, the subcontinent had been divided into two nations on religious line, India, and Pakistan (East and West). The people of such a diverse land had been told to change their identity overnight. But, the enclave people were the ultimate victim of this partition. Till then, they were the revenue subjects of either the Maharaja of Cooch Behar or British India. But after 1947, their very identity was at stake. Though Cooch Behar remained a Princely State till 1949, there had been several demands regarding its merger with India or Pakistan or as a separate 'independent state'. But finally in 1949, the Maharaja of the State, Jagdipendra Narayan signed the Merger Agreement with Government of India and thus Cooch Behar became a Commissionerate and later a district of West Bengal.⁴ Till 1952, both the Government of India and Pakistan maintained status quo regarding the enclaves, as both the states had their own land inside other's territory. But in 1952, 'passport' and 'visa' system had been introduced between India and Pakistan. This system along with border check-posts, fencing and the presence of security personnel made it extremely difficult for the enclave residents to access the mainland. Thus they had been 'landlocked' inside the foreign territory, detached from their own country. Now they were supposed to have official documents to access their own country and they were not citizens in their host country. If they accessed the host country for their livelihood or any other reasons, they had been charged with illegal infiltration and arrested. So, they could not go to the country they belong to, and they could not access the country they had been actually living. Moreover, there were laws related what kind of products they could buy or sell to the markets and limitations of what kind of food, medic or other necessary materials they could take to their enclave in what quantity.

Absence of State and the Daily Life Problems of the Enclave Dwellers

Where the independence of 1947 brought the joy of salvation of nearly 200 years of suppression under the colonial regime, the same incidents became the reason of 68 years long sufferings for the enclave dwellers or the *chitmahalbasi*. Till 1947, they did not face any kind of discrimination in their daily social and economic lives, but from 1947 or especially with the introduction of the passport visa system, they became the 'stateless people' landlocked within a particular foreign territory.

The enclaves were imperceptible in the physical scene. Aside from the extraordinary instance of Dahagram-Angarpota, which since its lawful association with the

Bangladeshi terrain in 1992 has been dealt with as a major aspect of that territory, there were no physical hindrances and no undeniable markers, signs, columns or changes in farming or settlement designs. The segments raised in the midst of the enclave diagrams of the 1930s still exist, in the essential, yet some have been ousted or crushed during the time both by nature and man. Just by asking close-by agriculturists would one have the capacity to easily locate the previous enclaves. Government experts in the two countries didn't deny casual access to the enclaves on the off chance that one had the fundamental visas for the two countries, yet they were not as much as enabling, not completely out of the reasonable stress at the complexities that would arise if an event happened.

In fact, each *chhitmahalbasi* (enclave dweller) is a subject of the nation having power over his enclave. By and by, the advantages of citizenship are denied, as the *chhitmahalbasi* can't without much of a stretch access his nation of origin, while authorities from that nation

are typically unfit to visit the enclave. Without any authorities in the enclaves, it is additionally troublesome for a *chhitmahalbasis* to demonstrate their very own national identity since it was relatively difficult to get a birth testament, identification, or another recognizing report. With the refusal of the Indian government to perceive the declarations of the Enclave Citizens Committee in the late 90's, the Indian *chhitmahalbasis* specifically had viably been deserted by their own particular nation into a stateless limbo. Denied access to their nations of origin, *chhitmahalbasis*, for the most part, had the flexibility to move in the host state, however, they didn't have the privileges of that state's residents, which abandons them extremely helpless against misuse by private people and the host country. They couldn't legitimately vote in the host state, albeit some do figure out how to end up enlisted, regularly through relatives, the utilization of false locations, or by owning land in the host state.⁵

In the early amount, the land-ownership within the enclaves was various because of the various circumstances of their emergence. It is said that sometimes when the ownership of a landed estate was transferred in the form of somewhat gift, it virtually became tax-free. There is hearsay about the Indian enclave Kotbhajni that one taluk of this enclave was bestowed and since then it remained revenue free.⁶ The existence of such ownership was found until the early 20th century in several cases.

In some enclaves, it was found that within the absence of the owner of the land and any government, native powerful voters of the encompassing country had occupied an oversized chunk of *chhit* land. A number of the forceful occupiers closely-held even hundred acres of land within the enclaves. They had collected some landless people especially the victims of river erosion from the surrounding areas or even from far areas and gradually settled them as *adhiar* (sharecropper) in their occupied land in the enclave.⁷ Satish Sarkar, once an *adhiar* within the Indian enclave Kotbhajni (located in between Debigonj of Panchagarh and Domar of Nilphamari, Bangladesh) describes his settlement, therefore:

Our family came here after becoming destitute as the river destroyed all lands and homestead. Finding no shelters we came to this *Chhit*. Here I raised a house and started cultivating some lands on sharecropping.⁸

After the partition, the *chhit* lands were never included in the land settlement survey by either of the states. The landowners in the enclaves have never been provided with any ownership document. However, some purchasers have some non-judicial stamps of registration in support of their purchased ownership, which were registered, in the Indian Land Registry Office in Haldibari (Cooch Bihar).

But, there was not really any street and concrete road in the enclaves. On account of their small sizes, it is rash to expect solid streets and roads in each enclave. In any case, in the bigger enclaves with no legitimate street, it was everyone's case how life would be pathetic during rainy season. The enclave dwellers made some small roads with their own efforts and resources.⁹ No culvert or bridge was found on the canals. They make some temporary bridges with bamboo. Every inhabitant took part in constructing temporary bamboobridges and roads by providing either bamboo or corvee labor, while the *Chhit* Council if there is any, collects necessary money and supervise the construction.

Being detached from the mainland, the enclave people became dependent on their personal relations (social capital) with the neighboring people. In fact, except for the communal strife

engineered by some rioters, the boundary could make little difference between the so-called 'chhiter-manush' (enclave residents) and their very neighbors who suddenly turned into alien people by the partition. By and large, the enclave dwellers were on good terms with the average people of the surrounding the alien community. They had interactions with them. Marriage was an important way of their reliable linkage to the surrounding community. Henceforth, they mostly tried to make nuptial matches in the surrounding community of the host country.⁷ They felt safe to some extent when they have some strong relatives over there. But many times they failed to do so. Many native people denied having marriage relation with the 'subaltern' enclave people.

Platforms for Their Own

Some individuals of the Indian enclaves formed the *Chhit*mohal Nagorik Committee (Enclave People Committee) in a public meeting on 26th January 1972, soon after the independence of Bangladesh.⁸ It is pertinent to note that the objective of the Committee was to lodge complains to the governments and to procure their rights and privileges as it was mentioned in the bulletin of the meeting.

By this time some individuals who had migrated to India from the Indian enclaves, started to lodge the enclave issue with the Indian Government. Bimal Kumar Chakravorty, for instance, had formed a committee for the enclave people in West

Bengal. He had placed many demands and memoranda to the local administration of India. But the Indian Government never paid any heed to them. However, they could not advance their movement due to the lack of proper organization and support from the political parties. Nevertheless, they could procure a permission of entering into India for the inhabitants of the Indian enclaves particularly for land-related official purposes. Consequently, *Chhit* committee or council came into existence in some of the Indian enclaves in Bangladesh. Thereafter the enclave dwellers could go to India for 2 to 3 days for selling lands or any other works after being certified as an inhabitant of Indian enclave by the *Chhit* council. The *Chhit* committee used to provide the people with a certificate of citizenship of Indian enclave and then they could enter into

India showing the certificate at the border checkpoint.⁹ The *Chhit* Council had no recognition of or relation with any government. The existence of such a *Chhit* Council was found in the largest Indian enclave Shalbari (A composite enclave, made of four contiguous *Chhit* namely Shalbari, Nataktoke, Beoladanga and Kajoldighi, located in Debigonj under Panchagarh district).¹⁰ However, the *Chhit* Council dealt with the overall social affairs of the enclave with an approach of social cooperation. They took initiatives to resolve the disputes among the enclave dwellers through 'salishi' (social arbitration). If the Council itself failed to settle any dispute, they invited the Bangladeshi local leaders like the Chairman of the surrounding Bangladeshi union or Ex-chairman whom they could rely on to settle the dispute.

In the smaller enclaves, lands were being sold orally, having only some witnesses. In some larger enclaves, where *Chhit* Council existed, one kind of non- Governmental land registration system had been found. The Council issued the land registration deeds, which had no legal value in either of the countries. Thereby the buyers of land in the enclaves could not have any legal document in support of their ownership. Hence the prices of the enclave lands were lower several times than that in the surrounding areas.

Bharat Bangladesh Enclave Exchange Coordination Committee

The Chitmahal Nagorik Committee for quite some time had done some effective works for the betterment of the *chitmahal* dwellers. But in 1994, along with the demand of implementing Indira-Mujib Agreement as soon as possible, under the leadership of Dipak Sengupta of Dinhata, The Bharat Bangladesh Enclave Exchange Coordination Committee became the political platform for the enclave dwellers in both sides of the border. The sole demand of this organization was the implementation of the Land Boundary Agreement of 1974 with immediate effect. They send their memorandum to Indian President also demanding such quick exchange. But what made the Exchange Coordination Committee different from other previous committees active among the enclave residents was its nature and working mechanism. Unlike the others, this committee has formed both sides of the border. Dipak Sengupta was the founder of the committee, but he chooses its president and secretary from Bangladesh, Mainul Haque, and Golam Mostafa respectively. The organization, acted as a political body, divided its units per districts and selected from each enclave an elected representative. The selection of the representative had been taken place through an enclave level election organized by the committee itself and the winning candidate called as 'enclave president'.¹¹ Every elected enclave presidents formed the district committee and maintained tight relation with the other district committees. Any programme of activity had been sanctioned by the general secretaries of both the countries. Having such close relation with the enclaves, the committee could easily engage itself with any kind of enclave level problems.

The committee started celebrating Independence Day on every 15th August in the Indian enclaves, and 26th March in the Bangladeshi once. Previously, there had been the sentiment of statelessness among the enclave dwellers. But the committee tried to mobilize the residents and bind them up to the national framework.¹² Thus the organization proved itself not only to be a border centric one but celebration of the Indian independence programme along the people who were Bangladeshi in nature but living within India. Land ownership issue one of the vital ones in the enclaves, as there had no government office and working force been presented there. The committee understood the issue and took some effective unique measure to sort out the land issues in a rational way. Whenever, there was a sell or buy of land took place in the enclaves, the committee body of that enclave arranged white sheet or on a blank stamp paper to documented the details of the land (position, ownership, rate of the land etc.) and with the presence of 10-12 witnesses, the handover of the land had been taken place. To protect themselves, the committee tried to provide the youths of every enclave the basic training of martial arts, basic wrestling, first-aid and use of fire extinguisher etc. Eighteen boys and six girls from every enclave had been enlisted for their ten days training to form the 'Surksha Bahini'.¹³

Apart from its political activities, the real endeavor of the committee was to grow confidence among the dwellers of enclaves and to teach them mobilization and combined action. In 2008, the BBCCEE¹⁴ organized a rally at Dinhata demanding a quick exchange of the enclaves. In September 2011, when the meeting between Indian Prime Minister Manmohan Singh and Bangladeshi Prime Minister Sheikh Hasina could not succeed to solve the enclave issue again, the committee organized a protest demonstration in every enclave. That same year, when the then Chief Minister of West Bengal Mamata Banerjee announced that she

would not allow the government to exchange those enclaves, the enclave people organized 28 day fasting in both sides of the border (Dinhata and Dasiarchara).¹⁸ During the exchange period, the committee once again engaged itself with the census, survey and other works to help the government in understating the real geo-economic condition of the enclaves and its people.

The people of enclaves had been compelled to live statelessly for 68 years. During this long period, they were denied the basic rights. They did not have a state for their protection. There were no health or educational facilities. The children of these enclaves had to live on fraud identities from the very beginning of their lives. They had no role to play in electoral politics. In spite of all these hardships, the people of the enclaves developed their own way of living. The relation with the host country and its people and coping with alternative identity made them able to fight against that odds. The people who lived in these enclaves formed organizations like *Chhitmahal* Nagorik Committee, Bharat Bangladesh Enclave Exchange Coordination Committee, etc., for mass mobilization among the enclave dwellers and to fight against the common hardships unitedly. They practiced their voting rights by electing enclave level committee or union members. The committees issued identity cards for the enclave residents to cross-border movement. These organization also worked as the local administration in the enclaves as there was no state's administration was present. The people strongly stood during the time of exchange when facing threats and showed their unity. However, there were different organizations with their different demands and interests. They had their sharp differences on the question of exchange. But it is crystal clear for the people of the enclave who had been living there for the 68 long years, the exchange brought major changes in their lives. Those who continued to live there got their national identity, but it started a new chapter for those who wanted to change the previous identity and came to a land which is new for them.

Exchange of Enclaves and 'New' Identity

After a long waiting of 68 years, the largest number of enclaves had been exchanged in 30th July 2015. For, the people, living in those lands, it was no less than an independence day. The day had been celebrated at all the enclaves with cultural programmes, victory march and mass dining. The Indian government announced a huge fund of 3000 crores (175 crores for the development of former enclaves within India, 400 crores for the bridge between Mekhliganj and Haldibari, 2445 crores for the rehabilitation programmes for those who choose to come to India from its enclaves within Bangladesh).¹⁵ After the exchange, the enclave people got electricity, roads, health centres, primary and secondary schools. But there has been agitation for not gaining the land records.¹⁶ On the other hand, Bangladesh in this matter had done a very quick job. The people got their land records two months after the exchange of enclaves. The people of the former enclaves got primary and secondary schools, community centres in every large enclave, primary health centre, schools for differently abled children, concrete roads, electricity and all those things that had not been available there previously.¹⁷ In India, the centre-state tug of war regarding the funding and expenditure cause much delay to take initiatives in the former enclaves. The children who had to use fake identities for their educational purposes are now demanding for their real identities. The government also understood the feelings of those young minds and has started providing them their certificates

with real parental identity.¹⁸

A total number of 201 families moved to India after the exchange. They had been given temporary houses at three different refugee camps at Dinhata, Mekhliganj, and Haldibari. The people mostly Hindus now find themselves enclaved again. The camps which are provided to them are covered with fencing which reminds them of the border which created so much trouble for them.¹⁹ They have been given 30 kg of rice, 5-liter mustard oil, 5-liter fuel, 1.2 kg salt and 1 kg of dry milk per month.²⁰ Flats are under construction for their permanent residence.

But all these artificial facilities could not satisfy the residents of these camps. The fencing, temporary rationing system and no permanent job security makes them worried about their decision to come to nations they belong. Ukil Barman, a resident of Mekhliganj camp describes their condition in these words-

When we were in Bangladesh, people used to point us as Indians, and we accepted that identity. As our enclave was an Indian one, we were Indian too. That's why we choose to come here to India when we had been told to put our opinions during enclave survey. But after coming here, we have no feeling of being at home. It seems that the country does not want us, neither our fellow countrymen. We are living on ration. We have no permanent jobs or lands to be cultivated. When we go to the local market in search of work, we are paid less than the locals. They point us as Bangladeshis. Every time, we are facing political pressure, and during elections, it gets to vile and strong. It seems to us that we have committed a sin to leave our lands and come to the place which does not want us.²¹

The people finally formed an organization in 2017 named 'Asthayi Shibirer PurnoBasan O Adhikar Raksha Committee' and wrote several letters to the Sub-Divisional

Officers of Mekhliganj and Dinhata and District Magistrates of Cooch Behar and Jalpaiguri demanding permanent residence, job security and fair wages for fair works. In the same year, the organized a 'hunger strike' as a part of a protest at Mekhliganj SDO office but had been brutally thrashed by the police.²² Their letters to the Prime Minister's Office were not answered.

Finally in November 2019, the former enclave dwellers living in temporary camps had been taken to Government housing located three different places- Cooch Behar, Haldibari and Changrabandha. Each housing building has the capacity of having eight families with two living rooms, one washroom and one kitchen. They had been also provided with a separate stable for each family.²³ The people are given all necessary documents and are getting ration under the Antyodaya Anna Yojana e.g., twenty kilogram of rice and fifteen kilogram of wheat at rupees 3 and 2 respectively.

But with all these facilities, the basic demand has not been fulfilled of these former enclave residents. The building, they are residing, is not there, but it is a government land. Whenever there is a problem of water or drainage during rainy season, the people are compelled to contact the Block Development Office for their relief. There is no fix work for the people as some of them are e-rikshaw drivers, some owned small business, but most of them are sharecroppers in other's field. While doing the field or factory work, still they face the previous problem of being paid less than the locals. It is interesting to see all these housing complexes are deep inside villages with surrounding neighbouring huts. So, the locals

still do not have a welcoming feeling the former enclave dwellers. Where, the former enclave residents demanded land instead of housing, the locals feel betrayed by the Government by giving these ‘chit refugees’ housing.²⁴ Finally we can get a real sense of the landlessness of these former enclave residents by the words of Ashwini Barman, a member of the same housing complex-

We have come to our country after sixty-eight long years of struggles and fight with so many dreams and hopes. But it seems our contrymen do not want us. The Governmnet is doing nothing except this housing complex which we resisted. Political parties only come before elections with bag full of promises, but not after that. It is true that we get our identity as Inidans after so long. Now our children are in school and colleges with their own parental identity. But Government must understand that we are argicultureres and not bussinessmen. We need land where we can make our own houses based on our needs. In the enclaves, we had lot of problems, but we had land where we were grwoing crops. Here, after exchange, we do not have land and we are doing work in someone else’s land. So our identity has shifted from landwoners to sharecroppers. And we had land before, but not nation, now we have nation, but no land. ²⁵

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India-EU Strategic Partnership and Human Rights Issues in India

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Abstract:

“Both India and the European union’s approach human rights with different conceptions and approaches. These differences are normal and natural given in different histories, cultural, traditions, political systems, geographical and geopolitical realities, and because the two are at different level of socio-economic development”.

Keywords: EU, EEC, human rights fundamental India, UNHRC, JAP, JAP II,

Introduction

The relationship between European union and India goes back to the early 1960 and the India was the first country that established diplomatic relations with the EEC (European Economic Community) in 1962. In 1993, the joint political statement of the EU and India formally launched a political dialogue with annual ministerial meetings. The first summit between EU and India was held in Lisbon on June 28, 2000. This summit marked a watershed in the evolution of the relationship between the two entities and it was here that a decision was taken to hold annual summits.¹

These summits paves the way for consensus between the two entities on issues as such terrorism, nuclear issue and human rights. There has been a widening and deepening of political dialogue and a variety of consultation mechanism grew on around issues such as liberalism, poverty eradication, democracy, pluralism and especially human rights which have enabled the two sides to better understand and appreciate each other’s positive perceptions and perspectives.²

In the early 1990’s there was increasing European sensitivity about human rights violation in India because of growing media attention in wake of the resurgence of insurgency – Kashmir (which began in 1989), Punjab (which peaked in 1991) and Assam in the northeast. It was against this background that human rights were discussed for the first time between EEC and India in March 1990 when foreign minister I.K. Gujral visited Brussels for troika meeting.³

With the launch of the annual summit in 2000, there was frequent references to human rights in joint statements. The joint declaration of the first EU- India summit

emphasized the importance of coordinating efforts to promote and protect human rights. Both entities in their all summit focused on the equal importance of civil, political economic, social and cultural rights.⁴

Human rights

Human rights are those rights which are inherent to the human being. The concept of human rights acknowledges that every single human being is entitled to enjoy his or her human rights without distinction as to race, colour, sex, language, religion, property, birth etc. In India it is a complicated issue because of the country's large size, population and also diversities of it. Laski has rightly remarked that rights are those conditions of life. Without which no man can develop his best self. That is why all democratic countries make provisions for the enjoyment of certain fundamental rights by citizen.⁵

The main aim of modern states is to provide more and more facilities to their citizens, improve their living standard and to make their lives more comfortable and happier. To achieve this aim, the state provides many facilities, which are termed as rights. These are commonly understood as inalienable rights to which a person is inherently entitled simply because he or she is a human being. Rights are necessary for the upliftment of individual's social, economic, political, psychological and moral condition.⁶ They are not only necessary for an individual welfare but also for the welfare of the society. Moreover, Rights are those claims, which are necessary for the growth of individuals.⁷

Origin of Human Rights

In commemorates the day in 1948 the united nation general assembly adopted the universal declaration of human rights. Human Rights Day is observed by the international community every year on 10th December. This declaration laid out all the basic rights and freedoms. However, this is a non-binding declaration. In other words, it can be used to explain the foundation of human rights and human rights principles. The articles in UDHR are not legally enforceable. India is fully committed to the rights and liberties included in the declaration of human rights. India is one of those original countries, who put their signature on universal declaration of human rights on December 10, 1948. About the philosophy of human rights, the UDHR adopted by General Assembly of United Nations: 'All human being are free and equal and everyone is entitled to rights and freedom.'⁸

Human Rights in India

India is a developing country and also a sovereign secular, democratic Republic but the poverty, illiteracy malnutrition are many hurdles, which faces by India since independence till now. The constitution of India provides fundamental rights, which includes freedom of religion, provide for freedom of speech, as well as separation of executive and judiciary with the purpose to provide social and economic justice to the people of India, Directive principles of state policy have also been included in Chapter – IV under article 36-51 of the constitution. Though these principles are non-justiciable, yet many laws have been passed to give practical shape to these. Through and ordinance issued on September 23, 1993 and law passed on December 18, 1993, provision is made to establish human right commission, at the Centre and the states, which work as watch dog of rights⁹ NHRC in India is mandated to spread human rights literacy among various sections of society and promote awareness of the safeguard available for the protection of these rights through publications, the media, seminars

and other available means.¹⁰

Fundamental rights included into the Indian constitution.

The constitution of India offers all citizens, individually and collectively some basic freedoms. These are guaranteed in the constitution in the form of six broad categories of fundamental rights, which are justiciable. Article 12-35 contained in part III of the constitution deals with fundamental rights. There are six fundamental rights, which are as follows: -

1. Right to equality
2. Right to liberty
3. Rights against exploitation
4. Rights to freedom of religion
5. Cultural and educational rights
6. Rights to constitutional remedies

The strategic partnership and human rights¹¹

The strategic partnership agreement between the EU and India was launched at the fifth EU – India summit in the Hague in 2004. At this summit the EU agreed to treat India as a global and regional leader, hence decided to have a strategic partnership with New Delhi. At the Sixth summit in New Delhi in 2005 the joint action plan (Jap) was adopted to implement the strategic partnership. The JAP stipulated that the two sides proposed to continue in a spirit of equality and mutual respect, the dialogue on human rights both in multilateral and bilateral context, with the objective of building greater mutual understanding and expanding common ground in order to strengthen the foundations of the strategic partnership.

The common objectives of upholding universal principles of human rights, India argued, should be pursued in a manner that is non intrusive and non-press criptive, with due respect and recognition for each other’s democratic processes. During discussions on Jap II, the EU sought to push for long term commitment from India on human rights, but New Delhi resisted making such commitments.¹² Thus, the JAP II merely stated that the two sides would strengthen their consultations in the UNHRS and sustain their dialogue on human rights with a view to promoting their universality. The joint statement at the 13th India EU summit which held in March 2016 after a gap of 4 years, underscored the importance of human rights cooperation and expressed their intention to continue dialogue and enhance interaction in international for in particularly in UN HRC. The India EU agenda for action 2020 reaffirmed the commitment to the India EU human rights dialogue as a key tool to promote shared human rights values and mutual understanding within the strategic partnership.¹³

Conclusion

India and EU share a similar understanding of human rights and have a long tradition of democratic governance. The implementation of human rights in India is still in need of improvement and has led to various controversies, with the EU especially over the human rights situation in Kashmir. Both entities are democracies, but both of them approach human rights with different conceptions and perceptions. Moreover, the idea of human rights began the start of civilization on this earth. The human being, in order to live happily, needs the right to smooth his/her life. From the beginning of human history man struggle for his existence against nature and for liberty though struggle for achieving basic freedom. This struggle

paved the way to the concept of human rights.

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Marriage, Health and Indian Legal Position: A Critical Insight

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Abstract

The right to marry and establish a family as per own choice is a universally recognised human right. However, the health status of a person may pose an impediment to entering into marriage and its subsistence. Both marriage and health carry equal importance in human life as they aid in the realisation of the full human personality. However, there are certain emerging issues pertaining to health vis a vis marriage which must be debated at length. Some of these issues include mental and psychological health issues of heterosexual couples, health issues of LGBT Couples, reproductive choice, health issues arising out of child marriage, the privacy of health records etc. The present paper is an attempt to analyse the aforementioned issues to suggest a few remedial measures. The paper is doctrinal and uses both secondary and primary sources of data.

Keywords: health, marriage

Introduction:

Marriage is a sacred institution without which human society cannot subsist. Marriage gives stability to human life and aids in the realisation of the full human personality. However, health-related issues before entering into marriage and after the solemnisation of marriage might crop up. These health-related issues before entering into marriage and after the solemnisation of marriage have a direct impact on the right to health. A full realisation of the right to health is necessary for every human being, as without it he or she cannot enjoy other rights. Across the globe, heterosexual marriage is widely recognised as legal. However, the changing human rights dimensions and decriminalisation of same-sex persons have encouraged the solemnisation of LGBT marriages across the world. While same-sex marriage is being recognised gradually by human rights jurisprudence, health-related issues remain unaddressed to a great extent. If health-related issues of the LGBT community remain unaddressed, the right to health cannot be fully realised in a country. Apart from the issues of LGBT couples, heterosexual couples also encounter various health-related issues which are

required to be debated. The mental and psychological health issues of heterosexual couples are a major concern for health practitioners, policymakers and administrative bodies. Further, the reproductive choice of the couples is also an emerging issue which has been debated in human rights jurisprudence. Child marriage is a curse for our society. The couples who enter into child marriage suffer from various health issues that jeopardise their realisation of the right to health. Similarly, the right to privacy of health and health records is considerably emerging as a human rights issue. All these issues are discussed herein below in detail.

Mental and psychological health issues of heterosexual couples:

Heterosexual marriage is a valid form of marriage which is recognised across the globe. Heterosexual couples may encounter various mental and psychological problems which may even result in the nullity of their marriage. Almost all personal laws recognise the soundness of the mind as an essential ingredient of a valid marriage. In other words, the soundness of the mind of the parties is the foundation of the institution of marriage. (1) Section 5 of the Hindu Marriage Act, 1955 inter alia provides that at the time of the solemnisation of marriage, neither party should be incapable of providing valid consent because of unsoundness of mind. Neither of the party of the marriage should suffer from a mental disorder that makes him or her unfit for marriage and the procreation of children even though he or she is capable of providing valid consent. Further, neither of the party to the marriage should be subject to recurrent attacks of insanity. In similar terms section 4 of the Special Marriage Act, 1954 provides that neither party of the marriage should be incapable of giving valid consent due to unsoundness of mind. If the party to the marriage is capable of giving valid consent, he or she should not be suffering from a mental disorder of such a kind or to such an extent, that makes him or her unfit for marriage and the procreation of children. Furthermore, no party to the marriage should be suffering from recurrent attacks of insanity. A marriage solemnized by a person of “unsound mind” is voidable at the instance of the parties under Section 12 of the Hindu Marriage Act, 1955. (2) Under Sections 31(b) and 32(bb) of the Parsi Marriage and Divorce Act, 1936 ‘unsoundness of mind’ and ‘mental disorder’ are grounds for divorce.(3) For the Christians in India, idiocy or lunacy render marriage void and is a ground for Divorce as per Section 19(3) Indian Divorce Act, 1869.(4) Under Muslim law also a person of unsoundness of mind cannot enter into marriage.(5)

Health issues of LGBT Couples-

LGBT people need special care and protection in terms of health services. They encounter numerous health complications and social stigma. Same-sex marriage or LGBT marriage is a tool to end institutional discrimination against sexual minorities. In many countries, same-sex marriage is not still legalized but continues in society. In the Indian context, same-sex marriage is not legal and the judicial battle to legalise is going on in the apex court.(6) In India same-sex or LGBT couples exist and they face numerous challenges in the context of health. A wide range of health complications has been detected in the case of LGBT populations which includes mental health issues, HIV and AIDS etc.

Various studies have reported that LGBT couples experience different mental health issues like depression, anxiety and suicidal tendencies(7) etc. The reasons for the mental health issues can be attributed to the hostile and stressful environment caused by “stigma, prejudices and discrimination”(8). The stigma, prejudices and discrimination of sexual

minorities can be seen in almost every aspect of life including housing(9), poor health care(10), denial of employment(11) etc.

Reproductive Choice:

One of the basic goals of marriage is to cohabit and give birth to a child. However, it is to be kept in mind that the right to reproductive choice is essentially the human right of the couple. Both husband and wife have an equal right to reproductive choice and nobody is expected to exert any coercion and pressure regarding their reproductive choice. The right to reproductive choice is influenced by the support of a partner, access to contraception, abortion care and sterilization care etc. In a patriarchal society like India, women face numerous challenges in exercising the right to reproductive choice. Preferences for a male child over a female child and persuasion of family members, as well as partners to procreate a child, harms the health of women. Domestic violence, mental and physical abuse are also common due to these factors.(12) Further, the aforesaid factors often result in abortion. (13)

Health issues arising out of child marriage:

Child marriage is a major issue affecting the health of women in India. Due to child marriage the chances of “unwanted pregnancies” and “infant and child mortality” increases and it has a devastating impact on the health of the women.(14) Maternal mortality chances increase if a child procreates a baby. Further, studies suggest that there is less likelihood of the use of maternal health care services by mothers who are a child.(15)

Privacy of health records:

Health records form part of confidential information that requires protection from disclosure. The health record of a patient is stored by the doctors, nurses and para-medical staff in electronic form or physical form. Disclosure of the confidential records of the patient may jeopardise the right to privacy of the patient. Doctor and patient relationship is fiduciary that requires only limited disclosure of private information of the patient to maintain privacy.(16) For example, a patient is suffering from HIV and AIDS. He or she wants to get married to a person. In this situation, disclosure of private information of those affected by HIV/AIDS may be disclosed to the person who is intending to marry. Here the disclosure is to protect the right to life of another person by compromising the right to privacy of the patient. In *Mr. X vs. Hospital Z* AIR 1999 SC 495, the Supreme Court of India confronted with same type of facts. In this case, Court held that the “right to Life” includes right to lead a healthy life so as to enjoy all faculties of the human body in their prime condition, the respondents, by their disclosure that the appellant was HIV(+), cannot be said to have, in any way, either violated the rule of confidentiality or the right of privacy.”

In India, E-Health data is currently governed by the provisions of the Information Technology Act 2000 and corresponding rule i.e., Information Technology (Reasonable Security Practices and Procedures and Sensitive Personal Data or Information) Rules, 2011. Section 43A of the Information Technology Act 2000 is the relevant provision in this connection. It mandates that any health establishment or entity that processes personal data or information on a computer must maintain adequate security practices. In the event, any negligence of the concerned medical establishment or an entity causes any loss to any person, the medical establishment or entity shall be liable to pay damages.

The Supreme Court of India in *Justice K.S. Puttaswamy (Retd.) v. Union of India* (2017)

10 SCC 1 declared that right to privacy is a fundamental right protected by Article 21 of the Constitution of India. The Supreme Court of India further held that to examine the state action for alleged violation of the right to privacy the following parameters are to be tested(17)-

1. the action must be sanctioned by law.
2. the proposed action must be necessary in a democratic society for a legitimate aim; and the extent of such interference must be proportionate to the need for such interference

Analysis of Current Position:

The concept of “unsoundness of mind” in the context of marriage has a medico-legal dimension. In deciding a case of divorce or the validity of a marriage on the ground of “unsoundness of mind”, the judiciary must take note of the medical history and take the expert opinion of the doctors regarding the “unsoundness of mind” of the parties concerned. However, at present no legal provision prescribes consultation of doctors for expert opinion. There have been reports that the judiciary has granted the divorce on the ground of “incurable unsoundness of mind “ despite the availability of effective treatment for many diseases affecting “unsoundness of mind”.(18)

Further, the prescription of ‘soundness of mind’ as an essential prerequisite of marriage by the personal laws in India conflicts with international human rights standards specifically disability rights.(19) *Article 23 United Nations Convention on the Rights of Persons with Disabilities (UNCRPD)* prohibits *discrimination* against people with disabilities in matters connected with *marriage*, family life and relationships. In this context, disability includes mental disability also. The Indian personal laws by prescribing “soundness of mind” as an essential condition of marriage has violated the UNCRPD.

It is unreasonable to consider discriminatory mental disorders as a disability to enter into marriage. If fact, studies suggest that the mental condition of persons deteriorates or experience poorer mental well-being if their marital status is unmarried, separated and divorced.(19,20)

In India, same-sex marriage is not legal which has created difficulty for LGBT couples to get various services from the government including health care. They are subjected to discrimination, apathy and neglect in all spheres of life. If same-sex marriage is recognised, the LGBT community can access better health care services as well as other amenities of the Government.

The reproductive choice of women in India is often suppressed by the patriarchal mindset of society. By exercising the choice to procreate a child and intervals between the child, men may force an abortion. The preferential treatment of a male children has adversely affected the sex ratio in India.

Child marriage and its negative ramification on the health of women is a global issue. In India, child marriage is prohibited under the Prohibition of Child Marriage Act, 2006 and sexual intercourse or activities between a child is considered an offence under the Protection of Children from Sexual Offences Act, 2012. Hence, there is a greater need to sensitize society, as child marriage is a medical as well as legal issue. The shocking statistics of 223 million child brides in India reveal the medico-legal emergency.(21)

Indian law affords limited protection of e-public health records under the Information

Technology Act 2000 and relevant rules. However, there is an absence of central legislation protecting the privacy of health records and guidelines regarding their preservation. The state of Assam has, however, demonstrated its zeal for protecting public health records by enacting Assam Public Health Care Act, 2010. The Assam model in spite of some inherent lacunas remains as progressive legislation protecting the right to health of the people of Assam.

Suggestions and conclusion:

Based on the study the following suggestions are put forwarded :

1. The personal laws should be amended to incorporate provisions regarding the mandatory expert opinion of doctors in cases involving “unsoundness of mind”
2. The executive must ensure the effective implementation of the Prohibition of Child Marriage Act, 2006 and the Protection of Children from Sexual Offences Act, 2012. Special training programmes for police officers and all functionaries under the aforementioned legislation are a must.
3. The Government must undertake awareness drives to stop sex-selective abortion practices.
4. There is an urgent need to legislate central legislation which will ensure the effective safeguarding of health records of the people and ensure the right to privacy of those records.

Marriage is a sacred institution. It is a personal choice which is made by a couple free from any coercion, pressure or intimidation. The couples must be set free to decide whether they enter into marriage despite physical disability or mental disability. The reformation of the personal laws in the line of UNCRPD is highly necessary to afford better protection to persons with disability and minimise discrimination.

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Gender Roles in Vedic Thoughts: Significance in Contemporary Education

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Abstract:

Vedic thoughts are regarded as the base of Indian civilization and knowledge system. Vedas are the earliest texts that not only have historical value, but also socio-political as well as educational significance. While creating a Gender sensitive society is the need of the hour, perspectives on Gender in different texts from different society of different periods become significant. To make contemporary education a mean of creating Gender sensitive population, there is need to analyze the changes in Gender Roles in the changing Indian Society. This paper aims to throw lights on the general attitude and thoughts regarding Gender in the Vedic period. This is a review study based on analysis referring to secondary sources. Through this study attempt has been made to examine some of the gender-related issues such as birth of children, education, marriage, widow remarriage, right to property including inheritance of property and occupation in the Vedic period etc. This study is expected to analyze the Commonly understood Gender Roles in Vedic thoughts and accordingly incorporate the same in the contemporary education.

Key Words: *Gender, Gender Role Vedic Thoughts, Contemporary Education*

Introduction:

The concept of gender includes the expectations held about the characteristics, aptitudes and likely behaviours of both women and men i.e. femininity and masculinity. The concept of gender needs to be understood clearly as a cross-cutting socio-cultural variable. Gender refers to the cultural, socially constructed differences between the two sexes. Gender is a culture specific construct. It is fairly consistent across cultures that there is always a distinct difference between women's and men's role, access to productive resources and decision-making authority. This is what we call Gender Role. A gender role is a set of societal norms dictating the types of behaviours which are generally considered acceptable, appropriate or desirable for people based on their actual or perceived sex or sexuality. Gender roles are

usually centered upon conceptions of femininity and masculinity, although there are exceptions and variations. The term Gender Role was coined by John Money in 1955 which he described as manners in which individuals express their status as a male or female in a situation where no clear biological assignment existed. A gender role, also known as, sex role, is a social role encompassing a range of behaviours and attitudes. Every society has restrictions on what kinds of work men and women do, but there is no global content to these roles. To understand gender role, there is need to understand gender role attitudes. Gender role attitude indicates one's adherence to socially accepted and culturally based norms dictating behavioural standards in cross-sex relationships. It is the degree to which a person accepts or rejects the gender-specific socially accepted and culturally based norms.

If we look at the Indian traditional social system, we often come across general statements that gender roles in Indian society are guided by patriarch ideals and practices. While day by day cases of harassment, exaltation, violence against women and gender minority individuals are increasing, the urgent need of inculcating gender sensitization in the contemporary education can be felt. In this regard, gender inclusive education is very significant. At the same time, to bring changes to the gender role attitudes, there is need to understand the changing gender roles in the different societies. Vedic culture is regarded to be the oldest socially organized culture. Different scholars also have opined that Indian women enjoyed a high status during the early Vedic period. The status of an individual refers to his or her place in a network of social roles, advantages, rights, and responsibilities. It alludes to her family and social rights and responsibilities. The level of prestige and respect afforded to a woman is often measured in comparison to that accorded to a male. In India, Hindu women's status has been in flux. Throughout history, it has undergone significant transformations. Women in India have historically gone through two stages in their lives: subjection and deliverance. She has been oppressed and suppressed at times, and she has also been revered as the deity of the household (Dwivedi et al., 2022).

Understanding the gender roles during the Vedic period may become very helpful in making the contemporary education as a tool of gender sensitization. Hence, in this study, attempt is made to analyze the gender roles in the Vedic culture. For this purpose, the Vedic texts and the ancient Indian accounts are consulted.

Gender Roles in Vedic Literature:

There are various factors to consider in analysing the gender roles in India during the Vedic period. Study of the Vedic literature such as the Vedas, Arthashastra, Dharmashastra, Upanishads, Gita, Ramayana, Mahabharata, and other ancient literary works can give us a profound idea about different gender roles. In our discussion, we will be focusing mostly on the women and the queer people.

Women: Women's role is portrayed in the Rig-Veda with tremendous reverence. Family was a significant organization in the Rig-Vedic era. Duhitri was the name given to the family's daughter. Although it appears that society values the male child, allusions in the Rig-Veda suggest that female children are equally valued. During Vedic times, a parent did not want to differentiate between his son and daughter. He treated them all the same (Mallik S., 2022). Women were provided excellent education so that they may live their social and individual lives to the fullest. Gosha, Apala, Lopamudra, Saci, and Vishvavara, for example, penned

hymns and rose to prominence as intellectuals.

The Taitriya Samhita depicts two wheels of a cart, man and woman, that implies that both man and woman resemble two bulls yoked in a chariot. Women, according to the Samhita, are stepping stones in their families. According to Vedic belief, Brahma (the Creator) had a man arise from his right side and a woman emerged from his left side. The lesson delivered by the Vedas through this symbolic account is that there is equality between men and women in this world, and that humanity should be mindful of it in all their dealings.

In a scene from the Brihaddharma Purana, Maharshi Jabali asks Maharshi Vyasa, “What components are supreme in all three worlds?”. To this Maharshi Vyasa had answered that - There is no better location of pilgrimage than the Ganges, no greater world sustainers than Lord Vishnu, no one as venerable as Lord Shiva, and no greater master than one’s own mother.

During Vedic era, women had the opportunity of choosing own groom. The depiction of Swayambars in the different Vedic accounts indicates the same. There is no record of child marriage in the Rig- Vedic period (Mallik S.,2022).

Women enjoyed a very strong position during the early Vedic period. The Vedic females went to the battleground to assist their men in political matters. To illustrate, Vispala, lost one leg in the fight and was cured by the Asvins by the addition of an iron leg. Furthermore, some sacrifices, such as Rajasuya, Vajapeya, Asvamedha, Purusamedha, and Sarvamedha, are linked to social and political life. God Savita plays a significant role in the Asvamedha sacrifice. The evidence suggests that women’s political responsibilities were not only introduced but also persisted in full force during Vedic times. In ancient times, there are very few examples of women participating in politics. Megasthenes described the Pandya ladies who ran the government.

The position and role of women in Vedic culture (including the later-vedic period) may be figured out with the help of the descriptions given by Manu, the father of Indian political theory, as one of dependency and subjugation. The antique political literature Arthashastra confirms that women in society were subjected to several restrictions. Laws were mostly derived from conventions and religious factors in Vedic era or ancient India. The Smritis are of unique significance in this regard. India has a long and documented legal history, as well as a body of laws known as Smritis, that date back to the Vedic era (later part). The position of women started declining throughout the later Vedic period. The glorious Rig-Vedic ideals of fairness and harmony started to erode. They were deprived of the right to study the Vedas, recite Vedic mantras, and practise Vedic rituals. Women, on the other hand, were forced into marriage or domestic life, as well as indisputable devotion to their husbands. Their parents were not pleased with the birth of a girl. The Brahma Purana, stated that members of the first three Varnas should undergo Vedic bathing and prayer mumbling rites, but women and Sudras are not permitted to do so.

Queer: Queer Gender individuals and their roles are also depicted in the different Vedic texts and accounts. Different gods and goddesses in the lateral Vedic texts are depicted who exhibits gender fluidity and queer orientations. In the Bhagvad Gita, Lord Krishna refers to Prakriti (matter) and Purusha (mind) as two Yoni(wombs). In some of the stories, Krishna is depicted as tying his hair in a plait, decorating his palms with red dye, bending his body

gracefully. It is that form in which Krishna is regarded as Purushottam (the best of men) and the Purna-purusha (the complete man) (Ambalal A.,1995).

Ancient scriptures such as Sushruta Samhita from 600 BC, the Charaka Samhita from around 200 BC, the reflections of Narada from 1st Century BC, The Kama-sutra from the 6th Century AD have discussed sexuality in general and queer expressions in particular which may perhaps the earliest attempts to describe human sexuality and identity in naturalistic term approaching scientific articulation.

The Sushruta Samhita lists several types of men impotent with women referring them as Kliva. The text asserts that all three natures- male, female and the 'third' sex -are determined at the time of conception. Thus, it recognizes queer as very natural.

The ancient Vedic medical text Charaka Samhita, lists eight type of men who are incopulable with women. They are – Dviretas (born with both male and female 'seed'); Pavanendriya (Unable to discharge semen), Samskaravahi (aroused according to previous life impressions), Narashandha (manhood is completely destroyed), Narishandha (womanhood is completely destroyed), Vakri (Penis is severely curved or deformed), Irshyabhirati (aroused only by seeing others in sexual action), Vatika (born with testicles). Thus, it asserts existence of people of variant sexual orientation and identity in the Vedic society.

The Narada Smriti, identifies fourteen different types of men impotent with women. Among them, three types are very relevant in this discussion. They are – Mukhabhaga (men having oral sex with men), Sevyaka (men sexually enjoyed by other men), Irshyaka (the voyeur enjoying the scene of other men in sexual action). All these three types are decaled as unchangeable and forbidden from marrying women.

The Kama-sutra has used the term Tritiya-prakriti (third sex) to discuss the oral sex between men. The Kama-sutra states that queer or homosexual individuals may be of two types – man with feminine appearance and demeanor, individuals with manly appearance with beards, moustaches, muscular bodies etc. The Kama-sutra also assets for homosexual marriage with 'great attachment and complete faith in one another'.

In the Karma-yoga of Bhagvad Gita, Krishna talks about 'Karma performed with detachment'. It means being firm about own self, without being offensive to others. The Vedic ideals advocates active engagement in the fight against negative feelings. In this way, 'coming out of the queer people' would be a way to fight the negativity outside (Pattnayak D.,2017).

Suggestions: Development of a gender sensitive society is the prime necessity in the present day context. As education is the instrument for individual personality development and social change, hence education must cater for developing the right attitude towards different gender and gender roles in the society. Inculcation of essence of the gender roles from the Vedic thoughts can of great use in this regard. As the Vedic culture shouts for respect to individual from every gender identity, such realization may be transmitted to the new generation through the contemporary education. It will definitely help to reduce the harassment, humiliation that are faced by women and queer individual every day.

Conclusion:

The Vedic civilization has a great deal to teach modern society. The merits of Vedic

women and queer folk should be given preferential treatment as empowerment of the women and gender-minority is a matter of great interest in this contemporary era. Women and queer who are oppressed and helpless in today's society can greatly benefit from adopting the characteristics and attributes of women and queer in the Vedic era. Inculcation of such aspect to education will definitely transform the contemporary education to gender-sensitizing education.

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Scientific Attitude of Secondary School Students in India: A Systematic Review

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Abstract

In science education scientific attitude is an important outcome of teaching learning process. Scientific Attitude can be cultivated through science education. The person with scientific attitude can fit in well with different kinds of people in society. Scientific attitude helps individual to develop a better vision for the meaningful life and teaches them to do all works systematically which leads to the development of the nation. The purpose of this study is to briefly record the findings of “Scientific Attitude of Secondary School Students”, conducted in different states of India during the last ten years. It focuses on the systematic review of scientific attitude of secondary school students in India. Through a comprehensive analysis of existing literature, this study contributes to a preferable perception of the various factors influencing scientific attitude among secondary school students.

Keywords: Attitude, Scientific Attitude, Secondary School Students.

Introduction

Science has brought radical changes in human life. Impact of science appears everywhere and every aspect of our daily life. Presently we are living in the ever updating modern science era. Science has changed the modern world in to the scientific world which is being updated every moment. All the modern gadgets, which made our work easier, are based on scientific principles. Study of science education develops the scientific attitude and critical thinking among students. Scientific attitude is one of the objectives involved in science teaching learning process of the secondary school students. The Education Commission (Kothari Commission) has recommended that science would be compulsorily taught to all students with in the first ten years of schooling as a part of their education. NPE 1986 emphasized on teaching science, and according to NCF-2005, good science education is one that is true to the learner, true to life and true to the environment. National Education Policy 2020 focused that students are to be given flexibility and choice of subjects to study, particularly in secondary

education and that there is no rigid separation among curricular, extracurricular and co-curricular activities in sciences.

An attitude is a general and enduring positive or negative feeling about some person, object or issue (Jones and Batts, 1983). “Scientific attitudes are attributes of an individual who not only behave outwardly in desirable way towards any scientific endeavor but also understand why they act as they do so”, defined by Rao (1996). Scientific attitude represents the desire which converts the knowledge about scientific facts and skills in the use of scientific methods into action and refers to a willingness to use scientific procedures and methods in each step of own life of an individual. Scientific attitude is a combination of mental tendencies, which we react consistently in certain ways to problematic situations. These tendencies include accuracy, intellectual honesty, open-mindedness, suspended judgment, criticalness and a habit of looking for the cause and effect relationship. Scientific attitude is a way of thinking that can be obtained through science education. Scientific attitude acts as a powerful force to make the future of the nation, through imparting of education to the secondary school students. Keeping the above in view the researcher tried to critically study and review scientific attitude of secondary school students in India with various number of studies.

Review of Related Literature

A comparative study on Scientific Attitude of Secondary School Girls and Boys was carried by Shankar (2023) on a sample of 200 secondary school students of Chichballapur district, Karnataka. By purposive technique, researcher collected data with help of scientific attitude scale developed by Bhagwat, and analyze the data with mean, SD, and t-test. The findings indicated secondary school boys with more scientific attitude than girls. The students from government schools were found having more scientific attitude than private schools.

A study was conducted by Srivastava and Kumari (2022) to measure the scientific attitude of secondary school students in Patna district. The study used descriptive survey method, and selected a sample of 110 IX class students randomly. They used the scientific attitude scale developed by Bhagawat, and analysis was done through mean, S.D., and t-test. The investigation found secondary school students holding an average level of scientific attitude, and no significance difference was found between boys and girls. It was also found that there was a significant difference in Habitation and Type of school. And urban students were holding slightly high scientific attitude than rural students.

Study by Victoria (2022) examined the effect of gender, locality, and type of management on the scientific attitude of the secondary school students, in the state of Telengana. The study was conducted on a sample of 100 IX class students, who were selected using stratified random technique. Scientific attitude scale developed by Grewal, was used to collect the data, and analyzed with mean, standard deviation, and t-test. The findings revealed that, the private students had significantly higher levels of scientific attitude when compared to the government students, the rural students had similarly high and low levels of scientific attitude like of urban students and the girls were found with significantly similar, more or less levels of scientific attitude like that of the boys.

Chandani (2021) undertook a study to examine the Scientific Attitude of high school students of different boards in Tilda block, Raipur district, Chhattisgarh. The study used survey method, selecting 150 tenth class urban students, studying in private schools by lottery random

sampling technique. The investigator used scientific attitude inventory developed by Sood and Sandhya, to collect the data. Analyzing the data, the level of scientific attitude was found to be average in high school students of different board of Tilda block. No significant difference was found in the scientific attitude with respect to gender and boards of High school students.

Jhakar (2021) investigated scientific attitude of rural and urban school students in the union territory of Chandigarh, on a sample of 160 IX and X class students using random sampling method. The data was collected employing the scientific attitude scale developed by Bajwa and Monika, and analyzed with mean, standard deviation, and t-value. The investigation concluded significant difference between rural and urban students in their scientific attitude at 0.05 level of significance and was found in favour of rural female students at 0.01 level of significance. It was also found that male and female urban school students did not differ significantly in their scientific attitude.

Scientific Attitude, A situational appraisal among secondary school tribal students of Kerala, was investigated by Kumar and Indu (2021), on a sample of 80 students, with help of developed self made scientific attitude scale. The data was collected and analyzed by mean, standard deviation, percentage analysis, and t-test. The analysis revealed that secondary school tribal students are holding average scientific attitude and there is no significant difference in scientific attitude among secondary school tribal students based on their gender.

Miachio and Ratna (2021) investigated Scientific Attitude among secondary school students of Kohima town, based on the management and gender. They used the descriptive survey method, and conducted study on a sample of 357 tenth standard students selecting through stratified random sampling technique. Data was collected using scientific attitude scale developed by Gakhar and Kaur, and was analyzed with percentage analysis, median percent and Chi-square test using SPSS software. The findings indicated average scientific attitude of secondary school students, and no significance difference was found in the scientific attitude of boys and girls, and between private and government schools.

A study was undertaken by Paul and Kumari (2020), to examine the scientific attitude of high school students. The study adopted normative survey method and carried out the study on a sample of 200 high school students from Kanyakumari District, Tamil Nadu. The data was collected using scientific attitude scale constructed by Bhagawat, and analyzed with percentage, mean, standard deviation, and t test. The findings showed majority of the high school students with medium level of scientific attitude, with no significant difference on the basis of gender and type of schools. However, significant difference was found with respect to the locality at 0.01 level of significance.

Scientific Attitude between boys and girls students by Banerjee & Sarkar (2019) was investigated on 100 school students, selecting randomly from four schools of Hooghly District in West Bengal. Adopting survey method, data was collected with the help of scientific attitude scale developed by Sood and Sandhya, and was analyzed by mean, standard deviation, and t-test. The investigation revealed no significance difference between boys and girls scientific attitude.

Kumar and Kumar (2017) conducted a study on scientific attitude among higher secondary

students. They used the Survey method and sample of 300 students were selected randomly from 10 higher secondary schools in Sankarankovil taluk, Tirunelveli District, Tamil Nadu. The investigators used a self developed scientific attitude scale and analyzed through percentage analysis and t-test. The study found the level of scientific attitude among higher secondary school students was moderate, where 61.6% of students from rural schools were found to have moderate scientific attitude and urban schools with 73.8%. A significance difference was identified between rural and urban higher secondary school students in their scientific attitude, and urban school students seems to have better scientific attitude when compared to their counterparts.

Revati and Meera (2017) carried an investigation of scientific attitude among Secondary School Students in Kottayam District of Kerala. Normative study method was used in the study and 180 secondary school students were taken as sample. Scientific attitude scale by Bhagawath was used for data collection, and analyzed using basic statistical techniques such as mean, standard deviation, and t-test. The findings revealed that scientific attitude of secondary school students did not differ significantly based on their gender, type of management of the school, and locality.

A study on scientific attitude of secondary school students in West Tripura District was conducted by Singh and Bai (2017). This descriptive survey method was administered on a sample of 110 IX class school students, who were selected using random sampling technique. Scientific attitude scale developed by Sood and Sandhya was used to collect the data and analyze with the help of mean, SD, and t-test. The findings examined an average scientific attitude in the students, with no notable difference between boys and girls. However, significant variations in scientific attitude were observed on the basis of residence, medium of instruction, and type of school, indicating higher scientific attitude in urban and English medium schools.

Meenakshi and Vasimalairaja (2016) investigated scientific attitude among secondary school students, adopting survey method. A sample of 300 students from 8th, 9th, and 10th standard students were selected through simple random technique in Virudhunagar District, Tamil Nadu. Data was collected through self prepared scientific attitude inventory and mean, standard deviation, and t-test was calculated to analyze the data. The results revealed high scientific attitude in the students, and no significance difference in scientific attitude with respect to gender and type of schools.

Scientific attitude among senior secondary school students by Chandel (2016) was carried using descriptive survey method. The investigators selected a sample 300 senior secondary school students at Hamirpur district of Himachal Pradesh through simple random (lottery method) technique. The data was collected by using scientific attitude scale developed and standardized by Gakhar and Kaur, which was analyzed with mean, standard deviation, and t-test. The findings examined male students having better scientific attitude, and on the basis of locale, rural and urban senior secondary school students were found to have equal level of scientific attitude. It was also observed that gender differed significantly in the dimensions of open mindedness, objectivity, and aversion to superstitions.

Gogoi and Gogai (2015) investigated scientific attitude of the tea tribes secondary school students of Tinkukia District, Assam, by normative survey method on a sample of 300 Class-X school students using the quota sampling technique. Scientific attitude scale was constructed

and standardized to collect the data, and was calculated with mean, median, standard deviation, skewness, and kurtosis. The findings indicated that the secondary school students belonging to the tea tribes have lower scientific attitude when compared to their counterparts, and they differ significantly in their scientific attitude. It was also found that tea tribes boys and girls students differ significantly in their scientific attitude, where as no difference was observed in non-tea tribes with respect to their gender. The study also concluded that tea tribe students are more superstitious when compared to that of non-tea tribe students.

A study by Barot (2013) on scientific attitude of students of secondary level in context of certain variables was administered on a sample of 720 Gujarati medium school students studying in 8th, 9th, and 10th classes, who were selected randomly. By using the survey method, researcher collected data using self constructed scientific attitude scale, applied analysis of variance, and obtained the scores by 3x2x2 factorial designs. Findings revealed significant difference with respect to the classes, gender, and area in their scientific attitude. It was identified that the scientific attitude of girls and the students from urban area were found superior to their counterparts. The significant effect was found with standard and area; sex and area; and standard, sex, and area.

Conclusion

This systematic review attempted to shed light on the scientific attitude of secondary school students from different states in India. The review highlights the significance of fostering scientific attitude early on in secondary education to build a strong foundation for future science endeavors. The study has provided valuable insights into the prevailing trends, strengths, and areas of improvement in this crucial aspect of science education. The findings of different investigations suggest that while many students exhibit a positive scientific attitude, there remain challenges that need to be addressed to enhance scientific curiosity, critical thinking, and inquiry-based learning. This systematic review can serve as a reference point for future studies aiming to assess changes in scientific attitude over time or across different regions in India.

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A Teacher's Professional Development Leads to Teacher Autonomy: A Study

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Abstract

The roles and responsibilities of teachers change from time to time. With the coming of a new batch, it becomes the responsibility of the teacher to understand and change teaching patterns, as per the needs and demands of students. The classroom is a place for both teacher and student to learn and develop. Changing the teaching and learning techniques is a part of her/his professional development. This is only possible when teachers become autonomous. By becoming autonomous, teachers can take control of their own teaching and learning process as they can incorporate their values, outlook and, passion which helps in developing their self-consciousness, awareness and, potentialities. Incorporating action research, using teacher journals, engaging in mentoring sessions, etc. are some of the activities teachers can think of as a part of their autonomous activities. The present study will focus on how a teacher's professional development can lead to teacher autonomy.

Keywords: Professional development, autonomous, action research, teacher journal, mentoring

Introduction:

Teachers play a pivotal role in bringing developments not only for themselves but for the students and the institution. Making teachers involved in their professional development (PD) is a good investment compared to other investments made from the institute's end (Rodriguez-Campos et al., 2005; Steyn, 2010). PD needs teachers to be updated with new and modern teaching methods and techniques as well as knowledge in creating activities based on learners' needs and their learning preferences (Council, 2022). Being into the profession of teaching it is the duty of teachers to keep themselves up-to-date with the latest developments that are taking place in their field of study (GhoneimSywelem& Witte, 2013). Research in the field of teacher professional development around the globe has shown significant changes in teacher's performance (Day 1999; Hargreaves, 1994). But how many teachers involve in enhancing their skills and knowledge once they are in the service? Some might attend professional activities like seminars, conferences, workshops, etc. for the sake of attending it as they get on-duty leave from their institution, some might give excuses for

not attending it and there are a handful who would work on their professional development to get updated or for promotional avenues. As the teaching profession demands teachers to gain knowledge about the latest developments, it also gives them the freedom to choose the best possible means to bring development in themselves, as they are autonomous learners. The present paper provides a theoretical view of how teachers' professional development can lead to teacher autonomy. Before we start to explore, the readers need to understand the two terms: teacher's professional development and teacher autonomy.

What is a teacher's professional development?

Professional development (PD) is a term that talks about the ways and the processes through which one can get involved in career development and educate oneself continuously to keep abreast with the latest trends and happenings to develop skills and knowledge (Antley, 2021). It is a long-term and planned process that needs to be continued by teachers to bring in improvements to "their knowledge, skills and practice" and thus empower themselves and their institutions and the students (Padwad and Dixit, 2011, p.10). PD for teachers is a must as it helps them to become more confident and motivated as they can see changes in their teaching and learning through collaboration, reflection, networking, etc. (Borg, 2015, p.5).

Wallace (2015) has stated that professional development (PD) among teachers can take place in many forms apart from pre-service or in-service training, educational qualifications, or induction programs. These forms can be like involving in long-term or short-term courses, through accredited or non-accredited institutions, attending or presenting papers in seminars, and conferences, participating or organizing workshops in own school or outside, involving in mentoring sessions of peers, peer-coaching, peer-observation, etc.

Day (1999) talked about PD as a process that is "consciously planned" (p. 4) and brings about development to an individual as well as to a group of educators who wish to bring changes in their performance, skills, and knowledge. CPD helps teachers to "review, renew and be committed" (p.4) to their profession.

Teachers' professional development does not only help teachers to improve, but it also takes into account the development of the school and its pupils. Teacher professional development brings a holistic change to the school education system. Being in the profession of teaching, a teacher can never remain stagnant with the same materials or use the same teaching techniques throughout the teaching career. A teacher needs to mold and change and take up decisions as per the needs and demands of the class. Bringing in these changes can only be possible if the teacher is involved in the continuous development of oneself either individually or in collaboration with their colleagues.

What is teacher autonomy?

Teacher autonomy is the professional independence that teachers enjoy during their classes related to what to teach and how to teach (Sabbott, 2014). It is how teachers can have control over their "own teaching" (Shaw 2002, p.2). Teachers are the ones who have the power to take up decisions related to the welfare of the students. Autonomy also helps teachers to take care of their development. Little mentioned it as a process through "critical reflection, decision-making, and independent action" (as cited in Benson, 2002, p. 2) can be made by the teachers. Since teachers are independent they can decide upon how to interact, negotiate and collaborate with others (Iida, 2009).

As teachers are autonomous, they can decide the different authentic materials to be used, how to inculcate audio, and visual aids for better understanding of the topic, how to mold teaching techniques for the benefit of students, etc. during their classes, since they are constantly in touch with their students, therefore, they are the best judge to take the decision related to the future of their students. No one is there to dictate to them or tell them how to teach or what method to use. It is up to them to decide on their own and act accordingly for the benefit of their students. They can bring changes in their classroom, once they start changing by being in the process of development.

How can teacher development and teacher autonomy be related?

Well, teachers getting involved in their professional development can only be possible if they are aware of it. Self-awareness is one of the key traits for a teacher's professional development (Bolitho & Padwad, 2018, p.1). Teachers being autonomous thinkers can take into account any accredited or non-accredited developmental practices that will help them to reflect and develop skills, knowledge, attitude, and outlook (TDA, 2007). Moreover, as stated by Iida (2009) that interaction, negotiation, and collaboration are important features of teacher autonomy, this can only be possible by the teachers when they are involved in their own PD.

Teacher development can take place when teachers involve in knowledge-sharing avenues like becoming a member of any professional bodies, joining teacher groups, discussing their problems with their colleagues, etc. These developments happen when they take up autonomous decisions to be a part of professional developmental groups. Barfield et al. (2002, p. 5) cited from the conference organized by Japan Association for Language Teaching (JALT), 2001 that teacher support groups and development groups can help to create a teacher-learner relationship for gaining "knowledge, equal power, and autonomous learning".

The National Education Policy (NEP) 2020 has stated that teachers should undergo a 50-hour continuous professional development (CPD) every year to make teachers aware that CPD is a life-long process and it provides them the platform to get into the activity of self-exploration and knows about the latest developments in their subject area. It lays stress on the "creative potentials of the individual" (Guidelines for 50, NCERT, p. 3). The main reason for making this policy is to bring in holistic development and this can be done when teachers start reflecting on their improvements.

Review of literature:

There are many avenues through which teachers can show their autonomous attitude. Professional development is one of its kind, where teachers have the full freedom to act in the manner they would feel necessary. Action research, conferences, seminars, teacher's study group, collaborative practices, journal or diary writing, etc. are some of the ways through which teachers develop themselves professionally as well as in an autonomous manner. Research is going on nationally as well as internationally related to how a teacher can take care of their development and bring about changes in their classroom teachings as they are the leaders of their classes.

At the global level:

Neimeyer, Taylor, and Cox (2012) surveyed 1,606 licensed psychologists to know about the kind of CPD activities they got involved in and to what extent these activities were useful. The result showed that participants had actively participated in various activities out

of which self-directed learning, peer consultation, and formal continuing education significantly gained much weightage as compared to serving on professional boards, conducting client assessments, and taking graduate courses.

Positive factors were found in the survey conducted by Armour and Makopoulou (2012) related to CPD among teachers in England. They tried to find out whether the structures and opportunities provided by the CPD programs met the needs of the teachers or not. The result of the data showed that teachers could engage in interactive learning, co-operate participation and implement their learning in the classroom.

A study by Álvarez and Sánchez (2005) found that teachers were willing to update their teaching practices continuously through CPD. The researchers created study groups, where teachers exchanged their knowledge, readings, etc. Through these study groups, teachers could develop teamwork, and improve their communication skills and their attitudes changed as they played the roles of the learners. They could understand students' needs and interests.

Hismanoglou (2010) in his research tried to find the importance of PD in ESL teacher's careers and the strategies they undertake for their effective PD. The study found that teachers were aware of the importance of PD in their professional careers, but they were not very comfortable with most of the PD strategies. Only 30% of the total population who participated in the survey showed that mentoring, teaching portfolio, and in-service training were some of the strategies that they followed. The other strategies were less preferred since collaborating and communicating with other colleagues was the main hindrance to their professional development.

The attitudes and perceptions of English language teachers toward professional development activities, and obstacles that may create a change or no change was the study conducted by Asmari (2016). The findings from the study showed that teachers felt the challenge when teachers started to place themselves as students when they had to learn from their colleagues. They admitted that when they discussed their classroom issues with their colleagues, it helped them, as many new ideas evolved from the discussion, which helped them to change their ways of teaching and handling students. They acknowledged that CPD helped them to develop their knowledge, skills, attitude, and beliefs.

At the national level:

Natraj (2013) in a case study conducted at Waymade College of Education, proved how teachers feel happy when they found they were developing. It is through participation in CPD activities that teachers gradually could think out of the box and construct their learning by bringing in experiences of their own and others. CPD helped them to develop their subject knowledge, linguistic proficiency, research attitude (which made them start the M.Ed. program in their college), and organizational and managerial skills.

To find out how school libraries help in the professional development of teachers teaching in Bihar Waris (2013) found that the public school libraries were not updated with books. This was a main barrier to teachers' development. Compared to public school libraries, private school libraries were better maintained. They have updated the list of books, which is helping the teachers to a large extent. Teachers are aware of the fact that libraries play an important role in their professional development. Yet, it was found from the study that, they hardly spend 1:30 hours per week in the library. Even students are not encouraged to go to the

library.

Narkar (2013) in his study on the District Center (DC) in Nellore, Andhra Pradesh established for training teachers of English in government secondary schools showed how teachers could bring out their leadership potential and took initiatives to form support groups, establish English teachers' association and publication activity. It also proved that if teachers are provided with proper platforms, mentorship, and resources, then they can have control over their own PD.

CPD is a lifelong approach to planning, managing, and developing oneself as proved in the study by Chaitanya and Bhavani (2012). They worked with ESL teachers of professional courses. In their study, they used various models to test which model will be best suited to the Indian context. Among various models of CPD, they found Collaborative Action Research to be extremely beneficial to the Indian context of teaching ESP courses because (1) it bridges the gap between teachers and students, (2) teachers can observe their class very minutely, (3) feedback from students are taken and teaching is modified accordingly and (4) a need-based syllabus can be framed for students.

Thus, from the review, it is clearly shown that continuing the journey of professional development is needed for all teachers across all streams. Without putting to progress in their field of study, a teacher can never be able to bring out the desired outcome from their students. Since professional development is a life-long process (Ebrahimi, 2020), all the studies proved that by involving in CPD a teacher will be able to:

- Understand the purpose of their development
- Get motivation
- Be more resilient
- Grab opportunities
- Gain confidence
- Create connections
- Progress in their professional world

(Adapted from Ebrahimi, 2020. *Personal Development: A Lifelong Process*)

Autonomous activities for the professional development of teachers:

Many activities help teachers in this journey toward their development. These activities can be undertaken either as an individual or in collaboration with other teachers. Teachers might think that the initiatives taken for teacher development can have very less effect on them and their teaching practices as the resources and “necessary support” are lacking (Darling-Hammond et al., 2017, p. 1), but researchers are going on to make teacher development practices much more practical based, where teachers will be able to:

- Understand the needs for their own PD
- Reflect on their strengths and weakness
- Try to find out different tools to enhance their strengths and work on their weaknesses
- Use those tools for their development
- Become autonomous learners

There are formal and informal professional development activities. Formal or accredited

activities are those that provide teachers with a degree, diploma, professional certificates, etc. These courses are well structured. On the other hand, informal or non-accredited activities are resource-based, practice-based, practice-related, and interpersonal (GhoneimSywelem& Witte, 2013). These activities can be conducted either individually or in collaboration with others. Some of these activities are structured too. Teachers are independent to choose from the pool of activities that will help them to interact, negotiate and collaborate. Examples of the different activities that promote teacher development and which can be done by the teachers independently are:

1. **Resource-based-**

The library is the major source of resources. Without referring to books a teacher can't conduct the classes. Teachers pave the way for the students, they are the torchbearers. If a teacher asks a student to visit the library and search for books to gain knowledge or for reference, then he/she should also create an example by doing the same. The library is a "storehouse of knowledge" (Rashidah, 2017). With the advancement of technology, there can be changes in the library in terms of "its design, digital platform, strategies, and tools" (Rashidah, 2017), but its importance remains unchanged. Books, journals, periodicals, newspapers, articles, etc. are the major resources from which teachers can gain knowledge and update themselves. Apart from library many online courses also provide teachers with adequate resources. Many e-learning educational sites provide a huge resource to teachers.

2. **Practice-based-**

It is through which teachers learn by observing and doing. The activities that teachers can do independently or with the help of their colleagues and other professional members are:

a. **Collaboration with colleagues and other professionals-**

To "learn with each other and from one another" (Borg, 2019, p.3) is a part of professional development for teachers. Working in collaboration with other teachers helps to gain innovative ideas about teaching and learning. Collaborating with colleagues and other professionals helps in getting support and guidance (Patzer, 2020). Constructive feedback, motivation, changing the outlook, developing the skills of communication and exchange of thoughts and ideas, problem-solving, etc. are some of the major forms of the teacher development process through collaboration. Congeniality, mutual respect, trust, and assistance from and among teachers are created through collaborative activities (Akinyemi et al., 2020). Collaborative activities can be in the form of:

- Peer teaching/coaching
- Peer observation
- Team teaching
- Critical friendship
- Case studies

b. **Reflective practices-**

Reflective practice can be defined as 'learning through and from experience towards gaining new insights of self and practice' (Finlay, 2008). CPD is a self-directed ongoing methodical process that helps the teacher researcher understand their requirements, develop

their learning strategies, and “reflect on their practice” (Schneider et al. 2016, p.1). activities of reflective practices are:

- Journal/ Diary writing
- Action research

Making documentation through journal or diary writing of teachers’ learning strategies, reflections, evaluation, and analysis of their actions and the importance of those actions, etc. is very important as teachers will be able to understand their strengths and weakness and accordingly develop themselves.

Action research (AR) is another activity of reflective practice. AR is the best process of self-development. Recording or documenting one’s own experience of teaching and learning helps a teacher to see-understand-learn that documentation(Leitch & Day, 2000). The main objectives of action research in education are to:

- Modify teaching
- Develops effectiveness and motivates teachers
- Helps to bring in variations in teaching to help different types of students in the classroom
- Accomplish development in teaching

It is a cyclic process that can be repeated and modified to bring in a positive change and development to one’s teaching and learning. The action research can be performed at an individual level; in a collaborative way or school-wise.

3. Practice related-

This can be done when teachers are involved in activities that help them to gain practical knowledge and experience. Mentoring is one of the ways where teachers can learn as well as get experience. It helps both the mentor and the mentee to develop. Mostly this session happens when senior or experienced teachers mentor the junior or novice teachers. It is through the help of mentoring that new teachers gain confidence and motivation.

Writing a teaching portfolio is one of the practices that make the teacher see their development. It is a self-directed ongoing methodical process that helps the teacher researcher understand their requirements, develop their learning strategies, and “reflect on their practice” (Schneider et al. 2016, p.1). Making documentation of teachers’ learning strategies, reflections, evaluation, and analysis of their actions and the importance of those actions, etc. are a part of the teaching portfolio.

The activities that are practice-based are:

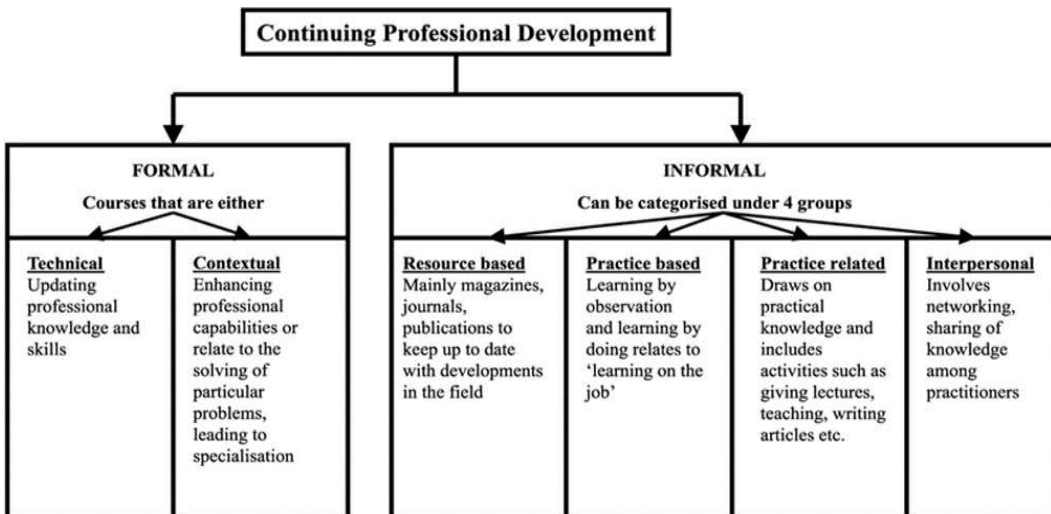
- Mentoring
- Writing teacher portfolio
- Attending training programs or workshops
- Participating or presenting research papers in conferences/seminars
- Engaging in writing research articles, books, or book chapters and publishing them

4. Interpersonal-

When teachers communicate with other teachers outside their institution or when teachers become a member of any professional body or association, then they can explore and

experience different learning abilities which help them to enrich their knowledge and skills. Networking is a very important part of teacher development. Through the help of different networks, teachers will be able to understand and know about different research that is going on globally. Many social network sites promote teacher development. Moreover, there are professional bodies and forums for teachers like ELTAI, AINET, British Council, etc. that encourage teachers to develop.

The following chart adapted from GhoneimSywelem& Witte (2013), has shown clearly the different formal and informal activities of teacher professional development.



Development: Perceptions of Elementary School Teachers in Saudi Arabia, p.885)

Thus, it is very clearly shown how teachers can involve in their professional development as autonomous learners.

Conclusion:

Age is not or cannot be a bar for development similarly, there is no end to learning. A senior or an experienced teacher can continue to develop as a junior or novice teacher. It is the zeal and enthusiasm that the teachers should show when it comes to their development. In the present teaching-learning scenario, it is demanded that a teacher should be updated with adequate knowledge and skills. Incorporating different teaching aids and tools have become a necessity to make students get interested in their subject. Rather than just reading the textbook and explaining, teachers should think of innovative ways to teach. This is only possible when they think of making a change in themselves.

There is nothing like best practices in teaching and learning. Since teachers are autonomous, they will decide upon the ways and means that will help them to progress in their field. Thus, it is very much needed for teachers to reflect, understand and collaborate with others to make changes in their professional field.

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The Role of Community Toilets and Individual Subsidised Toilets in Making Open Defecation - Free Villages

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Abstract:

Sanitation is very important for everyone. Community toilets and individual subsidised toilets are playing an important role in making open defecation-free villages. In the presented research paper, the awareness campaign and the arrangement for providing funds for the construction of community toilets and subsidised individual toilets were studied. Apart from this, the condition of community toilets and individual toilets and their use has been evaluated, and the facilities provided in the community toilets of Gram Panchayat have been briefly discussed. The research paper is based on primary and secondary data. The Descriptive and observatory methods of research are used in the present study.

The role of community toilets and individual subsidised toilets are critically examined for making open defecation-free villages in the Risia block of Bahraich district of Uttar Pradesh. Community toilets and individual toilets are playing crucial roles in making open defecation-free villages in Uttar Pradesh.

Keywords: Sanitation, Open Defecation free, Lavatory, Community Toilets, Subsidised Toilets.

Introduction:

One of the Millennium Development Goals (MDG) that is particularly significant is the management of hazardous substances, home and industrial wastewater, and human excreta, all of which are crucial components of sanitation. Policymakers are under pressure due to the people's living conditions in the nation because they are unable to offer necessities like bathrooms. Most people use toilets to regulate their faces and urine. The creation of open defecation-free villages was made possible by a multitude of initiatives, including the Nirmal

Bharat Abhiyan (NBA), the Total Sanitation Campaign, and Swachh Bharat Abhiyan (Gramin) (Singh et al., 2014).

The Central Rural Sanitation Programme (CRSP) was created in 1986 with the goal of enhancing the quality of life for people living in rural areas and providing women with privacy and dignity. In 1999, the CRSP idea was replaced by the full sanitation campaign (TSC), which was rebranded and restructured. For institutions under the Panchayati Raj that are fully covered, the Indian government has launched the Nirmal Gram Purushkar (Clean Village Award) system. The first step is 100% sanitation coverage in every household. The second stage is an environment free of open defecation, dry latrines and manual scavenging. The third step should be 100 per cent coverage of schools with cleanliness. Fourth Phase Implementation of the project for maintaining a clean environment in rural areas by taking the district as a unit of implementation. These four steps are set to achieve 100% sanitation coverage, and rewards are given on the basis of the indicators shown (Pardeshi G., 2009).

Around 4 billion people on the planet are compelled to practice open defecation because they live in places without adequate sanitation. The health repercussions for individuals without toilets are extremely severe and hazardous; according to N. Rajasekaran (1999), every year, 480000 children under the age of five pass away from diarrhoea due to contaminated water and poor sanitation. There is a practice of open defecation in India. In rural areas, the vast majority of people who practice open defecation live, although the number of rural people practising open defecation has reduced in recent years (Toppo M. et al., 2014).

In order to create a clean India, our Prime Minister, Sri Narendra Modi, launched the Swachh Bharat Mission. Under the Swachh Bharat Mission, launched on 2 October 2014, every Indian citizen is encouraged to keep the country clean. On the 150th anniversary of the birth of our nation, Prime Minister Narendra Modi emphasised the importance of a clean India, and everyone can contribute their part to get rid of litter and waste by the year 2019. In 2018, the Prime Minister asked everyone to spend 100 hours every year cleaning and maintaining a clean environment (Singh S L et al. 2018). The paradox of successful sanitation lies in the fact that it is one of the most personal and bodily processes, but its success is impacted by the politics and economies far from the place where people defecate. The importance of building toilets and getting people to use them is well documented (Reilly O.K. & Elizabeth L., 2014).

Sanitation:

In general, sanitation refers to the provision of facilities and services that ensure that human urine and faeces are disposed of in a safe and proper manner. There is also a concept of sanitation that refers to the maintenance of hygienic conditions by providing services such as garbage collection as well as wastewater disposal (WHO). In a country such as India, where the population is large and, the standard of living is low, and there is a lack of basic amenities and services, managing human excreta is itself a challenge. In order to address this issue, the government of the country focuses its attention on the construction of toilets throughout the country.

Review of Literature:

Pardeshi Geetali (2009) observed the women's perspective on the total sanitation

campaign in Yavatmal, Maharashtra. As a result of a simple random sampling procedure, four Nirmal Gram villages were randomly selected by using a simple random selection process from a total of nine Nirmal Gram villages for research. This study used a focus group discussion method for the gathering of data, which is one of the most common methods of collecting data. It is reported in the article that women are safe at work and they are treated with dignity and respect by their employers. A large part of the campaign for total sanitation was carried out by women, and they played an important role in it.

Kumar, Abhimanyu and Taunk, Anshu (2010) examined the sanitation of lavatories in elementary and senior secondary schools in Utrakhand's rural areas. These schools' toilets were examined for their cleanliness and infrastructure during the study.

Gupta, A. (2013). Manual scavenging violates a person's basic right to dignity, which is the right to life. It is a dark blot on our prosperous democracy that this inhuman practice continues to exist in many states in India. Even worse, many blatantly deny the existence of manual scavenging and absolve themselves of accountability and responsibility to end it. Budaun district of Uttar Pradesh, e.g. Illustrates a journey 'from darkness to dignity'. Social justice is reflected in district planning. It is not uncommon for manual scavengers to carry human excreta on their heads. In spite of the fact that manual scavengers themselves detest this obnoxious and degrading occupation, due to socioeconomic and cultural entrapment, they are helpless and trapped. Some manual scavengers were forced to do this work because there were no other employment opportunities; some wanted to stop, but their villages had dry latrines; others saw it as a taboo or social evil that should be removed.

Singh Mudit Kumar (2014) noted the importance of sanitation in rural areas and the types of toilets under use in managing human excreta, domestic and industrial wastewater, and hazardous substances. Afterwards, he discussed the types of toilets used in rural areas and the importance of sanitation. This study focuses on the Central Rural Support Programme (CRSP), Nirmal Bharat Abhiyan, and Nirmal Gram Purushkar.

Singh, Sneha Lata et al. (2017) discussed the impact of the Swachh Bharat Abhiyan on Indian society. In the paper, it is emphasised that a pollution-free and clean India would be the greatest tribute to the nation. Cleanliness and sanitation should be maintained by everyone, and wastewater should be disposed of properly.

Prasad, Devi and Srihari G. (2017). The Indian Prime Minister, Narendra Modi, said, "Pehle Shauchalaya, Phir Devalaya (Build toilet first and temples later). The official launch of the "Swachh Bharat Abhiyan" on Gandhi Jayanti (2 October) 2014. This article makes an effort to comprehend the concept of the "Nirmal Gram Puraskar" (NGP) by comparing the availability of clean water, hygienic conditions, and fund utilisation in localities with Dalit and medium backward/higher caste residents. A historical-ethnographic analysis of "cleanliness" and the politics of "Swachh Bharat" (clean India) are also covered in this article. Data are based on five (NGP granted) villages in Telangana's Mahabubnagar district: Mukurala, Ankiraopally, Munimoksham, Polkampally, and Thirumalam Pally. Dalit villages remain severely unclean for working toilets, according to statistics.

Mehta, M. (2018). The Indian government launched a campaign to end open defecation in 2014. By year's end, the government allocated significant public funds to meet the goal. In terms of scale and financial commitment, the Swachh Bharat Mission (SBM) is probably

the largest and most ambitious government initiative on sanitation. Using SBM as an example, the paper assesses the sufficiency of financial commitments and evaluates fund utilisation against its stated objectives. In a large country like India, the program's achievements are not even. While some states are on track, others will need more attention and funds to meet the goal by 2019. Ensure sustainability of open defecation-free villages by supplementing public finance with innovative financing. Obtaining ODF status will not be constrained by a lack of finance.

Gore, Manasi and Annachhatre, Meenal (2018). Mr. Jawaharlal Nehru (1889-1964), India's first prime minister, remarked, "The day every one of us gets a toilet to use, I shall know that our country has reached the pinnacle of progress". One of the fastest-growing economies in the world still has a lot of people living below the poverty line. There are millions of Indians without sanitation or health care. Certain strata of the Indian population are deprived due to this paradox. The goal of a social movement is to change the social system over time by working together for shared goals. Sanitation, welfare, and health go together. Health is linked to income, which is linked to income. Therefore, not addressing health.. India will reap demographic dividends by maintaining health and cleanliness. According to the Indian government, cleanliness is a holistic issue. Swachha Bharat Abhiyan is the country's biggest cleanliness campaign. India's participatory democracy was showcased through social movements led by Mahatma Gandhi.

Rajasekaran N. (2019) highlighted the availability of sanitation facilities in Manjakuttai Gram Panchayat. The data was collected from both primary and secondary sources. The study was conducted in Tamil Nadu villages. As a result of this study, it was found that households, male public toilets, and female public toilets all had excellent sanitation facilities, except for Anganwadi bathrooms. Consequently, the environment was unsanitary due to a lack of sanitation workers. There is no doubt that the results in the study area were negative, which means that the sanitation facilities in that area were not properly utilised.

Ramani, Shyama V. (2019) In order to accelerate the adoption and diffusion of inclusive technology like toilets, we must support the Global Agenda of Sustainable Development Goals (SDGs). Through innovative coalitions of governmental organisations, corporations, international organisations, and social entrepreneurs, SDG is creating new business opportunities for private actors. Is it possible to pursue corporate interests and public objectives without conflict? Is there a way to manage them to end open defecation? In Kameshwaram, the author examines how the interventions of two consortia have changed sanitation coverage for the short- and long-term.

Mishra, R. K. et al. (2021). In order to bring about the desired change in open defecation (OD), much effort must be put forth. In order to eliminate open defecation, Swachh Bharat Mission - Gramin (SBM - G) aims to provide toilets in every house. There are many factors that affect agricultural ODF status in rural areas. In Krishna District, Andhra Pradesh, India, 32,390 households were surveyed to identify various factors that contribute to ODF status. In order to analyse the data, a multinomial logistic regression model was used. In order to achieve open defecation-free villages, things like access to clean water, safe excrement disposal, and toilet technology play a critical role.

Adlakha, Amit et al. (2022) observed that this objective has been accomplished by the Swachh Bharat Mission of the Government of India (GOI). The result is the emergence of a compliant government. Make sure that everyone has access to quality and equitable sanitation

in any democracy. The goal is to influence people's attitudes about sanitation rather than to construct toilets. There has been an effort. According to research, even individuals of marginalised communities in Chhattisgarh and western Bengal can gain from obtaining the required advantages from this Government of India Mission. CLTS must be implemented with broad public support. Understanding CLTS implementation is necessary to comprehend behavioural change.

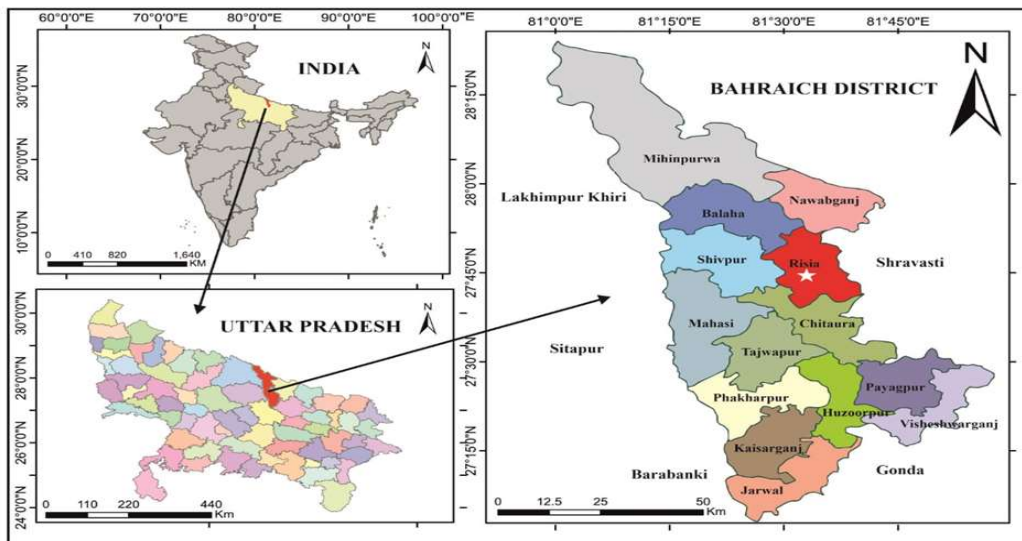
Importance of the study–

Globally, approximately 4 billion people lack access to adequate sanitation, leading to open defecation. Unclean water and lack of sanitation facilities cause diarrhoea in 480000 children under the age of five each year. The management of human waste, including excreta and urine, is a major problem. Every human being has the right to live in a clean and safe environment. Security, privacy, comfort, and dignity are some of the problems women face. They feel embarrassed, anxious, and fearful when entering open fields. Today, diarrhoea, cholera, dysentery, typhoid, and other water-borne diseases cause four per cent of all deaths worldwide (Rajasekaran N.,2019).

Objectives of the study- The present study focuses on the following purposes:

1. To study the availability of sanitation facilities at community toilets in Gram Panchayats of Risia block of Bahraich District (U.P)
2. To study the role of caretakers of community toilets and the challenges in making community toilets clean.
3. To study the condition of individual subsidised toilets and their role in making ODF Gram Panchayats.

Methodology- This study includes both primary and secondary data sources. Primary data collection was taken up from the Risia block of Bahraich District. Descriptive and observatory methods are used in the present study. Ten-Gram Panchayats were selected through a simple random sampling method among 74 Gram Panchayats. Secondary data are collected from research papers, websites, and other secondary sources.



Source- This map is created by Arcgis Software

Challenges faced by rural people due to open defecation –

It is common practice for villagers to defecate in the open. Thousands of years have passed without any change in this behaviour. A high rate of open defecation characterises rural areas. From this perspective, let us examine the dynamics of rural sanitation. Poor sanitation in society poses a particular threat to children and women. Traditionally, women defecate in the open, where they are susceptible to various infections and diseases, which in turn pose a threat to other women, men, and children. Since diarrhoea is often experienced by children, and insects carry harmful diseases, they become both victims and carriers of these diseases. When a passerby passes by, the women are forced to stand up to defecate in an open area. Whether it is before or after sunset, women are always required to go before or after the sun rises. However, it would be inaccurate to state that only women and children are responsible for carrying contaminants and diseases; men are also contributing to these conditions by practising proper hygienic practices. Besides defecating in the open, men eat, drink, and play with their children without properly sanitising their hands after activities such as ploughing fields. The lack of adequate household toilet facilities makes it difficult for women to defecate privately and in a dignified manner and forces them to walk long distances. As a result of walking in the dark, women are at risk of sexual harassment and assault. A woman may have to wait until the early morning or late at night before venturing outdoors, which can lead to discomfort and health complications. In terms of individual experiences, all women reported a sense of privacy, security, dignity, and comfort when defecating in open fields. In spite of embarrassment, fear, shame, and anxiety, women go to the field to defecate.

Pregnant women were comfortable and safe in individual and community toilets, adolescent girls were able to dispose of children's faeces in a hygienic manner rather than dump them out in the open, and the family did not have to face embarrassment when guests visited. In addition to the embarrassment of walking to an open field to defecate, the women feel the fear of sexual harassment, animal bites, snake bites and the need to stand up and hide when a passerby goes, not to mention the anxiety of leaving their children behind in the home.

Some of the gender-sensitive slogans contributed by women are as follows.

“How can the husband consider himself to be the head of the household when he sends the women of his house to open fields for defecation?”

A girl sings a song telling her parents, “I will only marry into a household which has a household latrine.” A Woman asked, “When the king could build the Taj Mahal, one of the seven wonders of the world, for his wife, why cannot my husband build a sanitary latrine for me” (**Pardeshi G., 2009**).

Risk due to improper excreta management-

1. Groundwater contamination
2. Soil pollution
3. Contamination of food

A society is responsible for the prevention of health-related diseases by ensuring that human excreta are removed from the environment as much as possible. Without technical

care, toilets and domestic wastewater can contaminate the groundwater as a result of the lack of treatment. There is a possibility that this will pollute water that runs through hand pumps, wells and tube wells, on which a large proportion of the population lives. As a result of the government of India's efforts over the past several years to stop open defecation, the country has launched a variety of programs to prevent the practice. As a means to improve the quality of life of rural citizens and to ensure that rural women are treated with dignity and privacy, the Central Rural Sanitation Programme (CRSP) was established in 1986.

A Total Sanitation Campaign (TSC) was launched in 1999 under the Nirmal Bharat Abhiyan with the aim of promoting personal hygiene, water safety, home sanitation, excreta disposal, and wastewater disposal under the Total Sanitation Campaign (TSC). We will be constructing community toilets, individual toilets, sanitation complexes, institutional toilets and solid and liquid wastewater systems as part of the project.

A new program introduced by the Indian government in October 2003 called Nirmal Gram Purushkar seeks to incentivise all gram panchayats, blocks, districts, and states to be completely sanitised and free from open defecation. To motivate people, especially the Panchayati Raj Institutions, to make the NBA (Nirmal Bharat Abhiyan) a success, several awards have been given to villages in various parts of the country.

In order to make India a cleaner place, the Swachh Bharat Mission (Gramin) was launched by Honourable Prime Minister Sri Narendra Modi on 2 October 2014 in order to make it a cleaner place. Swachh Bharat Mission holds everyone responsible for ensuring that the country is kept clean, as per the mission's mandate. A major objective of this campaign is to make rural areas free of open defecation by the end of 2019, for which an estimate of one lakh thirty-four thousand crore rupees is required for construction. According to statistics from Sneha Lata Singh et al. (2017), the country has approximately 11 crores and 11 lakhs of toilets.

The construction of community toilets in gram panchayats of Uttar Pradesh and the facilities at Community toilets -

The cost of constructing a community toilet ranges from Rs. 5 lakh to Rs. 50 thousand. A total of 5 lakhs were allocated by the State Finance Commission and the Fourteenth Finance Commission, and 50 lacs were allocated by MGNREGA. The construction of community toilets and Izzatghars in villages has been achieved in a big way. As a result of this sequence, the Panchayati Raj Department plays a crucial role in ensuring that the dream of the Swachh Bharat Mission is realised.

As part of the agenda, Gram Panchayat representatives (Pradhans) and grassroots government functionaries were also invited to participate, including the Panchayat Secretary, Lekhpals and Patwaris, Kotedars, Rojgar Sewaks, Shiksha Mitras, etc. It is very likely that if this group started working in a direction, other villagers would certainly follow if they had greater education and influence. Since these influential people were from the same community, it is likely that people would feel a sense of belonging and start cooperating. As a result, not only has the situation changed the lives of villagers, but women have also forgotten about this issue. According to this scheme, a total of 58189 community toilets have been constructed across the state of Uttar Pradesh so far. To make sure all villages in Uttar Pradesh are free from open defecation, 2.18 crore individual toilets have also been constructed. It is planned

to construct four toilets (two for Men and Two for Women) with two bathrooms (One for Men and One for Women), one toilet for handicaps, and one storeroom in the community toilets. Gram Panchayats will be responsible for handling things like water, electricity, sanitation, etc. In every Gram Panchayat, there is a caretaker appointed by a women’s self-help group to take care of the community toilet. There is a monthly payment of 6000 rupees to the caretaker and a monthly payment of 3000 rupees to the caretaker for maintenance services such as electricity, plumbing, tap maintenance, bucket, brush, soap, washing powder, air freshener, mask, solid waste management, etc. There will be an expenditure of 108000 rupees each year on community toilets as part of the project.

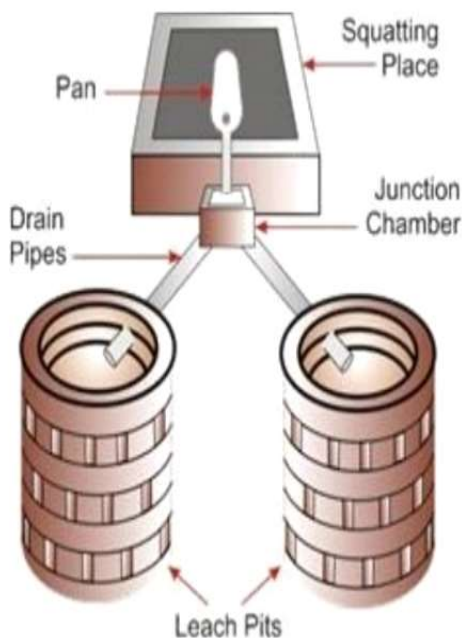


Image 1.

Source : Swachh Bharat Mission
(Grameen) Phase II; Operational Guidelines May 2020



Image 2.

Source : Primary data

Discussion:

In villages where open defecation is prohibited, community toilets and individual toilets play an important role in keeping them clean. Adolescent girls and women are fearless when it comes to harassment, shame, etc. Women have the right to maintain their dignity and self-respect through the use of community toilets and private toilets. The practice of manual scavenging has been completely abolished in rural areas, and the number of diseases caused by open defecation among villagers has also been reduced. As a result, the role of community toilets and individual toilets in achieving the goal of making villages free from open defecation is very important. Ten Village panchayats Bhaisahi, Majhoua Mujehna, Karnia,

Narshingdeeha, Piprahwa, Mahartha, Patnaghusiyari, Shankarpur, Balbhaddarpur and Bhagwanpur Katghara, selected through simple random sampling method and lottery method. There are proper sitting arrangements at community toilets, and sanitation facilities are good. Electricity connection is made in community toilets. Cement brickwork is done outside the community toilet. The sanitation responsibility of community toilets is given to a self-help group. The woman member of the self-help group is performing the duty of taking care of community toilets. Gram panchayats and self-help groups sign a contract as part of the overall agreement. A self-help group caretaker is given 9000 rupees in order to maintain cleanliness in the community toilets, where 6000 rupees are being paid to her salary, and 3000 rupees are being paid for electricity, soap, detergent, brushes, buckets, jugs, and maintaining the taps. There has been a report that only 6000 rupees are being given to the caretaker and that 3000 rupees are not being given for other monthly maintenance and sanitation items.

A caretaker plays a very important role in making sure that the community toilets are kept clean. In the event that there is a disruption in the supply of electricity, it is seen that the supply of water in the community toilets is also affected. It is well known that if the salary and other maintenance and sanitation products amount are not being paid on time, then it is affecting sanitation facilities in the community toilets. Some community toilets are far from the village, so people avoid going to community toilets to defecate. It has been reported by individual toilet holders that it is a very difficult task to set up a good toilet with only 12000 rupees.

According to the caretaker at Pantna Ghusiyari gram panchayat community toilet, she has not been receiving her salary and maintenance costs for the last seven months, and because of this, sanitation facilities have been affected. There is no electricity connection available in the community toilet, and the people have to use a hand pump to go to the toilet. This is a very problem of sanitation without basic facilities and proper salary. The caretaker of the Piprahwa Gram Panchayat in Risia block pointed out that she received only three months' salary from the date of joining. There are numerous problems with sanitation facilities in community toilets, and electricity connection is not available in community toilets. In the Community toilets of Bhaisahi gram panchayat, sanitation facilities are good, and an electricity connection is available in the community toilets. Sitting arrangement is done in front of the community toilet. The problem is here that salary is not being provided on time and maintenance cost is not provided on time. Manjhaua Mujehna community toilet is working well. Electricity is available in the community toilet, but the same problem: salary is not being provided on time. According to Gram Pradhan of Karnia gram panchayat, the community toilet of Karnia gram panchayat has no electricity connection in the community toilet, and it is far from the village. The community toilet of Narshingdeeha gram panchayat has no electricity connection. There is not any hand pump outside the community toilet, and people are using other sources of water, which is near the community toilet. Shankarpur gram panchayat community toilet has an electricity connection and is working, but the caretaker replied that salary and other maintenance costs are not being given to her. Gram Panchayat Mahartha community toilet is working well, an electricity connection is available, and the sitting arrangement outside the community toilet is good. According to Gram Pradhan of Bhagwanpur Katghara, the Gram Panchayat community toilet has an electricity connection,

and the seating arrangement outside the community toilet is good. The community toilet of Gram Panchayat Balbhaddarpur has an electricity connection and sitting arrangement outside the community toilet.

In the Risia block of Bahraich district of Uttar Pradesh, public toilets and subsidised individual toilets are playing a very significant role in making open defecation-free villages. As a result, the dignity and self-respect of individuals and communities are maintained when they use community toilets and individual toilets.

Table no. 1 (Monthly Expenditure on Community Toilet)

| S. No. | For care taker and maintenance fund | Work Description | Monthly Amount |
|--------|-------------------------------------|--|-----------------------------------|
| 1 | Clean worker/ Caretaker | Two times sanitation in a day | 6000 Rs per month |
| 2 | Maintenance | Electricity, Plumbing, Tap, maintenance | 500 Rs per month |
| 3 | Cleaning Materials | Broom, brush, viper, bucket, mug etc. | 1200 Rs (one time in six months) |
| 4 | Disinfectants Material | Soap, Washing Powder, Air freshener, mask, Gloves, Harpic, etc | 1000 Rs per month |
| 5 | Utility Charges | Water, Electricity, Solid Waste Management | 1000 Rs per month |
| 6 | Others | | 300 Rs per month |
| | Total expenditure per month | | 9000 Rs per month |

Source- Hindustantimes.com and navbharattimes.indiatimes.com

Conclusion:

In villages where open defecation is prohibited, community toilets and individual subsidised toilets play a crucial role in keeping them clean. Adolescent girls and women are fearless. Community toilets provide them with a safe and hygienic place to defecate. Women have the right to maintain their dignity and self-respect through community and personal subsidised toilets. The practice of manual scavenging has been completely abolished in rural areas, and the number of diseases caused by open defecation among villagers has also been reduced. As a result, the role of community toilets and individual toilets in achieving the goal of making villages free from open defecation is very significant. One woman from a self-help group earned a job maintaining the toilets in a Gram Panchayat in Uttar Pradesh. It is important to note that community toilets and individual subsidised toilets play an essential role in establishing open defecation-free villages and creating a pollution-free environment for rural residents. By creating community toilets in every Gram Panchayat of Uttar Pradesh, the government not only provided a safe and hygienic environment for defecation in villages but also created an opportunity for job creation by appointing a caretaker from a self-help group in the Gram Panchayat community toilets.



Image 3. Source : Primary data



Image 4. Source : Primary data

Suggestions:

Salary and maintenance costs should be allocated to the self-help group on time. A hand pump should be installed at community toilets because if the electricity supply is stopped, people can use a hand pump for water. Training on cleanliness should be given from time to time to the caretakers. A social audit should be done at the village level.

The government should provide proper funds to Gram Panchayats for expenditure on community toilets.

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Analyzing Core Objective of Reservation in India: Representation vs. Poverty Eradication

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Abstract

Reservation has always been a major social issue in India for a long time. Usually it is taken negatively by the people without going through its historical background and ignoring the fundamental needs and human rights of the reserved sections of society. It is a constitutional system of social justice intending to provide a level playing field to the historically socially and educationally backward communities through the reservation of certain seats in educational institutions and in government services in order to ensure their proportionate representation in education, government services and politics as well. Originally it had been envisaged for the backward class society (SCs, STs and OBCs) i.e. society underrepresented or unrepresented in the government system due to their social and educational backwardness. Today reservation has become an integral part of the Indian politics i.e. Indian politics clusters around reservation issues. The politics of reservation has nothing to do with social justice rather it attempts to use it optimally to gain political mileage in the state assembly elections and general elections. There is no defect in the original intent of the reservation system but its implementation is terribly flawed. The evolutionary history of reservation in India was never centered on poverty eradication rather it was driven by the establishment of an inclusive society where every section of the society has proportionate representation in the system. Thus, today it has become essential to understand the fundamental objective of the reservation system in the country like India where only a particular section has an exclusive right over education for relatively longer time period during pre and post-independence. The present research article is a descriptive cum exploratory study by nature. It intends to comprehend the core objective of reservation system in India.

Keywords: Backward, Political Mileage, Representation, Reservation, Social Justice

Introduction

The reservation system in India is a kind of affirmative action intending to ensure the representation of historically underprivileged or unprivileged communities. As per the Indian Constitution, central government, state governments and administration of the union territories have been empowered to set reserved quotas or seats for the socially and educationally backward citizens. Currently four categories of people are entitled to avail the benefit of reservation in India, namely Schedule Castes (SCs), Schedule Tribes (STs), Other Backward Classes (OBCs), and Economically Weaker Section (EWS). Initially only SCs and STs were entitled to reservation. Reservation in India was extended to OBCs after the implementation of Mandal Commission Report. The reservation system in India was extended to EWS among the people of general category in 2019. The quota system was already in existence for certain castes and communities in many fields during the British rule in India (Reservation in India, 2022). Thus, reservation is not a new phenomenon for India. However, many new changes are being introduced in the reservation policy ignoring the Constitutional values and Supreme Court's verdicts given in the past.

Reservation has always been an issue of prominent contention after the implementation of Mandal Commission's recommendations in India. Mandal Commission constituted in 1978 and submitted its report in 1982 to the government led by Indira Gandhi. The Schedule Castes (SCs) and Schedule Tribes (STs) were sanctioned reservation in proportion to their population. However, Other Backward Classes (OBCs) consisting of 52 percent population had been recommended just 27 percent reservation. English as an official language insulated Dalits and backward class people from employment and educational opportunities. There are many apprehensions related to OBC reservation like promoting inefficiency, against national unity, etc. However, even after around four and half decades of the Indian independence, OBC community having more than fifty percent share in the Indian population has hardly got five percent representation in the government jobs. Caste based reservation is in no way successful in eradicating poverty, economic exploitation and backwardness of the poor. The end of caste monopoly of Brahmins in the public sector jobs is the only way to ensure the representation of Dalits and OBCs in the system. This caste monopoly of Brahmins is an outcome of caste reservation for thousands of years in India in the past where Dalits and Shudras were not allowed to access education, and hence, they were deprived of power, wealth and status by default (Caste or Economic Status: What Should We Base Reservations On? 2019). The reservation system had been evolved with a good intent of social justice to the socially and educationally backward communities that have been marginalized due to monopolization of education for a long time in the past. Constitution makers and social architects had tried their level best to provide reservation as an instrument of social justice to the backward class people in order to enable them to get their right back. However, reservation policy has not been implemented sincerely till date, therefore, just a small portion of the section deserving reservation benefits could avail the benefits of reservation. Had it been implanted properly since its inception then there would not have been any further demand for the reservation in the contemporary society.

Objective of Study

The main objective of this research article is to examine the core objective of the reservation system in India i.e. whether it is to ensure the representation of the backward and marginalized sections of the society in the government system or it is for the economic upliftment of the economically backward sections of the society.

Research Methodology

This research article is exploratory cum descriptive by nature. It is purely based on secondary sources of information. Therefore, different related articles of research journal, newspapers, magazines and website have been referred.

Reservation System: Concept and Objectives

Reservation in India is the mechanism of reserving certain portion of seats for a particular class such as SCs, STs, OBCs, etc. in government run educational institutions and government jobs. It is a policy being practiced in India from the time immemorial. Its history of evolution lies in the widespread practice of untouchability, dominant caste system and Varna system during ancient period. The dominant, discriminatory and disgraceful caste system of ancient India became the backbone of the prevalent reservation policy in India. Its fundamental objective was to provide a level playing field to the people of a certain class who undergone severe discrimination and had no right to education for long time, in order to ensure their proportionate presence in the system (Srivastava, 2016). The demand of reservation in India has its long history manifested in different discriminatory and divisive social practices of the past. Reservation is just an attempt to compensate the injustices happened to the backward society for a long time in the past.

Reservation is the process of ensuring representation of a particular section of the society that has been either unrepresented or underrepresented in the government jobs, educational institutions, and even union legislature and state legislatures. It is termed as affirmative action, and also observed as positive discrimination. In India, reservation is a part and parcel of government policy and inherently supported by the Indian constitution. The social and educational backwardness i.e. caste was the only criteria of the reservation system until 2019. However, economic backwardness has also been considered a criterion of reservation after the introduction of 103rd Constitutional Amendment Act, 2019. A reserved vacant seat of SCs, STs or OBCs cannot be filled by a candidate other than the concerned category of candidate. Roughly sixty percent seats in government jobs and higher educational institutions are reserved for SCs, STs, OBCs, and EWS in India. The Mandal Commission Report (1991) paved way for the introduction of reservation for other backward classes (OBCs) across the country. The other backward classes have been awarded twenty seven percent reservations in government jobs and higher educational institutions (Paul, n.d.). The newly introduced law intending to provide reservation benefits to the economically weaker forward class people has raised question marks against the credibility of the judiciary and constitution. The target of ongoing reservation for SCs, STs and OBCs has not been met till date. On the other hand, reservation for the economically weaker forward class people has been introduced. Therefore, now there is no unreserved class in today's society as now reservation is not only for SCs, STs and OBCs but for the General/Unreserved Class people also.

Reservation is a mechanism of affirmative action that ensures the representation of the historically backward sections in education, employment and politics in India. As per the Indian Constitution, reservation is for the socially and educationally backward citizens. Prior to 2019, reservation was available to the Schedule Castes (SCs), Schedule Tribes (STs) and Other Backward Classes (OBCs) in India. Originally only Schedule Castes (SCs) and Schedule Tribes (STs) were entitled to avail the benefits of reservation in India. The OBCs had been provided the benefits of reservation in India since November 1992. Reservation has been considered as an instrument of curbing social oppression and injustice against certain sections in India. The growth of country depends upon the inclusive growth that is

feasible only through inclusive society where every section has equal access to the services being offered by the state and has equal opportunity for the upward economic and social mobilization. The Constitution of India assures equality of status and of opportunity (Arun, 2021). Reservation should not only be observed as a special measure of employment and education for the backward class society but also as an instrument of social integration whereby an exclusive society is converted into the inclusive society in order to derive the benefits of inclusive growth. Inclusive growth cannot be envisioned in an exclusive society i.e. society driven by a particular class people. Every section of the society must have equal access to public services and public resources in order to observe inclusive society in real life. Term 'equity' is more appropriate and important than 'equality' for a country like India where uniformity in terms of social and educational development does not exist across the society.

Article 14 of the Constitution guarantees everyone equality before law and equal protection of the law within India territories. The reservation is an initiative that intends to encourage equality among citizens by delivering equal and fair opportunities to every citizen. The most prominent ground for the reservation system in the contemporary society is the strong discrimination with larger section of the society for a long time in the past. Thus, right to equality is the inherent fundamental objective of reservation. Uniform treatment in an uneven society would amount to injustice. Therefore, reservation is an idea to provide special care and protection to weaker sections of the society so that they may compete with the strong sections by overcoming their inherent social and educational backwardness. The underlying intent of reservation is socially worth-appreciating but the intent of competent authority responsible for the implementation of the reservation system is undoubtedly under question as the class of the officer responsible (i.e. upper class) for the implementation of reservation and the class of reservation beneficiaries (i.e. lower class) are different (Arun, 2021). The India Constitution does not discriminate between people on the basis of race, region, religion, caste, community, class, etc. However, discrimination in India has its long growth story, therefore, there has been a dire need of provision like reservation in Indian society in order to dilute the adverse effect of long discrimination in India.

The phrases "efficiency" and "merit" have frequently been used by the Supreme Court of India while assessing the legality of various reservation regimes. According to the Court's decisions, reservation policies implemented in accordance with Article 16(4) of the Constitution would be limited to Article 335, which calls for the "maintenance of efficiency of administration" when SCs and STs are taken into account for appointments to public services and positions. The word "efficiency of administration" has not, however, been defined in the Constitution. During colonial and precolonial periods, the phrase "efficiency of administration" has been employed as an exclusionary concept. The authors of the Constitution did not intend for Article 16 to be subject to Article 335 or anything else. Efficiency cannot be utilised to circumvent the reservation principle and deny access to particular groups to public services. According to K M Munshi, from the perspective of reservations, Schedule Castes (SCs) and Schedule Tribes (STs) will always be included within the more general "backward class" category. The word "Backward Class" used in Article 10(3) differed from the term "minorities" used in Article 296. Article 10(3) addressed the issue of schedule caste and backward class representation, whilst Article 296 gave justification for taking into account minorities' rights to reservations. The sole provision of Article 16(4) that required and gave states the authority to provide reservations to citizens from underprivileged groups, including SCs and STs, was this one. Article 16(4) was never made subject to Article 335 or 320 by the

Constituent Assembly. As a result, Article 16(4) and 335 do not depend on one another. As a result, the reserve given by article 16.4 is exempt from the Article 335 definition of “efficiency” (Bhaskar, 2021). When they obtain work by utilising the provisions of reservation policy, the backward communities, including SCs, STs, and OBCs, are humiliated and poorly treated by the advance society on the grounds of “merit” and “efficiency,” which is scarcely acceptable. The social and educational backwardness of the behind society is the fault of the forward society, and they are making us feel bad rather than admitting blame for their long history of discrimination.

Reservation System in India: Historical Background

Reservation is a system of ensuring the presence of certain sections in government jobs, educational institutions and in the Parliament. This reservation system is in existence because of sociological, educational and historical reasons. The prominent reason of caste reservation in India is the long history of caste based discrimination in India. People living in urban belts may not be well familiar to this menace still existing in the twenty first century contemporary world. However, it is still predominant in some areas of Uttar Pradesh, Bihar and Madhya Pradesh. The Varna system got popularized during the British rule and Brahmins were its cornerstone. Many luminaries and social workers like Sahuji Maharaj, Jyotirao Phule and B. R. Ambedkar worked for the elimination of caste system. However, Ambedkar’s contribution is worth mentioning in this context. The depressed class communities were sanctioned reservation in educational institutions and government employment after independence in India. There had been provision of reservation for the SCs and STs, but not for the OBCs until 1993 in India. The Articles 15 and 16 of the Indian Constitution grant special power to the government to reserve seats in educational institutions and in government employment for socially and educationally backward communities that are not proportionately represented in the system (Thakur, 2021). The need and existence of reservation are not new for India as it has been widely practiced for a long time due to acute disparity across the society because of exclusive access to education in the past. Social reformers, social activists and Indian Constitution played a substantial role in ensuring reservation to the backward and marginalized society.

Shahuji Maharaj, the ruler of Kolhapur, introduced reservations for backwards and Dalits for the first time in modern India in 1902. Fifty percent reservation was given to the backward and Dalit class people. Ambedkar explicitly discussed on reservation during the Poona Pact of 1932. Reservations in jobs and education are on the verge of extinction due to ongoing privatization of educational institutions and promotion of contract based jobs in every government department. The main goal of reservation is to ensure proportionate representation of those sections of the society that have been historically denied access to education or are socially and educationally backward by virtue of their caste/class (Kalyani & Ingole, 2020). Chhatrapati Sahuji Maharaj deserves to be considered as the father of reservation in modern India because of his immense contribution towards the development of reservation system in the current form. The fundamental underlying objective of reservation was to ensure the representation of unrepresented or underrepresented society in the governance.

Many princely states had offered reservation to the lower caste people during the nineteenth and early twentieth century when India was still under the British rule. The Schedule Castes (SCs) and Schedule Tribes (STs) were given reservations just after independence. However, the Other Backward Classes (OBCs) were given reservation after a very long time of the Indian independence. The First Backward Commission was set up in

1953 in order to look into the matter of other backward class reservations. This commission submitted its report to the government in 1955 but no initiative was taken on it. The Second Backward Commission (chaired by Bindeshwari Prasad Mandal, popularly known as B. P. Mandal) was set up in 1978 and this commission submitted its report in 1980 to the government. The National Front Government led by Vishwanath Pratap Singh (V. P. Singh) accepted the Mandal Commission Report on 7th August 1990 whereby government decided to give 27 percent reservations to the socially and educationally backward classes for jobs in central services and public sector undertaking. However, the recommendation of reservations for OBCs was implemented on 16th November 1992 whereas reservations in central higher educational institutions were implemented in 2006. The reservations for the OBCs were strongly opposed by the upper caste people but judiciary backed the OBC reservations. According to the Supreme Court's verdict in *Indra Sawhney vs Union of India* 1992 case, economic criteria cannot be sole the factor of backwardness and reservation cannot go beyond 50 percent limit (Rajan, 2019). Credit for the reservation to OBCs in the post independent India goes to B. P. Mandal and V. P. Singh as their efforts are worth mentioning in this context.

The Article 16(4) makes it clear that reservation is an instrument to ensure the proportionate representation of backward classes in the government services. Adequate representation refers to the 'sharing of state power' and the same was endorsed under the *Indira Sawhney* Judgement [1992]. Sharing of state power by the backward class was essential as at the time of independence of India, the administration was under the control of a particular community only. The same issue was raised by Ambedkar before the Constituent Assembly. Many clarifications were given by the members present in the Constituent Assembly. It was not the poor economic condition but caste that kept them out of government jobs. In such a situation, reservation was the only mechanism to ensure adequate representation of SCs, STs, and OBCs in the government machinery. Therefore, it is clear that the reservation is not a poverty eradication measure at all. According to Ambedkar and K.M. Munshi, class of citizens not proportionately represented in the government service refers to the backward class. Social backwardness leads to educational backwardness and their joint manifestation results into the poverty that preserves social and educational backwardness (Jeenger, 2020). Social and educational backwardness was the main ground for the reservation since the inception of reservation in India. However, today economic backwardness has become the fundamental basis of reservation ignoring and undermining the social and educational backwardness that demean the basic concept of reservation.

Economically Weaker Sections under the Umbrella of Reservation and Related Controversies

Recently enacted law known as the Constitution (One Hundred and Third Amendment) Act 2019 has amended Article 15 and Article 16 of the Constitution and added clauses that enable government to make special provisions with regard to 10 percent reservation in higher educational institutions (including aided and unaided institutions) and in initial appointment in public services for the citizens from the economically weaker sections (EWS). It is popularly known as 'upper caste reservation' (Rajan, 2019). This law has been enacted by the government to pave the way of reservation to the economically weaker unreserved class people. It has led to numerous debates and disputes on the issue of reservation where judiciary and legislature stand opposite each other.

The 124th Constitutional Amendment Bill, 2019 was introduced with the objective of

providing reservation in higher education and government jobs to economically weaker sections of the society. This Bill came into force as the 103rd Amendment Act 2019 with effect from 14th January 2019 on being approved by the President of India. 103rd Constitutional Amendment Act 2019 has been challenged in the Supreme Court on the ground of violation of the basic structure of the Constitution. This Act has exceeded the maximum limit of reservation (i.e. 50 percent) capped by the Supreme Court. This amendment provides ten percent reservation on economic basis to general category candidates over and above existing reservations. Thus, the newly introduced reservation for the economically weaker sections has exceeded the maximum reservation limit. Moreover, there is no valid and universally accepted definition of economically weaker section, and hence, this term gives space to the arbitrariness and partiality. The Supreme Court under the judgement of “Indra Sawhney versus Union of India” has disapproved economic backwardness as the basis of reservation, excluded the concept of creamy layer from the ambit of OBC reservation, and explicitly capped reservation at 50 percent (Mahishi, 2019). The newly introduced law attempting to provide reservation benefits to the economically weaker forward section, that has invalidated the verdicts given by the courts in the past on the demand of reservation by various communities across the country.

The Supreme Court struck down the Maharashtra government’s decision on enhancing fifty percent reservation to pave the way for allowing reservation to Maratha community in government run educational institutions and in government jobs as Maratha Community was not a socially and educationally backward community (SEBC) and government’s decision was against the 1992 verdict that limited reservation at fifty percent. The recently introduced 10% reservation for the Economically Weaker Section (EWS) applies to the general category candidates who are not covered under the existing reservation scheme. Many states including Andhra Pradesh, Telangana, Tamil Nadu, Rajasthan, Haryana, Uttar Pradesh, Madhya Pradesh, and Chhattisgarh have already violated 50% ceiling of reservation as per the 1992 order. The overall reservation quota in Rajasthan, Madhya Pradesh and Chhattisgarh is 64%, 73% and 82% including 10% reservation for the EWS from the upper caste communities (Ranjan, 2021). Thus, the newly introduced reservation for the economically weaker sections has removed the 50 percent limitation on reservation as it has already indirectly violated the 50 percent ceiling on reservation. Therefore, it would be difficult for the courts to quash any reservation law of any state planning to provide reservation to any community by increasing the reservation beyond 50 percent unless it quashes the EWS reservation law passed the government of India.

Ten percent reservation has been given to the economically weaker sections (EWS) under the EWS reservation introduced by the Government of India. This EWS reservation intends to provide reservation for the economically weaker sections among the general category candidates in government jobs and in higher educational institutions. Reservation has substantial role in the upliftment of backward society. Implementation and execution of reservation in India is driven by vote bank politics. As per the Indian Constitution, only socially and educationally backward communities are entitled to reservation. However, the original concept of class based reservation has been converted into the caste based reservation. As per the Article 16(4), the inherent objective of reservation is to ensure the adequate representation of all the classes in the government services. The economic reservation as enshrined in the Article 16(6) is altogether against the original concept of reservation. The reservation is not at all a measure of poverty elimination. As per the Supreme Court, economic

factor can never be the only basis of reservation for any community. Many states had tried their level best to implement the economic reservation in the past but they were subsequently quashed by Courts. As our Constitution does not have any provision for the economic reservation (Paul, n.d.). The very concept of reservation in India is based on the social and educational backwardness of the society and there is no explicit consideration for economic backwardness of the society as the prominent basis of reservation. Basically reservation is for the representation of the underrepresented/unpresented society but never for the eradication of poverty. Currently, foundation of reservation that is 'social and educational backwardness' is being replaced by the term 'economic backwardness' that is an attack on the core concept of reservation.

Conclusion

Reservation is one of the most debated topics in India. However, the question of social justice is altogether ignored while having discussion on the topic of reservation. The concept of social justice must be understood in terms of representation and integration of members of SCs, STs, and OBCs in the mainstream society. As per the report of a study conducted by the NCAER and University of Maryland in 2014, every fourth Indian practices untouchability in twenty first century India. Thus, widespread corruption in the social justice delivery system is the biggest barrier in the flawless and unbiased implementation of reservation policy in India. Therefore, questioning reservation system instead of pointing out faults in the social justice delivery system of India seems to be an unfair and one sided discussion on the reservation issue (Kalyani & Ingole, 2020). Reservation is the hottest and most disputed social issue on which debate and discussion are unending, inconclusive and directionless. The fact is that a particular section having monopoly on the governance does not want to lose privilege and supremacy in the society that is certain after perfect implementation of reservation policy in the country. Therefore, they do not want to implement reservation policy honestly and fairly rather they are usually interested in producing barriers in the implementation of reservation policy. Thus, our reservation system is not wrong at all but its implementation is faulty due to vested interest of a particular section of the society.

The fundamental underlying objective of reservation had never been poverty eradication but to uproot the prevailing caste monopoly in the public sector employment. The members of the constituent assembly rejected not only the economic criteria for reservation but resolution to sanction reservation for a limited time period also. They demanded the continuity of reservation until the proportionate representation of backward class. The question of revision of reservation lists cannot be considered valid and appropriate unless it is supported by genuine empirical facts and figures. Are SCs, STs and OBCs proportionately represented in the civil services, academia, judiciary, policy making and other public services? Has the upper caste monopoly in the public institutions come to an end absolutely? The answers to all these questions are significantly negative that implies the dominance of the upper class people in the government system (Jeenger, 2020). The term reservation refers to the arrangement whereby some certain seats or positions are reserved for the socially and educationally backward community to ensure their proportionate representation in the system. This concept is originally not concerned with the economic upliftment of any section of the society. It is only for their representation in educational institutions and in government services. The special provision of reservation has been made to make the due presence of the marginalized and backward sections of the society in education and public services legally binding. Thus, the basic objective of reservation is to ensure representation of the marginalized

and backward sections of the society in the governance. Linking reservation to poverty eradication is a deliberate attempt to undermine the sanctity of the concept of reservation intending to make the society inclusive and strong.

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Academic Bank of Credits (ABC): A Big Fish in a Big Pond

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Abstract:

The dynamic, progressive, and modern National Educational Policy 2020 seeks to help students reach their greatest potential. It seeks to give all students equal and inclusive education, making them global thinkers with traditional values. The New Policy of Education proposes an online Academic Bank of Credits, managed by the University Grants Commission, to give students' academic flexibility. It allows higher education students to gain credit points by travelling between academic levels like certificate, diploma, postgraduate diploma, graduate, and postgraduate degree programmes, with many exit and entry points and lifelong learning. However, there are risks of dilution, loss of academic rigour, negative influence on educators, digital divide, and student digital illiteracy. Despite foresight of possible challenges and probable issues, ABC holds great promise for the academic fraternity by paving the way for a flexible, student-centric academic journey where the learner can choose a course based on his interests, needs, and passion, learning from institutions of his choice and at his own pace. Thus, the ABC will prepare world-class learners with global skills and traditional values.

Keywords: *New Education Policy, Academic Bank of Credits, University Grants Commission, Higher Education, Credit transfer*

1. Introduction

The Academic Bank of Credits (ABC) is an essential component of NEP 2020 and was

developed with the intention of providing students with more academic freedom in the pursuit of their individual academic objectives. Students have the ability to collect, save, and transfer credits acquired through a variety of various pathways, such as college-based programmes, apprenticeships, numerous entry and exit points, technology-enabled virtual mobility, and so on, through the ABC database. Students are not constrained by the length of a degree programme or academic stream when selecting the credits they intend to earn in the database according to their goals. These credits can be chosen based on the student's aspirations. This system also makes it possible for educational institutions to acknowledge and value the independent skill improvement of their pupils. A comprehensive evaluation of the students is generated by the ABC database on the basis of the credentials that have been accumulated in it.

HEIs need to develop digital repositories for storing and granting credits with full documentation in order to have a successful implementation of ABC. In addition, HEIs need to create infrastructure for peer-to-peer credit transfer between one another. Additionally, it is necessary for them to guarantee that transparent evaluation processes are established for every sort of credit that is being transmitted into the database. In addition, educational institutions like as universities are required to establish specialised departments or committees for the evaluation, tracking, and management of student data in ABC.

Broadly speaking, the New Education Policy 2020 includes initiatives and provisions that support vocational education. HEIs are expected to set up at least one vocational track, and 10–20% of the students should be enrolled in that programme. To be ready for this, it's important to have a well-developed skill development programme in place. HEIs should map out their skill development resource requirements, such as trainers, infrastructure, courses, and associated paperwork. They would also need to ensure that the curriculum is up to date with industry needs and that the course scheduler provides sufficient flexibility for students who wish to pursue part-time or multiple courses simultaneously.

Furthermore, HEIs should ensure that experience-based learning like internships and apprenticeships is an essential component of their educational offerings since this helps bridge the gap between theoretical knowledge and practical application. Some provisions of NEP 2020 also mandate skill certification criteria for students that take practical or vocational courses, so it's important to keep this in mind while planning their skill development programmes.

The suggested credit system offers for a comprehensive and practical approach to integrate all dimensions of learning, including academic education, skilling, and experiential learning, as well as applicable experience and professional levels attained. A student or learner would be able to take full advantage of the option of Multiple Entry-Multiple Exit by combining education, skills, and work experience in such a way that it was seamless. In this scenario, the student would leave an academic programme, then go on to complete skill-based training followed by relevant work experience, acquire corresponding credits, and then return to school to pursue further education or higher education. This also makes it possible for a student or learner to benefit from all types of learning, whether that learning was obtained through academic education, vocational education and training/skilling, or through experiential learning, which can include the acquisition of relevant experience and professional

levels through participation in a work environment.

Key Terms in UGC's Academic Bank of Credits

Credit Accumulation – The facility created by ABC in the Academic Bank Account opened by students in order to transfer and consolidate the credits earned by them by undergoing courses.

Credits Recognition – The credits earned through a registered Higher Educational Institution are transferred directly to the ABC by such HEIs.

Credit Transfer – The mechanism by which registered HEIs are able to receive or provide prescribed credits to individual Academic Bank Accounts in adherence to the UGC credit norms for the course undertaken by students enrolled in any registered HEI within India.

Credit Redemption – The process of commuting the accrued credits in the Academic Bank Accounts of the students maintained in ABC for the purpose of fulfilling the credits requirements for the award of Degrees or Diplomas or Certificates or course work for PhD programmes or similar courses. by the registered degree-awarding HEIs.

Academic Bank Account – An individual account with the Academic Bank of Credit opened and operated by a student, to which all academic credits earned by the student from course(s) of study are deposited, recognised, maintained, accumulated, transferred, validated or redeemed for the purposes of the award of degree/diploma/certificate etc. by an awarding institution. Credits deposited in the ABC platform will be valid for a maximum of seven years or the duration specified for a given discipline.

2. Literature review

Kwon, Schied, & Kim, 2011: The government of South Korea has implemented a number of policies pertaining to lifelong learning (LL) with the goals of fostering an environment that values education, assisting individuals in realising their ambitions, and contributing to the long-term growth of the nation by providing all of its citizens with opportunities to further their education. Since 1999, the Credit Bank System (CBS), which is one of the key systems that supports LL, has come up with novel ways of giving learning experiences both within and outside of formal schooling. These learning experiences can take place anywhere.

According to Choi (2005), Kee (2008), and UNESCO (2002), CBS has earned a reputation for actively supporting involvement in lifelong learning through an open higher education system. However, the majority of stories regarding CBS have a tendency to only provide a descriptive explanation or to centre their attention on the system's current state and its accomplishments.

Baik (2008) explains that this is the case due to the fact that the majority of the reports are published by the Korean government as promotional materials or assessment data for a practical system to support lifelong education policies. Justifications of the implementation that are produced by government-sponsored institutes that focus on performance are one-sided justifications of the implementation. Therefore, it seems that an interpretive analysis of CBS is required in order to investigate the meanings that are genuinely held by CBS. A study of this nature ought to be able to recommend ways for CBS to realise its vision and improve its actual influence by considering the system from a variety of perspectives and coming to different conclusions. Professor K Ratnabali, Dean of Academic Activities and

Projects, provided information about the benefits of ABC during a webinar. He stated that ABC provides credit mobility, which enables a student to redeem credit that he or she has earned at a variety of universities in order to obtain a certificate, diploma, or degree that is appropriate for their level of education. The public awareness webinar for undergraduate admissions was held for the second time today. “It is required that any student who intends to enrol beginning with the academic session 2022-23 register without exception in the portal for the Academic Bank of Credit. When you have an account in the academic portal, it functions very similarly to a bank account once you’ve set it up.

Smith, J. A., & Johnson, R. K. (2022) investigates the effects of an Academic Bank of Credits (ABC) on student mobility and access to education. Using data from a higher education institution, the researchers analyzed the enrollment patterns and credit transfers of students within the ABC system. Findings suggest that the ABC enhances student mobility, allowing seamless credit transfers across various academic programs and institutions. Additionally, the ABC contributes to increased access to educational opportunities for learners, promoting flexibility in their educational pathways.

Williams, E. L., Brown, S. M., & Lee, C. H. (2021) explores the challenges encountered during the implementation of the Academic Bank of Credits (ABC) in a higher education system. The researchers conducted case studies in multiple educational institutions to identify common barriers to the establishment of the ABC system. The study discusses issues related to policy formulation, stakeholder engagement, technological infrastructure, and credit recognition. Based on the analysis, the authors provide policy recommendations to address these challenges and ensure a successful implementation of the ABC, enhancing credit transfer and educational mobility.

Gonzalez, M. P., Martinez, A. R., & Yang, L. (2020) examines the role of technology and data management in an Academic Bank of Credits (ABC) through lessons learned from a pilot program. The study presents the experiences of an educational institution that implemented the ABC system, focusing on the development of digital platforms for credit tracking and transfer. The authors discuss the challenges faced in data management, interoperability, and privacy concerns. The paper emphasizes the importance of robust technology infrastructure and secure data handling to ensure the effectiveness of the ABC system in facilitating credit accumulation and recognition across educational institutions.

ABC is one of the most discussed and eagerly awaited initiative under the new NEP 2020. According to Deka (2021) following are the key features of ABC:

- It is similar to a bank account which is unique and individualistic in nature. Each student will have his/her own account where the credits earned by him/her will get deposited and stored.
- This account of credits will function in a virtual form, and each student (account holder) will be provided with a unique ID to access the same.
- This initiative is in conjunction with the option of transfer of credits wherein a student can acquire up to 50% credits from outside the college/institution/university where he/she is enrolled for pursuing a degree or diploma.
- The learners can obtain credit points from the Higher Education Institutions (HEIs) registered under this scheme and from SWAYAM, which is a repository of online

courses offered as MOOCs. Thus, ABC model supports the blended mode of learning, which is a combination of online and face to face mode of learning.

- It will permit students to exit from higher education programs and rejoin the same later, based on their choice, need, availability and resources. The ABC model will allow the student to take an academic break without losing the credits earned and rejoin within a stipulated time period, thereby heralding an era of change due to use of modern technologies in the educational sector.
- The validity of these credits accumulated by the students will be decided as per norms and guidelines issued by the University Grants Commission (UGC) from time to time.
- Therefore, students who enroll for courses under SWAYAM, NPTEL, registered HEIs offering skill courses in form of certificate, diploma, graduate and postgraduate programs are eligible to obtain credits which will be transferred and deposited in their ABC. It will therefore provide academic flexibility to the students through its innovative credit accumulation ability similar to a savings bank account where we save and store our hard-earned money. Such initiatives will allow institutions to give their students to pursue a myriad of courses as per their choice and interest such as music, dance, drama, animation along with engineering and medical courses. The students will have the power to earn minor degrees while pursuing major programs and exit and enter the course as per their choice (Jebaraj, 2021).

3. Historical Aspects of ABC

The Bologna Process is an intergovernmental higher education reform process that includes 49 European countries and a number of European organisations, including EUA. Its main purpose is to enhance the quality and recognition of European higher education systems and to improve the conditions for exchange and collaboration within Europe, as well as internationally.

Launched in 1998-1999, the Bologna Process established goals for reform in the participating countries, such as the three-cycle degree structure (bachelor, master's, doctorate), and adopted shared instruments, such as the European Credits Transfer and Accumulation System (ECTS) and the Standards and Guidelines for Quality Assurance in the European Higher Education Area (ESG).

Conclusion

The Academic Bank of Credit is based on a modern virtual model which allows learners to accumulate and store their academic credits similar to storing money in a bank account. The implementation of the ABC will help learners to gather the minimum required credits towards partial fulfilment of a program based on the selection of courses, departments, institutions and timings of their choice and need. It sets the tone for the creation of society which produces human resource of global standards and believes in lifelong learning. It is imperative to implement the ABC initiative proposed by the UGC with care. It is equally important to sensitize educators, curriculum planners, administrators and students about its immense potential in preparing world-class 21st century learners.

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Innovating Through Adversity: India's Digital Initiatives During and After the COVID-19 Pandemic

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Abstract:

The COVID-19 outbreak urged the educational institutions to adopt alternative methods of teaching and learning for the continuity and maintenance of quality education. In India, the pandemic had a major impact on higher education (HE) and it convinced educational institutions to adopt E-learning who earlier were not willing to adopt it. It made the system realize and accept new methods and approaches of teaching-learning like flipped classroom, blended approach of learning etc. The current study provides an overview of the role of E-learning by highlighting the various digital initiatives taken by Government of India especially during and after the pandemic.

Keywords: Digital initiatives, E-learning, National Education Policy (NEP) 2020, COVID-19, Higher Education (HE), India

Introduction:

The National Education Policy (NEP-2020) highlights the importance of the Digital India Campaign for transforming India into a digitally empowered society. The policy claims that education will play a critical role in this transformation and calls the relationship between education and technology bi-directional [1]. Education plays an important role in human development and the higher education is a central venue for the construction and development of new knowledge and the digital technologies act as essential means for achieving this potential. The digitalization in higher education empowers the higher education institutions (HEIs) in attracting more and more students, making the teaching-learning effective and improve the overall process of teaching and learning. With the growth of technology, the digital resources in India have become increasingly available to students, providing students with new opportunities to access higher education. In the year 2020, after the outbreak of COVID-19 in the world, the Government of India (GoI) had to close all the educational institutions and to sustain higher education, it encouraged the HEI's to adopt alternative methods of teaching learning using E-learning practices. The pandemic convinced educational institutions to adopt E-learning who earlier were not willing to adopt it. E-learning approach

is adopted by HEIs in traditional or face-to-face mode to facilitate teaching and learning through internet or intranet technologies. Anytime, Anywhere and Anyplace are the three essential characteristics of this approach. It promotes independent and active learning and enables use of efficient means of delivering course material to students. Students can interact with their peers around the world because it makes education open and accessible to a wide audience. E-learning can adjust to the needs of everyone and offers cost-effective education and flexibility in terms of time, place and pace. The HEIs are using E-learning to be in line with the future 21st-century technologies. Research claims that learning that takes place through E-learning platforms increases the retention of information among students [2]. It makes learners self-directed where they can learn synchronously or asynchronously at any time [3]. E-learning makes the learning experience more engaging and memorable by making it possible to include a range of multimedia resources such as interactive quizzes, podcasts, videos etc. In a survey by “Wiley’s annual Voice of the Online Learner”, it was revealed that around 94% of students have a very positive view of online learning, and 83% of students showed their interest to learn again through online mode [4].

E-LEARNING DURING COVID19 PANDEMIC IN INDIA

Just like in any other part of the world, the Indian HE experienced both challenges and opportunities due to COVID-19 pandemic. With the shift to E-learning from the traditional mode of education, the usage of technology increased HEIs invested and encouraged use of new technologies to support remote learning. During the pandemic, the HEIs conducted virtual classes by using various platforms like Google Meet, Zoom, MS Teams etc. The faculties of HEIs recorded lectures and posted them online for students and thus enabling students to study and learn at their own pace. This flexibility and convenience for students proved helpful to not only to show learners but also to those students who faced internet issues. The faculties also made the best use of the digital initiatives implemented by GoI especially in the field of higher education. They encouraged students for submitting assignments electronically and adopted online assessment methods to assess the learning progress of students. E-content plays an important role in E-learning. Realizing this, with the advent of the pandemic, the University Grants Commission (UGC) made exemplary efforts to spread awareness about various digital initiatives of GoI and to increase their usage among students and teachers. Among these initiatives, providing access to “Study Webs of Active Learning for Young Aspiring Minds (SWAYAM)” online courses “(<http://storage.googleapis.com/uniquecourses/online.html>)” without registration was a very need based and praiseworthy decision. The website was made available to students free of cost. Due to this step, there was a massive rise in enrolment of students in SWAYAM and it reached 1.1 crore between the time period of July 2019- January 2021. Around 24110 e-content modules related to 87 undergraduate courses were made available online to students on the website of Consortium for Educational Communication (CEC) “(<http://cec.nic.in/>)”. Another useful digital initiative which helped both teachers and students of HEIs during Pandemic was e-PG Pathshaala “(<https://epgp.inflibnet.ac.in/>)” . It hosted interactive and high-quality e-content. Around 23,000 modules containing e-texts and videos in 70 PG disciplines were hosted on this website. In May 2020, the “Ministry of Human Resource Development (MHRD)” now “Ministry of Education (MoE)” through the National Digital

Library of India (NDLI) created a special collection namely “Corona Outbreak: Study from Home”. The collection aimed at enabling the teachers and students to have access to the educational literature during the pandemic. In addition to this, the MoE & IIT Kharagpur released “Consolidated Covid-19 Research Resource Repository. The access to the repository was enabled through NDLI. The repository contained collection of academic and research content for teachers and students which consisted of latest scholarly publications, documents, videos, journals, conferences etc. As an immediate response to the pandemic, the Central Institute of Educational Technology (CIET) has initiated a series of webinars for the professional development of teacher and students from April 2020. Till date, it has conducted 800 webinars on various aspects of integrating technology in teaching learning. In order to benefit the teacher and students, the CIET has maintained the video links and presentation of all the conducted Programme on its website (<https://ciet.nic.in/pages.php?id=webinar&ln=en>). Another praiseworthy initiative of GoI in the year 2020 was the launch of a national program “VidyaDaan 2.0” which aimed at developing and contributing E-learning content and getting a chance to be recognized nationally. The program brought together organizations and academicians to develop and contribute enriched curriculum-aligned E-learning content. The contributors can contribute E-learning content in a variety of forms like e-texts, videos, animations etc. Due to the growth of online learning during the pandemic, various national and foreign investors realized the capability of the EdTech market and invested in India-based E-learning and EdTech startups. Due to this, around 9000 startups emerged in India for delivering learning solutions to students, teachers and educational institutions [5].

E-LEARNING AFTER COVID19 PANDEMIC IN INDIA

The COVID-19 pandemic which started in the year 2020 has put over 1.2 billion children out of their school. As a result of the pandemic, the education system has changed dramatically where E-learning platforms have seen a distinctive rise. The pandemic accelerated the adoption & implementation of E-learning around the world. It also paved the way for colleges and universities to move their traditional classroom-based teaching learning to online platforms. The National Education Policy (NEP) 2020 also emphasizes on establishing a hybrid education system in India which will empower the education system with interactive and innovative technologies [6]. In February 2023, the SWAYAM topped among E-learning platforms by 2.4 crore enrolment and 26 lacks completing the courses. The ratio between males and female enrolment was 40:60 [7]. In 2021, UGC notified that the HEIs are allowed to teach up to 40% of syllabus of each course through online mode and rest 60% can be taught in offline mode (other than SWAYAM course). The UGC in September 2022 notified that the degree obtained through online and distance mode will be treated as equivalent to those degrees acquired through the conventional mode of learning. This step will help many students who wanted to enroll for various courses but could not do because of residing in isolated or far interior places. Such a need based decision will empower them to pursue the course of their interest by saving their valuable time and reducing their travel expenses. Further, in the year 2022, the UGC amended the guidelines for Open and Distance Learning Programmes and Online Programme aiming at making online learning easier for international students and encouraging them to enroll in Indian Universities [8]. The students who enroll for various programmes through various E-learning platforms and complete the programmes are being

issued credits for the course. These credits are stored in “Academic Bank of Credits (ABC)” which is a student-centric facility to be implemented at the University level across India. The initiative aimed at enabling student mobility across HEIs and allowing the student to move across various streams and HEIs. The ABC will act like a bank for students where the students can pursue online degree from various Universities in India and earn credits which will be stored in the bank [9]. The CIET also started to conduct various workshops, webinars and training programmes from March 2021 on the website (<https://ciet.nic.in/workshop-training.php>). Till today, CIET has conducted 42 workshops and training programmes on topics such as ICT integration in teaching and learning, e-content development, use of educational software and tools, digital storytelling, and online assessment, among others. The CIET is continuously carrying out training programmes. The Union Minister for Finance & Corporate Affairs, GoI, in the Union Budget 2022-23 while presenting the Union Budget 2022-23" announced that a digital university “DESH-Stack eportal” will be setup in India for online learning providing world-class quality universal education. The university will provide a personalized learning experience to students. High quality e-content will be developed in all spoken languages and delivery of it will be made possible through digital teachers [10]. The ministry also announced that all states will be urged for setting up physical libraries at the panchayat levels so that the access to the resources of national digital library is ensured. By 2026, it is being project that India will face a scarcity of 14-19 tech professionals. The scarcity of tech professionals can be efficiently bridged by offering blended learning as it is cost-effective and a better method to produce skilled manpower [11]. In a related study, it was found that around 66% of learners were satisfied with online learning and around 76.47% of participants responded that the blended mode will be the future of learning. As high 88.92% of participants suggested that government should provide high-quality video conferencing facilities to students for free [12]. In a similar study conducted by Manjareeka et al., (2022), around 72.3% of teachers believed that videos or animation can raise the attention among students. However, 86% of teachers felt face-to-face learning is better than online mode of learning and also believed that the online mode of learning cannot be a substitute to face to face learning [13].

CONCLUSION

COVID-19 pandemic has made us realize that a holistic approach to education is needed because it considers the student’s academic, social, and psychological well-being. By prioritizing a holistic approach, educators can better support students through the challenges like that of the recent pandemic and prepare them for success in their future lives. The COVID-19 pandemic has actually tested the resilience of HEIs in executing E-learning. The convenience, flexibility, and cost-effectiveness make E-learning an attractive option for both students and teachers. Thus, the E-learning platforms will continue to find its audience ensuring flexibility and providing new learning possibilities to students. In future, it is expected that E-learning will become even more prevalent and impactful in education. The E-learning platforms are strong enablers for learning but it would not reduce the importance of a teacher in the teaching-learning process and rather it would re-shape the role of teacher in higher education. Thus, the digital initiatives taken up by GoI during and after pandemic stood as a strong backbone support to both teachers and students of HEI’s.

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Opium Cultivation in Arunachal Pradesh: In Pursuit of Alternatives

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Abstract

In concern of illicit cultivation of opium in the state of Arunachal Pradesh , there have been many issues related to that and amongst them stands the issue of poverty where various communities of Changlang , Tirap , Lohit , Anjaw are cultivating opium in order to sustain their households. Economic depravity has compelled many household in those regions to grow opium because it provides them easy money and fast money, and there's also the issue of rampant abuse of opium by youths – indicating that many youths of those regions have already succumbed to it, at least 10,000 addicts in Anjaw and Lohit according to INSA survey, though the actual number of user is likely to be higher (Khandekar, 2019). This study chiefly seeks to pursue alternatives because the involvement of youths in opium menace has become a major concern for the state. A detailed assessment on the situation can make the general public aware on how to counter the issues when faced

Keywords: Addiction, Alternatives, Arunachal Pradesh, Cultivation, Depression, NCB, Opium

Introduction

Popularly known as 'land of the dawn lit mountains' Arunachal Pradesh in recent years emerged as one of the top illegal producers of opium in the country. Opium or poppy cultivation which began as part of cultural ritual and medicinal use in parts of Arunachal Pradesh has become a major concern for both the community and the nation. The growth in the production of opium and the indulgence in it by the youths have awakened the need to understand the severity of opium cultivation. Cultivating opium didn't just alter the nation economically, socially but environmentally as well , the vast forest lands that once have been the pride of locals are now in jeopardy and one of the cause of that is illicit cultivation of opium ,the need to grow easy and fast money because of poverty and greed has drove many of the communities in Changlang , Anjaw, Lohit , Tirap to expand their cultivating lands by pushing and clearing the rich biodiversity of their own land even further. Some of the districts

mentioned use to have the densest forest but the continuation in the illicit cultivation has contributed in the worse way possible. The scale of destruction it's causing to the people and the environment has reached to the point that even the people from the communities itself are coming out to seek help , to seek alternatives , to cease the menace of opium – the consequences of long term abuse by opium is said to have impact on fertility and causing malnutrition and which may have contributed greatly in the killing of tribes , specifically the Singpho tribe who used to have population more than 40,000 back in one and half century before now consist of population less than 1000 (according to 2011 census) *In the last few years, there have been efforts to spread awareness about the opium menace. The government has opened drug rehabilitation centres, and local police, district administration and women's groups have organised various awareness campaigns* (Khandekar, 2019). Many NGO's have been working towards the alternatives against opium cultivation like promoting growing Ayurvedic herbs , poultry farming , encouragement in horticulture sector , and NCB's (the narcotics control bureau) been also working on to control the illicit cultivation by destroying it from time to time visit in local areas with local police, though most of the works done by both the NGO and NCB's been futile over the years, rather confirmed and described by Elwin 'the fields of poppy usurping food crops in the jhums and the little opium gardens behind almost every house' in the Patkoi range (Elwin 2009:107)

Rationale

Opium cultivation in the region of Northeast India cannot be overlooked any further, the study on this specific topic has become as essential as any other important study. The rampant growth in the production of opium and its users has not been adequately recorded, the negligence in this has already led to many addicts and rapid illegal smuggling. Long term abuse in opium are said to have physical and mental effects. According to Alcohol and Drug Foundation, opium physically alter people depending on their size, weight and health and the short term effects may include lower heart rate, impaired reflexes, loss of appetite while the long term effects may cause loss in sex drive, irregular period and difficulty in having children. The menace of opium does not stop at it but some of the withdrawals of it are one of the major concern of social sciences; depression and crying, anxiety, insomnia, restless and irritability, nausea and vomiting.

Opium intake and opium dependence cause major damage to health, increase the risk of cancer, and can lead to injury, obesity, and a poor quality of life. It is also used socially on various celebratory occasions, such as births, marriages and festivals .Arunachal Pradesh is the largest state in Northeast India, and shares long international borders with China and Myanmar. Drug trafficking across the border in this region has been a major problem because of the close proximity of Myanmar, which is notorious for bulk production and nodal distribution of opium and its derivatives. Evidence of opium use in Arunachal Pradesh has been reported previously, but there is a need for an in-depth analysis of existing data to understand the differentials and determinants of opium use in the population.

A detailed research is especially needed in these areas of Arunachal Pradesh, which is remote in nature and where the cultivation of opium is high and many youths have caved in to it. The significance of the research studies are yet to be known in various remote areas that are still unaware of numerous underlying effects of opium. They are yet to know how

cultivating opium is causing so much damage to themselves than anyone else, and so the initiation of this study is vital.

Thus, a proper assessment on this topic has become one of the utmost importances. This knowledge will not only collate the existing data on Opium cultivation in the tribal communities of Arunachal Pradesh, but also help in providing knowledge for any other studies on opium and their impact. This can create the scope for learning more about the affected communities, and their perception on how to tackle it while being affected and also the later results of the study or the consequences of it also it will further give indications about the types of research that should be funded.

The already existing data on this topic is scarce, or to say, that there have been very limited research done on this part of the Northeastern state on this specific topic. So the conducted research on this will add to the already existing knowledge which will be beneficial for any sciences that will later study this topic. The analysis on this will not only help the academicians, but will open the doors for any individual or organizations that seek to understand the depth of the issue and are inclined to bring change for good. In particular it will greatly help the government sector understanding the tribal communities and to put forth any new schemes, policies to aid the issues. The overall objective of this study is to understand the severity of the issue and how it's affecting its environment and the people in it. A thorough research in this topic is needed to explore the other dimensions of the study that hasn't been understood yet or explored.

Objectives

- To create more awareness on the topic with the detailed assessment of issue.
- To find out to which extent its causing damage; Physically, Mentally, Socially, Economically.
- To seek sustainable alternatives.

Methodologies

The method that have been used so far has been secondary in nature-which means the already existing materials such as journal articles, papers have been collected, summarized in order to carry out the study.

Discussion

In order to continue eliminating illicit opium production while improving the living conditions of the affected populations, we must establish a sustainable human environment. Make sure the coping mechanisms used by former opium growers are in line with appropriate environmental resource management techniques; offer therapy to addicts in recovery; and avoid recurrence.

The scale of damage

In the entire region of Changlang district of Arunachal Pradesh, female substance users were almost half of the males among ST population. Types of substance used were tobacco, alcohol, and opium. Among tobacco users, oral tobacco use was higher than smoking. The prevalence of tobacco use was higher among males, but the prevalence of alcohol use was higher in females, probably due to increased access to homemade rice brew generally prepared by women. This study is unique in terms of finding a strong association with religion and

culture with substance use. A household survey from Changlang district of Arunachal Pradesh revealed that there was a strong association between opium use and age, occupation, marital status, religion, and ethnicity among both the sexes of STs, particularly among Singhpho and Khamti.

An unpublished report by the Institute of Narcotics Studies and Analysis (INSA), an independent Indian NGO set up and headed by Romesh Bhattacharji, former Narcotics Commissioner of India from July 1996 to December 2006, estimated that 16,441 hectares of opium poppies were illegally cultivated in two districts (Anjaw and Lohit) of eastern Arunachal Pradesh in 2010 (INSA 2010: 8). According to the report, opium poppy cultivation also takes place in four other districts (Upper Siang, East Siang, Changlang, Tirap) that were not surveyed (INSA 2010: 18). This necessarily very rough estimate (since the human and technical means as well as the methodology suffer from several shortcomings) was based on a seven month field survey carried out by about thirty surveyors who visited 458 villages in the Anjaw and Lohit districts, where it was estimated that 3,460 hectares and 12,981 hectares were cultivated, respectively. Yet no estimate of the opium output was provided in the report (Chouvy, 2014). This cultivation is not just disastrous for the communities, but periodic destruction of the land by the authorities has rendered large amounts of forest lands uncultivable, a result that is disastrous for the global biodiversity hotspot. The same study estimated at least 10,000 addicts in the same districts (Khandekar, 2019).

Sustainable Alternatives

With the communities supporting positive changes, it will be helpful for any researchers to point out the underlying issues in the subject matter. To bring out any alternatives relating to any issues it is relevant to have the support of the specified community. And the ultimate result of that support will be the reason for any sustainable alternatives that any organizations or the Govt. will put forth with help of the study conducted. All these initiatives on topics such as this, is taken to bring out sustainable alternative to help out the communities that suffers from it, and are on their way towards it. Some of the alternatives are:

Employment creation: provide the links between formal/ non-formal education and employment opportunities and to improve them by providing tailored non-formal vocational trainings to the communities with a special attention to the gender equality.

Entrepreneurship: support the small scale domestic businesses in their start-up and to foster an enabling framework for the medium sized enterprises

Improve natural resource use and agricultural practices: enhance the capacity of the rural communities wholly or partially dependent on forests and non-timber forest products for their living and for small-scale cash income.

Income generation: increase the per capita income in a sustainable manner and to enhance the rural households' capacity to generate income.

Sustainability of development: strengthen the role of the private sector in macroeconomic growth and the generation of employment opportunities.

Productivity and Marketing Center: set up a focal point linking Village Productivity Groups and Private Sector

Pumpkin cultivation has replaced the illegal growing of poppy seeds in a village in Lohit

district providing the farmers both mental peace and money, thanks to consistent efforts of the Aunachal Pradesh government. Medo village, over 300 km from the state capital and 27 km from the district headquarter town of Tezu, once had the dubious distinction of being the opium hub of Lohit district. The government's war against opium in the past few years and the schemes taken up by it have resulted in its farmers taking up cultivation of cash crops like ginger, mustard and tea, besides pumpkin, a popular vegetable. A visitor is now greeted with sights of lush green canopies of pumpkin plants instead of the opium flowers, which were visible a few years ago.

"The zero-tolerance approach of the state government on opium has worked as an antidote as the majority of the farmers have switched to vegetable cultivation," said Tamo Riba, the extra assistant commissioner of Wakro circle, under which the village falls. The menace has, however, not yet been completely eliminated as a few farmers in the district are allegedly continuing with poppy cultivation, albeit on the sly.

Conclusion

The study of opium cultivation in Arunachal Pradesh is of high relevance since the already existing data revealed a high prevalence of opium use among tribal communities in the state, and the important correlates were age, sex, occupation and religion. It suggests the need for a large population-based survey on addictive substance use, and formulation of effective interventions to curb the practice. Tribal youths can be motivated to avoid drug use by educating them about its harmful effects, and through counseling by their youth leaders and religious heads. Overall, the study provides valuable information for future community-based studies on opium use in Arunachal Pradesh. The extent of illegal opium production in India is poorly understood, and explanations of the diversion of legal opium production to the illegal domestic market must therefore be considered with utmost caution. What the case of illegal opium in Arunachal Pradesh shows more than anything else is that the overall global volume of illegal opium such as estimated by the UNODC is far from being accurately known, because large-scale illegal opium production is completely unaccounted for. Arunachal Pradesh is just one such example. Nevertheless, more is known about the extent of illegal opium production in Arunachal Pradesh than is known about the extent of illegal opium production anywhere else in India.

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Victim of Crime and Compensatory Jurisprudence with reference to Bihar: An Analysis

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Abstract

Victim compensation plays an important role in the life of Victims and their family members. It is a unique concept evolved by the Hon'ble Apex court in order to secure justice. In modern days' justice can be provided to victims by compensating victims or their family members. Following the UN Declaration of Basic Principles of Crime and Abuse of Power, 1985, the emergence of victim rights began to develop throughout the course of the past several decades. Rights of the victim are the essential part of the Criminal Justice System. Bihar State Legal Service Authority and District Legal Service Authority play a crucial role in providing compensation to victims of crime and protecting human rights of victims. This paper will analysing the victim of crime and compensation laws in Bihar.

Keywords: Victim of Crime, Compensation, Bihar State Legal Service Authority, Supreme Court

I. Introduction

For too long, the law has centered its attention more on the rights of criminal than of the victims of the crime. It is high time we reverse the trend and put the highest priority on the victims and potential victims.

-Gerald R. Ford¹

Crimeless society is a myth. When there is a society, there is crime. The existence of crime in every society is inevitable² and the product of crime is equally bound to emerge. According to article 1 of the UN Declaration on Basic Principles of Justice for Victims of Crime and Abuse of Power, 1985, "Victim means persons who, individually or collectively, have suffered harm, including physical or mental injury, emotional suffering, economic loss or substantial impairment of their fundamental rights, through acts or omissions that are in violation of criminal laws operative within Member States, including those laws prescribing criminal abuse of power". In commensurate with the international standards, in many jurisdictions the victims of crime are fairly protected, assisted, resituated and compensated by appropriate laws and measures. During recent year, crime in the society increased. In

India, the right of a victim of receiving compensation was recognized under section 357 of the Code of Criminal Procedure (CrPC), 1973. Compensation was mandated by this clause and could only be given when the trial was over. A change was made to the CrPC in 2008, resulting in the addition of section 357A to the Code. This provision holds the state accountable for compensating the victim of the crime and focuses on victim rehabilitation even in situations when the offender is not put on trial. Additionally, section 357A will deal with the victims' immediate needs for first aid or medical treatment as well as any other emergency assistance based on necessities.

Section 357B of CrPC, (1973) specifically provides that in cases of acid attack and gang rape the compensation payable by the state shall be in addition to the payment of fine to the victim under the said sections. A Bangladeshi woman was gang raped by some railway employees in India. Damages were awarded to her against the *Railway Administration in Chairman, Railway Board*³ under Art.226.⁴

Compensation to a victim is a growing need in this post-modern world of the twenty first century. The basic goal of restorative justice is to make restitution for the harm done to the victim and the community. It considers crime as an act against the victim. It also emphasises the help given to the offender and discusses strategies to stop re-offending in the future.

II. Concept of Victim

Victims, the ignored party in the criminal justice system, were discovered by criminologists in the 1970s. In the 1980s, initiatives were taken to include victims in the criminal justice system. Helplessness and professional inadequacy define the victim's condition in society. Victims were considered witnesses to a crime against the state and that essentially defined the role in the criminal justice system. Still today in adversarial criminal justice system the trial is based on two parties the state and accused. The two parties, both armed with the law to protect them, battle before a judge. The victim is not a party to the trial.

In 1980s saw the emergence of new services for victim that were meant to improve the treatment of crime Victims in the criminal justice system. The Declaration of Basic Principles of Justice for Victims of Crime and Abuse of Power, which the UN General Assembly adopted in 1985, provides a number of suggestions for member nations aimed at enhancing access to justice and the fair treatment of victims. It is important to remember that the victims are from marginalized groups fulfil the formal condition for an ascription of victim status. They have suffered from grave violations of the law. In Past 20 years Victims have been regularly used to support punitive measures. Victims are often uncertain about the criminal justice process: what will happen with their case, and what will be their role.⁵ Victims are often surprised to learn that they have no formal control over criminal justice process.⁶ Victims may also be uncertain and fearful about the reaction by their offender, who, they may fear, might seek revenge. Although victim oriented legislation is developed in India and in some countries but are still unheard of in many parts of the world.

One of the central concerns of victimology was identified by Quinney (1972), when he famously asked, "Who is the victim?" Quinney⁷ argued that "the victim" is a socially constructed phenomenon meaning that for someone to be recognised as a victim, there needs to be some agreement within society. For Example- In every society there is a continuous

process of constructing and deconstructing victims. The witches who were burnt at the stake because they were dangerous and criminals are currently referred to as witch hunt victims.

Not very long ago, women beaten or even raped by their husbands, as well as children subjected to acts of violence in the process of upbringing, were neither defined as victims nor assigned victim status. As social attitudes changed, both groups were seen as legitimate candidate for the status of victim.

There are four possible ways that victimhood might be constructed when social victimisation and self-identification are combined.

1. **“The Actual Victim:** - A person regards himself/herself as a victim and is also regarded as a victim by relevant others.
2. **The Non- Victim:** - A person does not regard himself/herself as a victim and is not regarded as a victim by relevant others.
3. **The Rejected Victim:** - A person regards himself/herself as a victim but is not regarded as a victim by relevant others.
4. **The Designated Victim:** - A person does not regard himself/herself as a victim but is regarded as a victim by relevant others.”⁸

III. Meaning and Concepts of Victim Compensation

Victim compensation is a government initiative that makes payments to victim of crime such as Acid Attack, POCSO, Rape, Death, Human Trafficking, Sexual Assault, Death (Lynching& Mob Violence) and other crimes, to help compensate them for out of pocket expenses. This also includes reimbursing their family members and other dependents. Earlier each state has its own victim compensation scheme and eligibility requirement. Victim compensation exists to reduce part of the financial burden. It usually pays for medical expenses, travelling cost, counselling, funeral expenses, lost wages and other expenses.

In the case of *Nipun Saxena vs Union of India*⁹ the Supreme Court asked to constitute a committee to frame a model rules for victims compensation for sexual offences and acid attacks and accordingly, “Compensation Scheme for the Women Victims or Survivors of Sexual Assault and Other Crimes” has been emerged. It provides provisions for the instant compensation in deserving cases. It also increases the minimum amount of compensation of rape from Rs. 3 lacks to Rs. 4 lacks. The scheme is significant milestone for the development and rehabilitation of rape victim in India.¹⁰ In the landmark case of *Ankush Shivaji Gaikwad vs. State of Maharashtra*¹¹, the Supreme Court emphasized that victim is not to be a forgotten party in the criminal justice system and Section 357 of Cr.P.C. should be read as imposing mandatory duty on the Court to apply its mind to the question of awarding compensation in every case.

In the case of *Manish Jalan vs. State of Karnataka*¹² the Supreme Court has shown its dissatisfaction regarding award of compensation to the victims of crime as the provision had not been used by the courts as often as it ought to be. The court observed “*Though a comprehensive provision enabling the court to direct payment of compensation has been in existence all through but the experience has shown that the provision has not really attracted the attention of the court.*”

The important difference however lies in the fact that compensation from fine remains

discretionary, while compensation from the state is mandatory, as noted by the supreme court of India in *Mohd. Haroon and ors. vs. Union of India and Others*.¹³ ‘no compensation can be adequate but as the state has failed in protecting such serious violation of fundamental rights, the state is duty bound to provide compensation, which may help in victims rehabilitation.

The court also noted that¹⁴ ‘...the obligation of state does not extinguish on payment of compensation, rehabilitation of victims is also of paramount importance. [Given] the mental trauma that the victim suffers due to the commission of such heinous crime, rehabilitation becomes a must in each and every case.

IV. Development of Victim Compensation Scheme

1. 41st Report of the Law Commission of India, 1969.

It led to inclusion of Section 357 in new Code of Criminal Procedure 1973, which was “intended to provide relief to the poorer section of the community”.

2. 154th Law commission Report on the code of Criminal Procedure, 1996

It devoted an entire chapter on victimology and noted that various constitutional provisions such as Article 21, 38, 41 and 51-A can be interpreted to form principles of victimology in India. A new Section 357A was incorporated under CrPC after recommendation of this report.

3. *Delhi Domestic Working Women’s Forum vs Union of India*¹⁵

The Court set out new requirements for police dealing with rape victims, including that victims be provided with legal representation, informing the victim of all her rights before questioning her, and protecting her anonymity during trial. The court also ordered that the criminal compensation board consider the totality of the circumstances, ranging from the emotional pain of the act itself to medical costs and emotional pain associated with any child that might result from the rape when setting out compensation to be paid.

4. *Laxmi vs Union of India and others*¹⁶

The Supreme Court’s ruling placed limitations on the vending of acid and awarded the victim compensation.

5. NALSA (Legal Services to Victims of Acid Attacks) Scheme, 2016.

The factors which lead to acid attacks were thus discussed in both the Justice Verma Committee Report and in the 226 Report of the Law Commission as also the effects of acid attacks. It was observed that the state and Union Territory concerned can give even more amount of compensation than RS 3,00,000/- as was directed in Laxmi’s case. An important direction given in the case was that all the *states and Union Territories should consider the plight of such victims and take appropriate steps with regard to inclusion of their names under the **Disability List**.*

6. Compensation Scheme for Women Victims/Survivors of Sexual Assault/other Crimes- 2018

Direction given by Hon’ble Supreme court in Case of *Nipun Saxena vs. Union of India*¹⁷, NALSA set up a committee who can prepare Model Rules for Victim Compensation for Sexual Offences and Acid Attacks. Committee drafted Part- II of the victim compensation

scheme, the committee finalized the Compensation Scheme for Women Victims/Survivors of Sexual Assault/other Crimes a submitted the same before Hon'ble Supreme Court. Hon'ble Supreme Court of India further observed that while nothing should be taken away from this Scheme, but it does not preclude the State Governments/UT Administrations from adding to the Scheme.

V. Bihar Victim Compensation Scheme

Section 357A is responsible for the birth of various policies in the ambit of State Compensation. The Bihar Victims Compensation Scheme 2011, Union Territory of Chandigarh Victim Assistance (Amendment) Scheme 2013, Haryana Victim Compensation Scheme [VCS] 2013, Manodhairya Policy by Maharashtra Government, Maharashtra Victim Compensation Scheme, 2014 are some of the examples of framed policies for the victims of crime. Most of the States in India have prepared their respective policies to meet the needs of crime victims. It is really a praiseworthy step taken by India by respecting the rights of a crime victim¹⁸. Bihar adopted its first victim compensation scheme in 2011. But after in the light of judgement in the case of Laxmi (minor), government amended certain provisions in The Bihar Victim Compensation scheme 2011. In 2014 Bihar adopted its new victim compensation scheme. In the case of *Laxmi vs UOI*¹⁹ Hon'ble supreme court directed that "the victim is entitled to compensation of at least three lakh rupees, according to the government's Victim Compensation Scheme, which also established a consistent method for paying the compensation. It was emphasised that no facility, not even a private hospital, could refuse the victim medical care". A legal service authority was also established as part of the Victim Compensation Scheme to assist victims in getting justice.

In 2016, government of Bihar adopted another victim compensation scheme which is framed by NALSA (Legal Services to Victims of Acid Attacks) Schemes, 2016 after the judgment of Laxmi (minor). SLSAs and DLSAs shall ensure that the victims of acid attacks do not have to face any kind of delay in procedural wrangles and the interim compensation is awarded at the earliest²⁰. The supreme court ordered that the acid attack victims shall be paid compensation of at least Rs 3 lakhs by concerned state government as the after care and rehabilitation cost, out of which a sum of Rs. 1 lakh would be paid to the victim within 15 days of the concurrence of such incident to facilitate immediate medical attention and expenses in the regard.

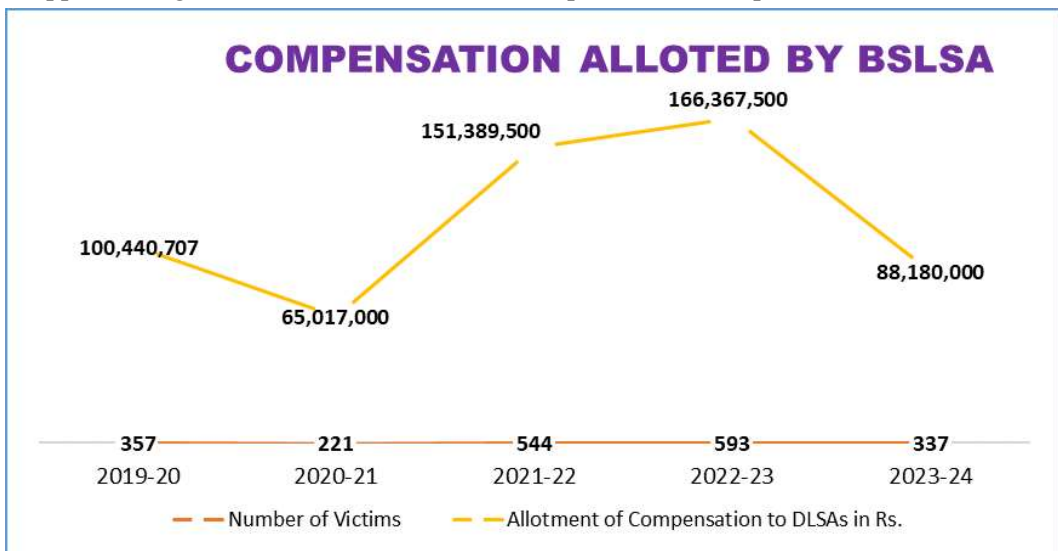
In 2018, the direction has been given by the Hon'ble Supreme Court to the States to make the compensation scheme for the victims of lynching and mob violence compliance which is necessary and expedient. Government enacted a scheme may be called The Bihar Lynching and Mob violence victim compensation scheme, 2018. the direction has been given by the Hon'ble Supreme Court to the States to make the compensation scheme for the victims of lynching and mob violence compliance which is necessary and expedient.²¹ As per scheme DLSAs pay maximum amount of compensation upto Rs. 3 lakhs, and Rs 1 lakhs pay as interim amount of compensation.

Whereas the Home Ministry, Govt. of India has applied Central Victim Compensation Fund (C.V.C.F) Guidelines 2016, and the direction has been given by the Hon'ble Supreme Court to the States also, from time to time to amend the victim compensation scheme therefore, it is necessary to amend the Bihar Victim Compensation Scheme, 2014. In view of compliance

of the direction given by the Hon'ble Supreme Court in the case of Nipun Saxena and others vs. Union of India and others, it is necessary to amend the Bihar Victim Compensation Scheme, 2014. In 2019, NALSA enacted a new scheme related to women victim compensation and which is approved by the Hon'ble supreme court and this scheme is known as The Compensation Scheme for women Victims/Survivors of Sexual Assault/Other Crimes-2018. This scheme is special legislation to support the women victim of crimes. As per this scheme in the case of Loss of Life victim will get Rs. 5 to 10 Lakhs, in the offence of gang rape victim will get minimum Rs. 5 lakhs and maximum upto Rs. 10 lakhs. In case of Rape and Unnatural Sex Assault victim will be compensated Rs. 4 lakhs to 7 lakhs. In case of pregnancy on account of rape victim will get Rs. 3 to 4 lakh. Victim of Burning under different heads get minimum Rs 2 lakhs and maximum upto Rs 8 Lakhs. In case of victim of Acid Attack minimum compensation amount is Rs 3 lakhs and maximum upto Rs 8 Lakhs under different heads. If the victim is below the age of 14 years, the compensation amount can be increased by 50 per cent over and above Rs 7 lakh.

VI. Role of Bihar State Legal Service Authority

The Bihar state legal service authority has constituted the District Legal Service Authority in 37 districts. The duties of the District Legal Services Authorities are to organize Lok Adalat within the district; encourage the settlement of disputes by way of negotiation arbitration, conciliation and mediation; to hold legal literacy camps to promote legal awareness in the people, especially the Women and Weaker Section of the Society. BSLSAs play an important role in providing compensation to the victim of crime. BSLSAs as per the number of application grant/ allotted the amount of compensation to respective DLSAs.



Note: In 2023-24 data available up to 27th June 2023.

The graph given above, based on Data supplied by the Bihar State Legal Service Authority illustrates the fact based number of victim's in the respective years of 2019-2024. As per

data the number of victims of crime in 2019-20 was 357, for which DLSAs was allotted the compensation of ₹ 10,04,40,707 to distribute among them. In 2020-21, we noticed a little declination in number of victims of crime and the amount of compensation. The victims of crime were 221 and allotment of compensation to DLSAs was ₹ 6,50,17,000. The decrease in the number of victims may be due to hazardous of Covid-19. We once again find the rise in the number of victims of crime in 2021-22. There were 544 victims and allotment of compensation to DLSAs was ₹ 15,83,89,500. The year 2022-23 witnessed an alarming rate of crime. The number of victims are 593 which was the highest in last 4 years. BSLSAs also allotted the maximum amount of compensation ₹ 16,63,67,50 to DLSAs. For the year 2023-24, data available from the month of April to upto June, the number of victims of crime is 337 and allotment of compensation to DLSAs is ₹ 8,81,80,000. Considering the number of victims of crime available upto June 20223, the graph of crime seems to be very high. It is at an alarming rate again after the horrible figure of 2022-23.

VII. Conclusion

The paper aims at paradigm shift in the approach of criminal justice system towards rights of victim of crime, to get compensation in India. After having examined relevant laws in India it is found that compensation may be awarded when criminal conviction is secured and court exercises its discretion to treat the fine as compensation. But after examine supreme court judgement we found that now District Legal Service Authority provide Compensation to victim after within few days' after bringing criminal justice system in motion. In spite of having the challenges, the stakeholder, government, prosecution, judges, and police officer must play pro-active role in accelerating the trigger of victim of crime to get compensation along with other remedies under the existing legal framework. After evaluating data provided by BSLSA, it is appreciable that the government has taken a right step by providing compensation for the welfare of victims who have faced different heinous crimes. These compensations may enable them to stand again and regain their strength and self-esteem to make their right position in society and state. Because the victims of crime have also fundamental right to get equality, respect and honour.

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Vishwa Guru Bharat and NEP 2020: An Overview

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Abstract:

NEP 2020 reorients education to revive the affluent ancient treasure of wisdom, knowledge, and values of Bharat. The study aims at exploring if Bharat can restore her old stature of Vishwa Guru in contemporary world for elevation of the mankind. The contemporary world needs Vishwa Guru like leader to face the global challenges which can act for global good. The philosophy of Vishwa Guru posits Bharat to bestow the mankind with her ancient wisdom, knowledge; human and spiritual values (to uplift humanity) and is devoid of any territorial designs or lust of hegemony. Swami Vivekanand, a Hindu monk and spiritual luminary, championed the dream of Vishwa Guru Bharat.

In order to visualize Bharat as Vishwa Guru, NEP 2020 has embraced one of its principles as a rootedness and pride in India and its rich, diverse, ancient and modern culture and knowledge systems and traditions. Its vision aspires to make Bharat a global knowledge super power. India is to be promoted as a global study destination providing premium education to restore its role as a Vishwa Guru and also to make worthy global citizens for future, with emphasis on inculcation of Bhartiya values.

In the Amrit Kaal of Bharat, all the endeavours should be undertaken by all the stakeholders to ensure that Bharat celebrates her 100 years of independence in 2047 as a Vishwa Guru.

Keywords:

Vishwa Guru, Bharat, NEP 2020, Amrit Kaal, Panch Pran, Swami Vivekanand, Golden Bird.

Introduction:

NEP 2020 is a major march in revamp of higher education in Bharat after NPE 1986. Prominently, it reorients education of the country to illuminate and revive the affluent ancient treasure of wisdom, knowledge, culture and values of Bharat. NEP aims at inculcating indigenous ethos and values in educational system, away from Macaulay's policy of introducing western education system in India - imparting higher education in English medium

and creating a pool of Indians serving the British interests and devoting loyalty for the Company Rule. All this was done in second quarters of 19th century. Western thinking has contributed in emergence of modern period and modern values and but vices like egoistic and selfish nature of individuals, vogue of violence, lust for power, Whiteman's burden theory, colonialism, neo colonialism, apartheid, imperialism, weapons of mass destruction, consumerism, environmental decay etc are also its ill effects.

Mahatma Gandhi rightly remarked in his Hind Swaraj that western civilization is a nine days wonder because the "the pandemonium that is going on in Europe shows that modern civilization represents forces of evil and darkness whereas the ancient Indian civilization represents in its essence - the divine force. Modern civilization is chiefly materialistic as ours is chiefly spiritual"¹. He continues further as "it is my firm belief that Europe today represents not the spirit of God ... but the spirit of Satan"². This degeneration of human life needs to be regenerated for which a Bharat can play a pivotal role through her NEP 2020.

Objectives of Study:

The study at hand aims at exploring if Bharat can restore her old stature of Vishwa Guru in contemporary world for elevation of the mankind especially in the light of NEP 2020. At one point of time Bharat was revered because of her wisdom and wealth which due to plundering at different points of time in history, deteriorated.

Methodology and Review of Literature:

Personal observations and speculation discourse with peer groups over the issue proved to be very advantageous. Inductive method of study has been incorporated in this study. NEP 2020, a 65 pages document - 3, books by Eddy Ashirvatham and S. P. Verma on Political Theory (Mahatma Gandhi) and on Vivekananda by R. P. Gupta and A. P. Awasthi, online contents from government of India website, have formed the fabric of this paper. Articles from leading dailies also contributed immensely in grasping the insight of the topic.

Moot Points:

Two questions form the skeleton of this discourse:

1. Is it possible for Bharat to regain the status of Vishwa Guru?
2. Is it desirable to embark upon the path to attain this goal?

Both the questions have affirmative answer. It is possible indeed. Country's own accomplishments and prowess in the field of space, defence, solar energy, economy, computer etc. act as morale booster in this regard. Reverence of Bharat as Vishwa Guru was chanted in the ancient period also because of her feats in various fields. It was acknowledged as golden bird in ancient times because of the vast treasure of wealth it possessed.

Moreover Bharat is a land of youths as in the next decade it will have the highest population of young people in the world. "55% of the world youths will hail from Bharat. In order to inspire this youth lot in right direction, first time in Bharat after independence, an education policy full of Bhartiyata was executed in 2020"⁴. Such youths will provide leadership to the world and re-establish the glory and knowledge of Bharat by 2047 and would act as architect of Vishwa Guru Bharat. "Youth population is rising in Bharat and the country is ready to harness this demographic dividend"⁵. Back to few decades, "a country longing for food grains is today motivation for use of millets world over through her scheme of Sri Anna. In

addition to plethora of health benefits, millets are also good for the environment with low water and input requirement”6. “The General Assembly of U.N.O. declared 2023 as the “International Year of Millets” on the behest of Bharat. In August 2023, Bharat witnessed long leap in space through her Chandrayaan - 3 Mission”7. Gaganyaan, another ambitious space mission, is also in pipeline. In 2015, U.N.O. declared to observe 21 June as “International Yoga Day” which is earning popularity year by year. To commemorate the birth anniversary of Mahatma Gandhi, a great champion of the cause of non violence, General Assembly of the U.N.O. on June 5, 2007 adopted a resolution to observe his birthday October 2 as “International Non Violence Day” every year. “Abiding by the goal of सर्वे भवन्तु सुखिनः, सर्वे सन्तु निरामया, सर्वे भद्राद्दु पश्यन्तु, माँ कश्चिद्दुख भाग्भवेत् (let all be happy, let all be free from debilitation, let all see righteousness, let there be no sorrow for anyone) Bharat supplied Covid vaccines to some over 100 countries”8.

Of course some challenges at home needs to be addressed such as realization of mature political culture, violence by groups and individuals on various sorts of pretexts, poverty, unemployment, corruption, etc.

It is desirable also because contemporary world needs Vishwa Guru like State at world stage to face the global challenges of environmental degradation, violence by groups, armaments, rising disparity within the State and inter - States, health issues etc. Such a Vishwa Guru aggrandizes not for her own elevation but for the global good. Thus a philosophical, moral and spiritual paradigm can be offered by Bharat to the world from her ancient treasure of wisdom and knowledge. At world stage, there appears to be vacuum to lead the mankind in altruistic way on the path of peace and betterment. The problems of today’s world can be met only with collective efforts and cooperation rather than conflict. Bharat can be a better torch bearer in this regard as its one philosophy goes as under:

परोपकाराय फलन्ति वृक्षाय, परोपकाराय वहन्ति नद्यः।

परोपकाराय दुहन्ति गांवः, परोपकारार्थं मिदं शरीरम्॥

(Trees provide fruits to others, rivers flow for others, cows give milk to others. In the same way, human body should be meant to benefit others).

Conceptual Elaboration of Vishwa Guru:

In modern period, the dream of Vishwa Guru Bharat was championed by Swami Vivekananda, a Hindu monk and spiritual luminary, who in 1893 at Chicago World Conference on Religions, mesmerised and enchanted the world with his intellectual marvels and re-established the honour and glory of Bharat. To him - Bharat must conquer the world by her spiritual power and prowess and Dharma.

Vishwa Guru Bharat is devoid of any territorial designs or superiority complex or lust for hegemony or dominance over the world or an aspiration for seeking world power status or to inculcate fear among States or to establish herself as a world kingdom or empire. Ultimately it focuses on a better world for the betterment of humanity.

The concept of Vishwa Guru has a positive and altruistic connotation as it posits Bharat to bestow the mankind with her ancient wisdom, philosophy, spiritual ideals, knowledge and values in order to realize the dream of Vasudhaiv Kutumbkam – One Earth, One Family, One Future (recently echoed in New Delhi G20 summit in September 2023 also). (अयं निजः परो

वेति, गणना लघुचेतसाम उदार चरितनाम तु, वसुधैव कुटुंबकम्) Only narrow minded persons think he is mine or he is another's, for a broad minded one, the earth is his family). It also denotes that Bharat will guide lead the world philosophically, spiritually, educationally so that the mother earth can become a better place to inhabit for her all offspring with dignity, happiness and health, free from menaces of violence, hunger and extinction. Bharat should uplift humanity through her ancient cult of Yoga, Meditation, Ayurveda, principle of non violence; all are highly relevant for the contemporary world. These all were the contribution ancient sages and saints of Bharat.

Father of Indian medicine (surgery) – Sushruta wrote Sushruta Samhita, an ancient medical treatise, some 5000 years ago which deals with over 1000 diseases and their cures. In the same vein, Charak contributed - Charak Samhita. Kanad discovered water cycle and formulated theory of atom some 2500 years ago. Nagarjuna was a well known name in metallurgy and chemistry. Bhaskaracharya defined infinity. In Bhrigusamhita, three types of transportation were stated on road, on water and in sky in these words “जले नौकेव यानं, स्याद् भूमि यानं रथः स्मृतः आकाशे अग्नियानं च, व्योम यानं तदैव हि jale naukev yanam syad, bhumiyanam rathah smritah, aakashe agni yanam cha, vyomyanam tadaiv hi”⁹.

Patanjali deserves all praise for his Yoga Sutras. Brahmagupta, Aryabhata, Varahmihir were the other noted names in the field of mathematics and astronomy.

NEP 2020 acknowledges this fact in these words - “The rich heritage of ancient and eternal Indian knowledge and thought has been a guiding light for this Policy. The pursuit of knowledge (Jnan ज्ञान), wisdom (Pragyaa प्रज्ञा) and truth (Satya सत्य) was always considered, in Indian thought and philosophy, as the highest human goal”¹⁰.

The aim of education in ancient India was apart from gaining knowledge to self realization. Takshashila, Nalanda, Vikramshila, Vallabhi, were imparting the highest standards of multidisciplinary teaching and research to the students - from home and overseas. Indian culture and philosophy have had a strong influence on the world.

“The Vision of this Policy is to instil among the learners a deep-rooted pride in being Indian, not only in thought, but also in spirit, intellect, and deeds, as well as to develop knowledge, skills, values, and dispositions that support responsible commitment to human rights, sustainable development and living and global well-being, thereby reflecting a truly global citizen”¹¹.

NEP 2020 and Suggestive Measures:

Indian education system must be disassociated from Macaulay's policy to be rooted in Indian ethos and culture. To this end, NEP 2020 has delved deeply and pondered profoundly over the issue and laid down many provisions which either overtly or covertly contribute in making Bharat a Vishwa Guru.

One of its principles is a rootedness and pride in India and its rich, diverse, ancient and modern culture and knowledge systems and traditions. This policy aspires to make Bharat a global knowledge super power. Acknowledging the vital role of teachers, NEP 2020 recognises that teachers truly shape the next generation of the citizens of the country. It advocates quality education for all students particularly with focus on historically marginalised strata of the society. In 21st century, quality higher education must aim to develop good, thoughtful,

well-rounded, and creative individuals to meet the requirements of the time. These provisions of NEP 2020 would finish the unfinished task of nation building.

Internationalization of higher education will be promoted by having larger number of overseas students in Bharat and facilitating students from Bharat to study abroad. “India will be promoted as a global study destination providing premium education at affordable costs thereby helping to restore its role as a Vishwa Guru. Further, research collaboration and student exchanges between Indian institutions and global institutions will be promoted through special efforts”¹².

India has affluent cultural treasure evolved over thousands of years in the form of art, literature, Yoga, mediation etc. People from other parts of the world get inspired by Indian philosophy and festivals. “It is this cultural and natural wealth that truly makes India, “Incredible India”, as per India’s tourism slogan. The preservation and promotion of India’s cultural wealth must be considered a high priority for the country, as it is truly important for the nation’s identity as well as for its economy”¹³.

Investment on high quality education of young people is very promising and needed for economic, intellectual and technological progress of Bharat. State expenditure on education - 6% of GDP, envisaged in 1968, reiterated in 1986 and 1992 was reasserted in 2020. “The current public (Government - Centre and States) expenditure on education in India has been around 4.43% of GDP (Analysis of Budgeted Expenditure 2017-18)”¹⁴. These numbers are far smaller than most developed and developing countries.

In Takshashila and Nalanda, the curriculum was quite comprehensive to include many disciplines. Besides singing and painting, subjects like chemistry and mathematics and vocational education on carpentry and cloth making also formed the part of education. Professional education and soft skills were also imparted. “A holistic and multidisciplinary education, as described so beautifully in India’s past, is indeed what is needed for the education of India to lead the country into the 21st century and the fourth industrial revolution”¹⁵. NEP 2020, most importantly, discusses value-based education which will include the “development of humanistic, ethical and universal human values of truth (satya), righteous conduct (dharma), peace (shanty), love (prem), nonviolence (ahimsa), besides scientific temper, citizenship values, and also life-skills; lessons in service and participation in community service programmes will be considered an integral part of a holistic education. As the world is becoming increasingly interconnected, Global Citizenship Education (G.C.ED.), a response to contemporary global challenges, will be provided to empower learners to become aware of and understand global issues and to become active promoters of more peaceful, tolerant, inclusive, secure, and sustainable societies”¹⁶.

Most prosperous civilizations of the past as India, Egypt and Mesopotamia and of contemporary world America, Japan, Germany and Israel were/are strong knowledge societies which presuppose quality research. Research of international standard will lead Bharat to Vishwa Guru. Increasing expenditure on R&D is necessary. To attain it, establishment of a National Research Foundation to fund outstanding peer-reviewed research in universities and colleges has been mooted in NEP 2020. Investment of India on research is, “only 0.69% of GDP as compared to 2.8% in the United States of America, 4.3% in Israel and 4.2% in South Korea”¹⁷. This needs to be augmented to make India leading research and innovation

centre in the 21st century. “National Research Foundation under NEP 2020 will prove to be a major step in research promotion, innovation, and entrepreneurship. Resurgence and fostering of old Indian research traits is the goal of this body”¹⁸.

U.N.O. in September 2015, set S.D.G.s to be achieved by year 2030, which are 17 in number. Few of these goals are: no poverty, zero hunger, good health and well being, quality education, clean water and sanitation, life on land, peace and justice etc. “NEP 2020 has been prepared in tune with most of the SDG,s”¹⁹. Some of SDC,s can be achieved if old Indian philosophy and values are incorporated. To cite just one - तेन त्यक्तेन भुञ्जीथा - Ten Tyakten Bhunjitha – use with sacrifice, leave surplus for others.

Article 51 of the Constitution reads “The State (Bharat) shall endeavour to promote international peace and security, maintain just and honourable relations between nations”²⁰. With her humanitarian approach and constitutional values, upon which NEP 2020 also lays emphasis, Bharat can discharge all these duties.

Bharat is emerging as the 5th biggest world economy and aiming at 3rd position. “Not job seekers but job providers” is the vision of Bharat today in which NEP 2020 has a pivotal role to play.

A careful insight into Panch Pran (Five Pledge), proclaimed by Prime Minister of Bharat on 15th August 2022 from ramparts of Red Fort, enunciates the spirit for cherishing the dream of Vishwa Guru Bharat especially the second and third pledge – to remove the traces of colonial mindset and to be proud of glorious rich heritage and legacy.

Today Indian Diaspora is residing in many big countries of the world and contributing immensely in their respective fields with their dazzling performances. They are strong pillars to make it happen by disseminating ancient ethics and ethos there and illuminating the dream of Vishwa Guru Bharat.

Mahatma Gandhi’s new system of education known as the “Nai Talim” had at its bottom two principles of truth and human dignity”²¹. Gandhi said “love never claims. It ever gives. Love ever suffers never resents, never revenges itself”²². Such noble ideas springing from Bharat, definitely pave the way for a better world.

Conclusions:

In the ongoing Amrit Kaal of Bharat, let all the endeavours be undertaken by all stakeholders to ensure “Bharat” celebrates 100 years of her independence in 2047 as a “Vishwa Guru”. Today humanity writ large is facing challenges such as violence, conflicts (inter-state and intra-state), environmental degradation, lethal weapons, rising economic disparity, health challenges, twin edge technological advancements and many more which can be resolved by moving on the path of Bhartiya philosophy and values like fraternity, cordiality and humanism. Bhartiya system has never been materialistic rather always spiritual in nature, not self oriented but welfare prone. It is full of virtues like compassion, pity, kindness, humility, simplicity which the world needs to adopt and adhere today. NEP 2020 has carved out a remarkable significance to this cause by advocating in her principles - to make worthy global citizens for future and emphasis on inculcation of Bhartiya values. Bharat has the potential to become Vishwa Guru but the task ahead is to unleash it. To conclude:

संगच्छध्वं संवदध्वं, सं वो मनासि जानताम् ।
देवा भागं यथा पूर्वे, सञ्जानाना उपासते ॥

(Wish, we all move in harmony, speak in one voice, let all minds be in consensus, just as the ancient gods shared sacrifices together).

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Abbreviations:

NEP 2020: National Education Policy
NPE 1986: National Policy on Education
HEI: Higher Education Institution
UNO: United Nations Organization
SDG: Sustainable Development Goals
R&D: Research and Development
GCED: Global Citizenship Education

The Unheard Female Voice: A Study of the Common Intimidations in the Japanese and Naga Literary Genres

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Abstract

Since time immemorial and in almost all the cultures of the world woman has faced nothing but the ill fate of being counted as one of the “Others” without a voice of her own. Sometimes gripped by the patriarchal dominance, sometimes the biased customary laws while at other times the taboos, female voice has always been neglected. What grips the attention is whether this loss of female identity is seen only in one country or culture or is it the same as the territorial boundaries are traversed? Literature serves a lot when it comes to understanding cultures because it reflects the life lived by the inhabitants both at temporal and spatial contexts. The present study tries to analyze the state of women across two different cultures i.e., the Japanese culture and the Naga culture and to find out the similarities through the reading of the literary texts of some authors and poets of both the regions. The paper will also bring out the traditional customary laws that caused the subjugation and highlight the changes noticed with the passage of time.

Keywords: Others, Taboos, Customary Laws, Japanese literature, Naga Literature.

Introduction

Culture has always seen a changing variation not just in a particular region but across regions with time. Many of the habits and practices, be it in terms of our eating habits, our attire, the customs, industriousness and like are not the same. However, there is one cross cultural similarity noticed across borders particularly, the Nagaland counter part of India and the Japanese part of East Asia. The similarity being the treatment meted to the voiceless section of the society, the endangered human, Woman.

The mountainous state of Nagaland is one of the seven sisters and one brother states of the North eastern part of India. With an area of sixteen thousand five hundred and seventy-nine square kilometers, it is one of the smallest states of India. It lies between the parallels of 98- and 96-degrees east longitude and 26.6- and 27.4-degrees latitude north. Bounded by

Arunachal Pradesh to the north, Assam to the west, Manipur to the south and Sagaing Region of Myanmar to the east it is one colorful state with 17 different tribes. Insurgency and inter-ethnic conflicts damaged its economic growth since the 1950s but each of the ethnic tribe has been transmitting the richness of their cultural identity respectively. The traditions of the tribe and the corresponding clans play a very crucial part in the lives of the Nagas.

Japan, covering an area of three lakhs seventy-seven thousand nine hundred and seventy-five square kilometers, is an archipelago of many islands. It is bounded by the Pacific Ocean in the northwest, by the Sea of Japan on the west and Sea of Okhotsk in north toward East China Sea and Taiwan in the south. A mountainous country covering 3/4th of the region, it is densely populated and urbanized. Its culture has been an intermingling of the Asian, European, and North American influence.

Literature Review

Both the regions are two ends of the world in terms of their technological and economic advancements. However, this difference turns to similarity when seen from the view of the gender differences. Women, be it in this little region, Nagaland, of the vast Indian State or be it the most urbanized country of the world, Japan, have been fronting with the same quandary of subjugation at the hands of their male counterpart. Though miles apart but what are the reasons that make women of both the regions face the same inhibitions? Are they the harsh laws made by the policy makers considering women to be the weakest section thereby suppressing their voice or is it the abiding to the notion that they are the suppressed section since the time of their formation?

Melanie Belarmino and Melinda R. Roberts in their 2019 study “Japanese Gender Role Expectations and Attitudes: A Qualitative Analysis of Gender Inequality” provides a qualitative study to understand the reason behind the victimization and inequality meted on Japanese women furnishing it to be the expectation the society has from women. Martha Barths’ 1996 dissertation “Women in Japanese Literature” analyzes the inhibitions faced by women seeing it from the perspective of two male and two female Japanese fiction writers. In the thesis titled “The Female Figures in Aesthetic Literature in Early Twentieth-Century China and Japan—Yu Dafu and Tanizaki Junichiro as Examples” submitted to Duke University in 2020, Ruoyi Bian discusses the harmonies and alterations in relation to women through the feminist point of view by bringing in a comparative study between authors of Chinese and Japanese aesthetic literature in the early 20th century i.e, Yu Dafu and Tanizaki Junichiro. Taking feminism into notion Kazuko Takumuru’s article “Feminist Studies/ Activities in Japan: Present and Future” focuses on the feminist study in Japan with the incorporation of sexuality and post-colonial theory.

I Watitula Longkumer in her “Naga Woman’s Perspective on Gender Roles: An Analysis of Gender Narratives” published by Zubaan in 2019 studies the role played by Naga women and their representation in the social and the political sphere to debunk the established myth of what is called the privileged Naga women by taking account of Easterine Kire and Temsula Ao. Bringing in the feminist approach Sukannya Choudhury in her essay “The Voice of the Voiceless: An Analytical Study of Easterine Kire’s Mari” attempts to bring to light the unheard marginalized section of the Naga society by giving the silenced ‘others’ a voice as valued by Gyatri Spivak in her essay “Can the Subaltern Speak?” Women in Nagaland have been

separately kept from the decision-making body. Considering this Rita Manchanda and Seema Kakran's 2017 study titled "Gendered power transformations in India's Northeast: Peace politics in Nagaland" assesses the role of Naga women as major stake holders in the peace politics of Nagas by bringing them out of the patriarchal standpoint of being the taker of laws not the maker of laws. Likewise, Temsulemla Longchar in her article published in 2017 with the title "An Appraisal on Girls and Women Concerning Gender Roles in Naga Society: A Pastoral Outlook" investigated why and how patriarchy endangered the role played by Naga women studying it from the pastoral point of view.

The overview of the literature so studied talks on the study of female gendered role in both the Japanese and the Naga Culture. Individual studies have been done but a comparative study has not been attempted. This paper, therefore, focusses on the combined analysis of the unheard female voice across two different cultures i.e., the Japanese culture and the Naga culture and to find out the similarities through the reading of the literary texts of some authors and poets of both the regions. The paper will also bring out the traditional customary practices that caused the subjugation and highlight the changes noticed with the passage of time.

Endangered Voice:

a. Suppressed Voice of the Naga woman.

One grave subordinating force seen in the otherwise committed community of the hill tribes of Nagaland is the age-old tradition of patriarchy. Slogans talking of the equal rights and opportunities for the Naga women flood the streets of the different districts of Nagaland on and off but when it comes to woman holding important seats in the society, her male partners provide a deaf ear. When the interim order of thirty-three percent reservation was passed in 2016 a big hue and cry was witnessed.

The decision met with massive protests from Naga tribal men who believe that reservations are a threat to Naga customary laws and that they violate the special rights guaranteed to Nagaland state under Article 371(A) of the Constitution. (Gangopadhyay, 2017)

Traditionality and modernity are blended in the Naga society. Women is taken as equal partners in the society, walking shoulder to shoulder with Naga men but the traditional customary laws chain the freedom of women reducing them to the status of the 'voiceless other.' These stringent laws rip the wings of women. The customary laws prohibit women from inheriting any property unless she receives it as a gift during her marriage, be it the movable or the unmovable. Decision-making rights have also been prohibited to them. The age long outdated patriarchy reads woman to be a child-bearing machine. A veiled ostracism is faced by a woman whose womb is barren. Easterine Kire in her novel *Spirit Nights* talks of this punishment:

Women without children were automatically shut out of many of the activities that the village women took part in. Their share of festival meat would be limited to one share; the blessings pronounced upon a household with progeny would pass hers by. She would voluntarily exclude herself... And she would stop abruptly when she found herself humming the lullabies sung to put little ones to sleep. (Kire, 2022. pp. 11-12)

A good number of rituals were levied upon her to add her womb with a new growth. Tola had not been able to conceive for many years. Everyone in the village started to have a bad

eye on her. Was it her fault that she was not able to conceive even though there was not a miscarriage or interrupted pregnancy? Tola could sense herself being burdened of her barrenness:

The mid-wives she consulted prescribed different herbs to eat in different seasons, as well as secret woman's rituals she could perform when the moon was receding...She had slept for several nights with the grain stones tied to her abdomen with a cloth. (Kire, 2022. p. 10)

The taboo related to the grain stone having great energy to fight infertility made Tola carry on nights and days with the stone around her. Infertility was and to a larger extent is still considered to be a sin in this state. The cause behind this is the customary laws that gives an upper hand to the male progeny. It is believed that,

On the death of the head of the house, the families of men without male progeny forfeited all their property. Their houses and fields passed into the hands of the next of kin. (Kire, 2022. p. 11)

Tola asked her husband to leave her and marry for the progeny to continue as it was the law. However, Tola gave birth to a son, Topong Nyakba, and because he was a male-child he had now the right to inherit the ancestral property of his father. Once Tola was a mother to a male inheritor all wicked eyes turned in her favor. This courtesy was not just seen in the past old days but even now though modernity envelopes all nook and corners of Nagaland, woman still has no voice. Today too, in many of the urban dwellings if a boy is born the bells of celebration ring loud and clear while the birth of daughter is a disgrace to the family.

Another ill of the gender discrimination is the non-according of the any status to women even in the social stands. In the *Spirits Nights* Tola had the power to foretell what was shown in her dreams. She was the dream receiver in the village and her dreams had the accuracy and were the significant ones for the village because she belonged to the family of seers coming down from the lineage of her grandfather to her father and then to her. However, as the traditional patriarchal system lived, Tola was not allowed to be a seer as Kire writes "She could not become seer...because she was a woman. The mantle would pass on to her cousin, the next male relative" (25).

Remarks like these take away all the little confidence the Naga woman have in them of being acknowledged but they revert to the same unaccounted status. Tola happens to start ignoring her dreams thinking them to be just disturbance. But her dreams were the warnings for the future time not far away. She started to ignore seership for the cause of her wellbeing.

The Naga society always investigates the proceedings of making a woman respectable. The patriarchal domination as well as the matriarchal subordination limits the women's quest of giving herself a second chance. Kire's 2019 novel *A Respectable Woman* is a fictional piece that talks about the society's dominating portrayal of woman. Society has put up so many norms on woman which says that she must live a life of being a respectable woman. In no way is she to commit sacrileges which is going to put her to the position of disrespect. A girl, once born, is to be respectfully married and must look after the wellbeing of the family, be a dutiful wife, or rear children, or work errands. Kire mentions of a schoolgirl who got pregnant before marriage. She was

now confined to her house and forbidden from meeting anyone. She would have no

chance to finish her education even after having the baby. It was a horrible fate...she has become a burden to poor parents who have to find food for the extra mouth (Kire, 2019. pp. 96-97).

This however brings forth a question: does education stop at the point a mistake is made by the girls/ women? Education has no end but it is only for the respectable. If a girl makes a grave undoing, then she would forever be without a husband because no one would take her hand, not just the seat of education but even she will be excommunicated from the church where all are same, equal. This is the patriarchal domination on women in tribal belief.

Physical abuse acts as the right given to men since the time of their birth. A wife was always to be submissive to her husband. Men never want a wife who is more intelligent and smarter than him though with the changing generation women having job are more preferred to balance with the family expenditure. However, still the feeling of being the dominant partner thrives. In *A Respectable Woman* Meselhou was the abusive male who being the only child was brought up with the notion that "...whoever was his wife had to be submissive and do his bidding. If she didn't listen to him, too bad for her. She would be beaten until she submitted" (Kire, 2019. p. 147).

Beinuo was Meselhou's property and that led to her tragic end. Wife-beating is a common practice especially when the husband is under the influence of alcohol. He may be so much taken by alcoholism that he forgets all his love for the wife. Nagaland has seen such alcoholism that makes women, without any other choice, but to go back to the abusive relation as though going to her own death.

Temsula Ao is one of the major voices in the field of the Naga writing in English and in the Indian English Literature. A story teller par excellence and a poet of high accord Temsula Ao has played a major role in bringing forth the predicaments of suffering faced by the Naga women owing to be born as a woman. In her poem *The Edge* found in her book *Songs Along The Way Home* (2017) she brings to light the rage that is in the heart of a wife when her husband comes back home with his dominion control over this tender feminine body. This rage fumes into the desire to put an end to the life instead of submitting to the societal freedom of subjugating woman given to the men:

But the bleary eyes and unsteady gait
of the latecomer portend
another stormy end of the day
as he swagers into his domain.

Demanding immediate attention
from the one sitting on the precipice
in the perpetual terror of this rogue protector
in all his malevolent maleness.

But it'll be different tonight.
So she sits still,
ignoring the yells and threats

firm in her resolve
never to submit again (Ao lines 13- 25)

The cause behind this decision, which looms in the hearts of many of the woman in Naga society to give up their life after being silenced by the male counterpart, has all its roots in the stiff laws depriving women from all the desires and of silencing their otherwise yelling voice inside. To end the depression is the better substitute than living in depression with daily emotional and physical assaults.

Birth of a girl child is the matter of great pain to the patriarchal Nagaland because a girl cannot carry forward the legacy of the family. The first cry of the baby girl is taken as a misgiving while they forget it is she who has the blessing of progeny. There is a sense of pain in her poetry messaged in her poem *Daughters* in her:

After the advent of the
Glorious Son of the House
when the daughters crept out
one after the other,
the wise old heads
went into spins of genealogical Doubt
and Misgiving,
asking the dreaded question
is the great line
in danger? (Ao lines 1- 11)

Patrilineal is one gravest vice in the culture where it is not only the men who are the force subjugating women but even matriarchy plays a great role when the old wise grandmothers start to control the young daughters teaching them to be caged birds whose wings are chopped. If this is how feminine support gets vanished how are the women getting their voices heard.

b. The Muted Japanese Women.

Gender inequality in Japan is a very common scenario which has occurred due to the long-standing patriarchal society whereby women are only taken to birth children and quit jobs. Women are deprived of any freedom and rather are the male expectation fulfilling machines.

In the Japanese society the status of woman depends on the status of the husband in the society. They are traditionally pictured as the passive partners and are to be submissive to the others in the society. Moreover, the male counterpart cannot seek for an egalitarian society with women walking shoulder to shoulder with men in offices, business, or any other profession. All this happened during the nineteenth century where women were only allowed to be at home following the Confucian teaching which did not provide any freedom to women based on the principle of balancing the society. By the twentieth century, with the insertion of Japanese economy into the world economy and modernization of the country, there was more prominence given to the patriarchal society. Gender inequality in Japan has been seen through the historical archives. Japanese women were only expected to marry and do child

rearing. They were the housemaker and the housekeeper. As mentioned, this patriarchal domination was set as a law during the Meiji period at the time of Confucius. Women were required to play a lesser role in family, society, workplace, school, political recesses.

Seen from the literary perspective, Murasaki Shikibu's *Tale of Genji* which is considered the first novel discusses this subjugated role impressed upon female. Women, when taken as a wife, according to the gender role placed on her, has no right to voice out but to be a silenced artifact:

It is very foolish for a woman to let a little dalliance upset her so much that she shows her resentment openly. She should be quiet and generous, and when something comes up that quite properly arouses her resentment, she should make it known by delicate hints (Shikibu, 1976. p. 26).

Women were only to fulfill the expectations of men. The Confucian ideals whereby "women's roles were defined solely as those of wife and mother" (Ariga, Chieko M. in Fujimura-Fanselow and Kameda, 1995. P. 44) was strictly adhered too. In fact, not only in the socio-economic-political fields, women writing was not considered literature even in Japan. However, literature started to expose the dark side of the society. Even coming to the prospect of marriage, a woman was chosen a husband by the family heads but in case the marriage was not approved a custom called Omiai was followed where the women became a mere commodity decked up with all the beauty artificiality so that the other party did not reject her. Junichiro Tanizaki in his *The Makioka Sisters* brought to focus this predicament where even a spot on the face was considered a matter of rejection and so was Yukiko's older sisters concern over a dark spot-on Yukiko's face:

What worried Sachiko most was going out with Yukiko when the spot showed. Yukiko was their marketable article, and it was not only at miai that they had to consider who might be looking at her. They wished she would stay at home for the week or so when the spot was expected to be darkest; or, if she must go out, that she would try to hide it (Tanizaki, 1957. pp. 52-53).

Marriage in Japanese society was a form of social security and reputation saver. Every woman had to get married and raise children while at the same time being beautiful and talented. She had no right to reject what the male heads of the family decided for her, be it the father or the husband. Her body was not respected rather she was taken as a sex- object. Women in the Japanese culture has nothing to do with their own wishes and desires rather they are the ones who are being acted upon by the male demands and desires.

Another depressing situation, women in Japan have been facing, is the cruel eyes and harsh words if they are holding a job while they are married and looking after a family. Japanese culture following the Confucian ideals did not favor the swapping of the roles played by men and women in the society. They both had been fixed with their own roles to be played. Sawako Ariyoshi portrayed the same criticisms faced by her character Akiko in her novel *The Twilight Years* where Akiko is intentionally shamed by her father-in-law as she recalls:

Yet it was only because - against her father-in-law's wishes - she had a job, that she could afford to make such an expensive purchase. It pained her to recall how often Shigezou had sarcastically called her a 'working Wife' (Ariyoshi, 1984. p. 9)

Every woman, like any other individual had the desire to stand up on her own feet and be independent but this independence was an eyesore to the male equal because of the neglect to family they will bear as well as men could not see her rise above him. So, despite all her desires, the fear of being criticized left her with no other alternative but the woman to suppress her desires. White in her article “Home Truths: Women and Social Change in Japan:” said that “Domestic equity is an issue for women. The dual role is exhausting, for anyone, and women who work and maintain a family will have a 200 percent role, until the norms governing men’s domestic and work lives change as well” (72). Just like this, Nobutoshi wanted Akiko to fully look after his father Shigezou. She had to play the dual responsibility and ultimately being a woman in the Japanese society she was the one to be subservient to her husband/patriarchal system and was the inferior voice. The question here looms in the mind is this role played by women to be the care-giver is the femineity they are born with? Are they, by any means, to play the roles of femineity even if it is not in their choice of living? Simon de Beauvoir was right and in her 2011 book *The Second Sex* had aptly put that “one is not born woman, but becomes one” (330). Akiko had to play her gender-determined role and give up her job, stay back and attend to her father-in-law Shigezou.

The Confucian standards are however still prevalent in the Japanese society instead of modernization that has taken its picture. Apart from these, Japanese women cannot get themselves divorced from their husband even if the husband cheats on her by going to mistresses.

Despite the fact that the family system was legally abolished, the mentality of many Japanese remains imbedded in that system. This is exemplified by the fact that in Japan many couples continue to stay legally married even under such circumstances [failure of the conjugal relationship] in Japan monogamy has a short history, and polygamy is still acceptable. Extramarital affairs carried on by husbands are tacitly ignored, with wives saying, “I can live with it as long as he isn’t in love with the other woman.” (Yoshizumi, Kyoko in Fujimura-Fanselow and Kameda, 1995, p. 190)

She cannot do this because she just cannot get away from her children who in most cases are retained back by the father. So, this pain makes her submissive and obedient to the husband who do not consider her dutiful.

Conclusion

After comparing life lived by the Japanese women and the Naga women in the writings of the authors and poets, studied above, it so well gets pictured that women, no matter to which urbanized or non-urbanized region they belong to, they are the treated as the crushed paper in the dustbin owned by men. Women in Japan face the same subjugation like the Naga women with patriarchal domination that acknowledges them only as the silenced artifacts, beaten, crushed, silenced. Marriage is the only occupation for women in both the cultures. Why occupation because they must be submissive to their employer, men, like any other job. Women, across cultures, must by any means follow the gender- determined role of being a respectful-submissive-unheard voice. This study, thus, has made the belief strong that this is the fate of woman in every corner of the world across cultures.

However, it cannot be denied that changing times have brought with it a lot of empowerments to the women both in Japanese and Naga culture. Women have started to

voice out their considerations and turned the face of the society toward their quandaries. One of the greatest changes that has happened in the recent times is the inclusion of women in the field of decision making whereby women have started to hold good position in the political arena of both the cultures. As per the release by the Inter-Parliamentary Union in April 2021, 9.9 percent of lawmakers in Japan's parliament is made up by women. Of late it has come to the limelight of the increasing participation of Naga women in the political bodies of the state. Women organizations that first emerged in the village level have today reached to form apex Naga women's organizations owing to the raising of their own voices against the discriminatory treatment meted to the women. The Naga Mothers Association (NMA) is one such people's movement organizing anti-drug trafficking workshop and disruption of liquor bottles are all looked after by them is an instance to female participation.

Coming to the literary field because literature is the strongest reflection of life and societal activities, it has been observed that with the passage of time mindset have seen a large growth with many women authors occupying the literary pool in the Japanese literature as well as the Naga literature. Talk of Sawako Ariyosi, Kyoko Mori, Easterine Kire, Theyiesenuo Keditsu and many more of the female writers, the world of literature has been enhanced with the responsibility of bringing a positive change to the harms meted to woman by portraying the gender- role played by women suffering at the hands of the men-dominated society. Some incidents are lived experiences put to written words thus stirring the social security to women. Hence role reversal has been glaringly noticed in both the cultures adding voice to the voiceless.

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The Usage of Mobile Apps for Customer Engagement: A Study on Health and Fitness Apps

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Abstract

Marketers are concentrating on communication strategies by penetrating through the most viable customer engagement activities and digital media proliferation plays a vital role in inculcating these digital habits in people. The study aims to identify the impact of strategies provided by the marketers to engage customers using mobile apps. A multiple regression analysis using the SPSS was employed for this study, where an online and offline survey of 165 mobile health and fitness app users was recruited to participate in this study. The findings suggest that challenges provided by the marketers like challenges provided, rewards earned and goals achieved by the customers have a positive impact on customer purchase, customer referral, customer influence, and customer knowledge. Moreover, the impact on customer reference is higher considering the other dimensions of customer engagement. The insights are relevant to marketers for designing the strategies for mobile app creation, and content management.

Keywords: Customer engagement, Customer influence, Customer knowledge, Customer purchase, Customer referral, Mobile apps.

Introduction

The modification of the marketing communication strategies is inevitable for engaging consumers. The different brand presence on the web is optimized for effective customer engagement. In order to better engage customers with branded content and enhance customer-brand connections, many important studies have recently focused on engaging customers over many platforms, such as Facebook and Instagram in the United States and Weibo and WeChat in China (Kumar et al., 2016; Zhang et al., 2014) Customers who are actively involved are expected to actively participate in consuming, contributing to, and generating brand-related material because they have a strong emotional connection to the brand (Calder and

Malthouse, 2008). Customers' brand-focused behaviours, which go beyond simple purchases and are the consequence of motivational factors that benefit the company (Van Doorn et al., 2010; Groeger et al., 2016), are strongly reflected in the use of mobile apps, one of the most practical marketing tools. According to the recent research (Hootsuite, 2021) the mobile app usage is higher for messenger apps which comprises about 90.7%, followed by the social networking app (88.4%) and the health fitness nutrition apps (29.4%) among the age group 16-64 on a monthly average.

The mobile app markets are booming because of the low costs and ease of technology design imitation (Peng et al., 2016). Game-design elements have been applied to increase users' self-awareness and behavioural modification so they can experience, engage with, and remain loyal in non-game situations including the job, fitness, marketing, education, or healthcare (Hamari and Koivisto, 2015). The pandemic engaged consumers to provide more virtual experiences with these apps. The more work from home offers, government curfew, and limited social gathering paved the way for many to adapt to these virtual mounting. While keeping the many possibilities of virtual milieu apart, fitness and health have gained more focus.

Although several research studies have focused on mobile app usage, the studies on fitness app as a separate category are yet to be explored. Physical workout experiences of humans have been fundamentally altered by fitness apps. (Barratt, 2017; Kerner and Goodyear, 2017). There is limited empirical work that captures the engagement perspective of fitness apps. In this study, we explore and integrate the strategies used by brands for customer engagements. This study tries to answer the following proposed research question.

RQ1: To investigate whether challenges provided, rewards earned and goals achieved had a significant impact on customer engagement.

Literature review

Customer engagement

The engagement studies on customers are an area of interest in different areas like psychology, sociology, management, information systems, and marketing. From the marketing perspective, the first definition of customer engagement provided by Brodie et al., (2011) in the marketing field is a multifaceted, psychological state made up of a customer's engagement in a service relationship on the cognitive, emotional, and behavioural levels. It is claimed to happen as a result of engaging in collaborative, cooperative consumer interactions with a focused agent or item. Adding more detail to it (Hollebeek, 2011) defines customer brand engagement as "the level of a customer's motivational, brand-related and context-dependent state of mind, characterized by specific levels of cognitive, emotional and behavioral activity in brands". Several studies were focused on the behavioral aspects of customer engagement considering the psychological state (cognition and emotions). The study investigated individual-related factors as antecedents to customer engagement, few studies have examined the influence of marketing strategy on customer engagement. User-generated aspects of customer behavior that elaborate the creative contribution and consumption (Dolan et al., 2019) are beyond the involvement created by the customer. Customer feedback and collaboration intentions are the results of induced online-service characteristics for a brand on its customer value perceptions (Carlson et al., 2018). Different customer engagement

dimensions are studied by researchers. Table 1 consolidates some relevant studies on online customer engagement with the definitions and the variables considered for the study.

Table 1. Relevant studies on Customer engagement and its dimensions

| Authors | Definition | Dimensions Considered |
|------------------------------|--|--|
| (Kunz et al., 2017) | “Customer engagement behaviors, which occur as a results of the company’s strategies and initiatives to leverage customer engagement”. | <ul style="list-style-type: none"> ▪ Collaborative, firm-initiated ▪ Customer-initiated ▪ Passive customer engagement |
| Pansari and Kumar (2017) | “Mechanics of a customer’s value addition to the firm, either through direct or/and indirect contribution”. | <ul style="list-style-type: none"> ▪ Direct (Buying) ▪ Indirect (Referring, Influencing, Feedback) |
| (Zhang et al., 2018) | “Online engagement can be viewed as interactions among four elements: people, organization, technology and service design”. | <ul style="list-style-type: none"> ▪ Co-creation ▪ Co-destruction |
| (Carlson et al., 2018) | “Customers’ behavioral manifestation toward a brand or firm, beyond purchase, resulting from motivational drivers”. | <ul style="list-style-type: none"> ▪ Feedback ▪ Collaborations |
| Roy et al. (2018) | “A customer’s behavioral manifestations that have a brand or firm focus, beyond purchase, resulting from motivational drivers”. | <ul style="list-style-type: none"> ▪ Word of mouth ▪ Customer helping customers. ▪ Customer helping company |
| Prentice and Loureiro (2018) | Adopted from Pansari and Kumar (2017) | <ul style="list-style-type: none"> ▪ Purchase ▪ Referrals ▪ Influence ▪ Knowledge |
| Carlson et al. (2019) | Adopted from Pansari and Kumar (2017) | <ul style="list-style-type: none"> ▪ Focused attention ▪ Absorption ▪ Enthusiasm ▪ Interaction |
| Itani et al. (2020) | Considered only the behavioural aspect of customer engagement similar to Pansari and Kumar (2017) | <ul style="list-style-type: none"> ▪ Customer referrals ▪ Customer social influence ▪ Customer knowledge sharing |
| (Bozkurt et al., 2020) | “Mechanics of a customer’s value addition to the firm, either through direct or/and indirect contribution” | <ul style="list-style-type: none"> ▪ Customer purchases ▪ Customer referrals, ▪ Customer influence ▪ Customer knowledge |
| (Perez-Vega et al., 2021) | “Customer engagement behavior is the subset of a wider discussion of actor engagement”. | <ul style="list-style-type: none"> ▪ Solicited (Customer initiated) ▪ Unsolicited (firm-initiated, collaborative passive customer engagement) online customer engagement behaviors |

The dimensions of customer engagement chosen for the study are customer purchases, customer referrals, customer influence, and customer knowledge (Prentice and Loureiro, 2018). The impact of challenges provided rewards earned and goal achievement are considered regarding the customer engagement dimensions.

Mobile apps

The high rate of user satisfaction is considered to be one of the most interesting phenomena. Implying a generally high level of user satisfaction, more than 70 percent of mobile apps are rated over four stars under a five-star system (Sefferman, 2016). The comparable similar rating apps strive for customers wherein it exhibits a tug of war among the competitions, creating confusions among the consumers because it abundant choices. The defection rate of apps is more than 80 percent within 90 days after installation (Perro, 2017) is another fact of concern for marketers. Studies reveal that downloads of health and fitness apps grew by 46% worldwide whereas that of India grew by 157%. When compares to that of Europeans and Americans it is 25% and 21 % respectively. The statistics when compared to the daily active users surge to 84% for India.

Fitness apps

Physical activity has evolved into a measurable embodiment of personal digital achievement that can be shared with friends and strangers big props to a network of satellites, GPS devices, computers, power metres, heart monitors, and cellphones (Barratt, 2017). Modern fitness apps, such as Strava, motivate consumers to exercise by collecting and analysing their digital track data. For example, in Nike, MyFitnessPal, RunKeeper, and Fitocracy, the number of steps is gamified to offer a variety of prizes, such as calories burned, average speed of a cycle or run, or daily steps (Whelan & Clohessy, 2020). On the other hand, the applications appear to offer a more defined range for each category, from beginners to athletes.

Positive effects are mostly theorized by the studies in association with the outcomes of fitness app usage. Fitness applications have been linked to encouraging people to start exercising in this range, continue exercising, or exercise at a higher intensity (Goh and Razikin, 2015; Thorsteinsen et al., 2014; Giddens et al., 2017; Hamari and Koivisto, 2015; Stragier et al., 2016). Using fitness app features is positively connected to well-being when it is the dependent variable under consideration (Giddens et al., 2017; James et al., 2019), but only for the more independent and motivated sorts of exercisers (James et al., 2019). Studies have shown that fitness applications have drawbacks in addition to their advantages. Other research suggests that individuals in an eight-week experiment using the Fitbit watch and app experienced significant losses in competence, autonomy, and relatedness as well as decreased levels of autonomous motivation. This is in contrast to the results indicated above (Kerner and Goodyear, 2017). Cognitive neuroscience is considered a cross-disciplinary field that combines the biological sciences with the behavioral sciences. Brands use this perspective while designing the apps and updating the activities which include challenges and their accomplishment.

The major research areas of fitness literature talk about why people use fitness apps and the actual outcomes of fitness apps. While discussing the usage of fitness apps, the studies applied theories of self-determination (Kerner and Goodyear, 2017; James et al., 2019), goal

motivations (Hamari et al., 2018; Wolf et al., 2018), and uses and gratifications (Stragier et al., 2016), which explicitly explains the different levels of engagement for fitness app users. The exercise motivation and fitness app feature set have been studied (James et al., 2019), and the results show that there are intrinsic and extrinsic motivators who behave differently. The social interaction features of fitness apps (such as sharing data, social comparison, and offering support) are appealing to both groups, whereas only extrinsically motivated users use the exercise control features (such as rewards, reminders, and setting goals). Fitness apps like Strava offer challenges to complete on a daily to monthly basis, even for beginners, ranging from very easy to difficult. The rewards are earned in the form of badges, trophies, and points are another feature of the fitness apps other than providing daily updates and leaderboard ranks. Hence we expect customers to get engaged in mobile apps fulfilling the challenges been provided by the marketers, earn more rewards, and achieve self-goals.

Hypothesis development

Earlier studies on customer engagement behavior listen to the customers and provide a two-way conversation with the customers (Shao et al., 2015). Several studies discuss the social media and online brand community engagements of the customers. The customer feels welcomed and encouraged to engage with the brand when the customer perceives the brand to be interactive with them (France et al., 2016). Also, such interaction feels customers' brands value their needs and strengthening their relationship. Thus, we propose that extrinsically motivated customers are engaged in mobile apps.

Customer purchase of products/services adds a significant value to the firm (Gupta et al., 2004). Mobile apps which have the free version helps in supporting attracting the customers and tries to create more engagement and thus pave the way to subscribe for a paid version or premium version which provides larger or more benefits to the customers. Customer purchases are crucial for boosting a company's income, which directly affects how well a company performs (Pansari and Kumar, 2017). In addition to helping businesses meet their consumers' demands, purchases also help them thrive and remain competitive (Hult et al., 2019). Thus, we investigate the following:

H₁: *There is a significant impact on challenges provided, rewards earned and goals achieved on customer purchase.*

Customer recommendations are Pansari and Kumar's (2017) second suggested component of customer engagement behaviour. Customer referrals, often known as incentivized recommendations, are a method of reaching out to clients (Pansari and Kumar, 2017). In this scenario, the referrers receive points or rewards. Customers may provide positive feedback about a company, its products, or services in exchange for money (Pansari and Kumar, 2017; Kumar and Pansari, 2016). Consumers who would not ordinarily be swayed by traditional marketing strategies can now be won over by brands (Kumar et al., 2010; Kumar, 2013). In light of the connection between this engagement behaviour and the theoretical support previously offered, we investigate:

H₂: *There is a significant impact on challenges provided, rewards earned and goals achieved on customer referrals.*

Customer influence is the third customer engagement behavior in Pansari and Kumar' (2017). Customers use internet platforms to exchange brand and product information with

firms. According to research, these platforms enable users to have an indirect impact on a company's bottom line by influencing the behaviour of other customers inside their social networks and beyond (Trusov et al., 2009; Hogan et al., 2003). (Kumar, 2013; Lee and Grewal, 2004). Accordingly, we try to investigate:

H₃: There is a significant impact on challenges provided, rewards earned and goals achieved on customer influence.

Customer knowledge is the fourth dimension as it was conceptualised by Pansari and Kumar (2017). When a customer actively makes recommendations or feedback to a business or brand to enhance its goods or services, this type of engagement occurs (Pansari and Kumar, 2017). Performance is indirectly improved by the company's ability to use recommendations or comments to enhance current offers and create new ones (Pansari and Kumar, 2017). In accordance with the justifications we have provided above, we look into:

H₄: There is a significant impact on challenges provided, rewards earned and goals achieved on customer knowledge.

Overview of results

We conducted an online survey to measure customer engagement behavior while using mobile apps. A total of 165 responses are analyzed from the fitness app users within 3 months from the fitness centers in 6 different cities in India. The working professionals and homemakers of the age group of 25-45 years were considered for the study. The participants were approached using snowball sampling from different fitness groups and social networking sites. The questionnaires were shared online. The majority of the respondents were going to fitness centers and were at home during the pandemic outbreak, using the fitness apps. A total of 200 respondents participated in the survey. After removing the invalid and incomplete respondents only 165 are considered for the study. Table 2 below describes the demographic properties of the samples collected.

Table 2. Descriptive statistics of total population

| Characteristic | Category | Frequency | % |
|------------------------|-----------------------|-----------|-------|
| Gender | Male | 73 | 44.24 |
| | Female | 92 | 55.75 |
| Total | | 165 | 100 |
| Age | 25-35 years | 98 | 59.39 |
| | 35-45 years | 67 | 40.60 |
| Total | | 165 | 100 |
| Occupation | Working professionals | 112 | 67.87 |
| | Not working | 53 | 32.12 |
| Total | | 165 | 100 |
| Usage frequency | Daily | 58 | 35.15 |
| | More than once a week | 72 | 43.63 |
| | Weekly | 26 | 15.75 |
| | Rarely | 9 | 04.48 |
| Total | | 164 | 99.39 |

Note. The total sample is 165, but, not all respondents have reported all characteristics.

The reliability and the internal consistency of the items of the variables studied are analyzed. A valid score between the values 0.7 to 0.9 is found. It is depicted in table 3 below.

Table 3. Reliability analysis of scale items

| Scale | Cronbach's Alpha | No. of Items |
|---------------------|------------------|--------------|
| Challenges provided | .793 | 4 |
| Rewards earned | .845 | 4 |
| Goals achieved | .779 | 4 |

Further, the dependent variable customer engagement is measured using its dimensions of customer purchase, customer referrals, influence and, customer knowledge was studied. For that the first hypothesis was analyzed, followed by the rest.

H₁: There is a significant impact on challenges provided, rewards earned and goals achieved on customer purchase.

The hypothesis tests if challenges provided, rewards earned and goals achieved had a significant impact on customer influence. The dependent variable CPR was regressed on predicting variables CP, RE, and GA. CP significantly predicted CPR, $F(3, 164) = 195.216$, $p < 0.001$, which indicates that the CP can play a significant role in forming CPR ($b = .247$, $p < 0.001$). RE significantly predicted CPR, $F(3, 164) = 195.216$, $p < 0.001$, which implies that the RE can play a significant role in shaping CPR ($b = .319$, $p < 0.001$). GA significantly predicted CPR, $F(3, 164) = 195.216$, $p < 0.001$, which implies that the GA can play a significant role in shaping CPR ($b = .527$, $p < 0.001$). These results direct the positive effect of the CP, RE, and GA. Furthermore, the $R^2 = .826$, depicts that the model accounts for 82.6% of the variance in CPR. GA is having more impact among other independent variables on CPR because of the higher beta value. Table 4 shows the summary of the findings. It is supported by the fig 1, stating the hypothesis.

Table 4. A regression model with customer purchase as dependent variable and challenges provided rewards earned and goals achievement as independent variables.

| Hypothesis | Regression Weights | Beta Coefficient | R ² | F | t-value | p-value | Hypothesis supported |
|----------------------|--------------------|------------------|----------------|---------|---------|-------------------|----------------------|
| H₁ | CP, RE, GA ->CPR | | .826 | 195.216 | | .000 ^b | Yes |
| | CP | .247 | | | 2.321 | .006 | |
| | RE | .319 | | | 3.562 | .001 | |
| | GA | .527 | | | 5.251 | .000 | |

Dependent Variable: Customer Purchase (CPR). Note * $p < 0.05$, CP – challenges provided, RE – rewards earned, GA – goals achieved

b. Predictors: (Constant), GA, RE, CP

One of the most significant marketing performance indicators is customer purchases (Farris et al., 2010). In mobile apps, where independent variables have a higher impact, customer purchase behaviour can be represented through effective content management.

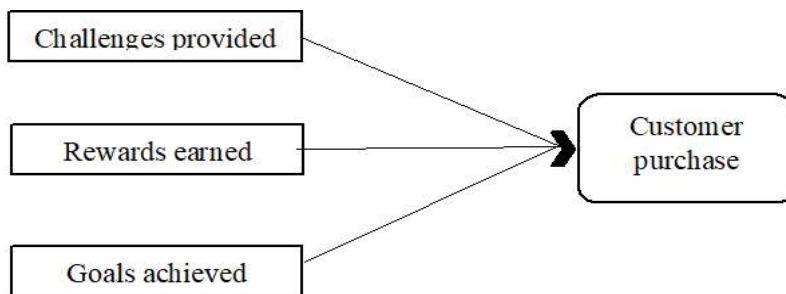


Fig 1. Dependent variable: Customer purchase. Independent variables: challenges provided, rewards earned and goals achieved

H₂: *There is a significant impact on challenges provided, rewards earned and goals achieved on customer referrals.*

The hypothesis tests if challenges provided, rewards earned and goals achieved had a significant impact on customer referrals. The dependent variable CR was regressed on predicting variables CP, RE, and GA. CP significantly predicted CR, $F(3, 164) = 640.376$, $p < 0.001$, which indicates that the CP can play a significant role in forming CR ($b = .438$, $p < 0.001$). RE significantly predicted CR, $F(3, 164) = 640.376$, $p < 0.001$, which implies that the RE can play a significant role in forming CR ($b = .197$, $p < 0.001$). GA significantly predicted CR, $F(3, 164) = 640.376$, $p < 0.001$, which implies that the GA can play a significant role in shaping CR ($b = .371$, $p < 0.001$). These results direct the positive effect of the CP, RE, and GA. Furthermore, the $R^2 = .923$, depicts that the model accounts for 92.3% of the variance in CR. CP is having more impact among other independent variables on CR because of the higher beta value. Table 5 shows the summary of the findings. It is supported by the fig 2, stating the hypothesis.

Table 5. A regression model with customer reference as dependent variable and challenges provided rewards earned, and goals achievement as independent variables.

| Hypothesis | Regression Weights | Beta Coefficient | R ² | F | t - value | p - value | Hypothesis supported |
|----------------|--------------------|------------------|----------------|---------|-----------|-------------------|----------------------|
| H ₂ | CP, RE, GA ->CR | | .923 | 640.376 | | .000 ^b | Yes |
| | CP | .438 | | | 8.373 | .000 | |
| | RE | .197 | | | 4.020 | .000 | |
| | GA | .371 | | | 8.057 | .000 | |

Dependent Variable: Customer referrals (CP). Note * $p < 0.05$, CP – challenges provided, RE – rewards earned, GA – goal achieved

b. Predictors: (Constant), GA, RE, CP

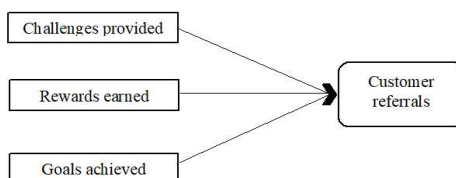


Fig 2. Dependent variable: Customer referrals. Independent variables: challenges

provided, rewards earned and goals achieved

H₃: *There is a significant impact on challenges provided, rewards earned and goals achieved on customer influence.*

The hypothesis tests if challenges provided, rewards earned and goals achieved had a significant impact on customer influence. The dependent variable CI was regressed on predicting variables CP, RE, and GA. CP significantly predicted CI, $F(3, 164) = 161.487$, $p < 0.001$, which indicates that the CP can play a significant role in forming CK ($b = .282$, $p < 0.001$). RE significantly predicted CI, $F(3, 164) = 161.487$, $p < 0.001$, which implies that the RE can play a significant role in forming CI ($b = .394$, $p < 0.001$). GA significantly predicted CI, $F(3, 164) = 161.487$, $p < 0.001$, which implies that the GA can play a significant role in shaping CI ($b = .231$, $p < 0.001$). These results direct the positive effect of the CP, RE, and GA. Furthermore, the $R^2 = .751$, depicts that the model accounts for 75.1% of the variance in CI. RE is having more impact among other independent variables on CI because of the higher beta value. Table 6 shows the summary of the findings. It is supported by the fig 3, stating the hypothesis H₃.

Table 6. A regression model with customer influence as dependent variable and challenges provided rewards earned, and goals achievement as independent variables.

| Hypothesis | Regression Weights | Beta Coefficient | R ² | F | t - value | p - value | Hypothesis supported |
|----------------------|--------------------|------------------|----------------|---------|-----------|-------------------|----------------------|
| H₃ | CP, RE, GA ->CI | | .751 | 161.487 | | .000 ^b | Yes |
| | CP | .282 | | | 3.008 | .003 | |
| | RE | .394 | | | 4.484 | .000 | |
| | GA | .231 | | | 2.793 | .006 | |

Dependent Variable: Customer influence (CI). Note * $p < 0.05$, CP – challenges provided, RE – rewards earned, GA – goals achieved

b. Predictors: (Constant), GA, RE, CP

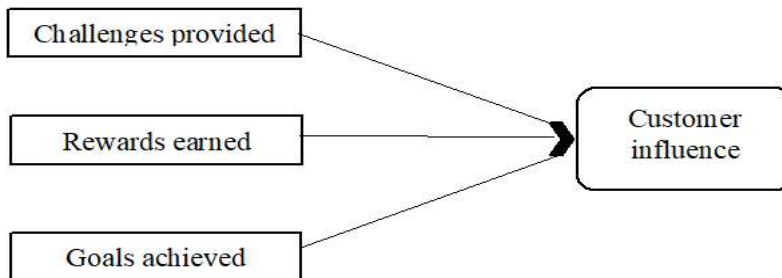


Fig 3. Dependent variable: Customer influence. Independent variables: challenges provided, rewards earned and goals achieved.

H₄: *There is a significant impact on challenges provided, rewards earned and goals achieved on customer knowledge.*

The hypothesis tests if challenges provided, rewards earned and goals achieved had a

significant impact on customer influence. The dependent variable CK was regressed on predicting variables CP, RE, and GA. CP significantly predicted CK, $F(3, 164) = 135.116, p < 0.001$, which indicates that the CP can play a significant role in forming CK ($b = .240, p < 0.001$). RE significantly predicted CK, $F(3, 164) = 135.116, p < 0.001$, which implies that the RE can play a significant role in forming CK ($b = .219, p < 0.001$). GA significantly predicted CK, $F(3, 164) = 135.116, p < 0.001$, which implies that the GA can play a significant role in shaping CK ($b = .427, p < 0.001$). These results direct the positive effect of the CP, RE, and GA. Furthermore, the $R^2 = .716$, depicts that the model accounts for 71.6% of the variance in CK. GA is having more impact among other independent variables on CK because of the higher beta value. Table 7 shows the summary of the findings.

Table 7. A regression model with customer knowledge as a dependent variable and challenges provided rewards earned and goal achievements as independent variables.

| Hypothesis | Regression Weights | Beta Coefficient | R ² | F | t - value | p - value | Hypothesis supported |
|----------------------|--------------------|------------------|----------------|---------|-----------|-------------------|----------------------|
| H₄ | CP, RE, GA ->CK | | .7 | 135.116 | | .000 ^b | Yes |
| | CP | .240 | 16 | | 2.398 | .018 | |
| | RE | .219 | | | 2.335 | .021 | |
| | GA | .427 | | | 4.835 | .000 | |

Dependent Variable: Customer Knowledge (CK). Note * $p < 0.05$, CP – challenges provided, RE – rewards earned, GA – goals achieved

b. Predictors: (Constant), GA, RE, CP

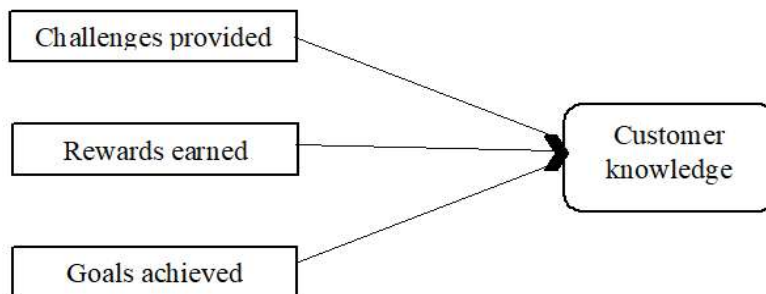


Fig 4. Dependent variable: Customer knowledge. Independent variables: challenges provided, rewards earned and goals achieved.

The four dimensions of customer engagement thus signify the impact of independent variables; challenges provided, rewards earned, and goal achievement by the customers. Thus the study reveals that these independent variables play a significant and vital role in customer engagement through mobile apps.

Discussion

The digital presence is replacing the traditional marketing concepts. We are more into a digital zombie era. Customers are more comfortable getting things in e-format. More than e-commerce, m-commerce penetrates the market. The use of mobile apps during the pandemic

serves as the ever engaging solution for all group of people. For every company and even for the small shops, we can find their digital presence at the least by a business WhatsApp account. Among that, mobile apps in all streams play a vital role in engaging with customers.

In this research, we try to investigate the impact of this digital presence in engaging the customers. The pattern of results is directionally consistent with our assertion that the strategies of challenges, rewards, and goals achievement significantly stand proportional to the customer engagement activities. Furthermore, customers can be engaged with the new engagement strategies. It can be supported with advanced technology and digital well-being.

Managerial implications

The main issue of digital marketers is to find the most appropriate media for influencing customers. The number of communication options has increased since the customers have embraced mobile devices than computers. When most of the needs are satisfied with the advent of mobile technology marketers find it more facile to reach out to customers.

The study suggests that customers are engaged in mobile apps when contents are engaging. More involvement is created out of proper content management in mobile apps. That leads not only to customer purchase and referrals but also improves the influence and referrals. So marketers while choosing the media mix, will have to consider the mobile apps which shows high engagement with customers. Marketers should target more content management in mobile apps which incorporate the latest technology. It can include the applications of artificial intelligence, augmented reality, and virtual reality which are yet to be in full fledge in most mobile applications.

Limitations and scope of future research

While many of the results are novel, the studies have limitations. First, the study was restrained a particular age group; further studies can consider different age groups and even a comparative study can be done for more practical insights. Second, the study was limited to fitness app usage alone. But the aforementioned customer engagement dimensions can be considered for other mobile app categories like games, medical apps, education apps, and many other kinds. Other customer engagement studies are explored which can also be incorporated into further studies. Third, customer engagements in the previous research have other dimensions which can be considered for future research. Finally, the research was confined to a particular geographical location. More empirical studies can be done to identify the impact on other cultural communities in other geographical areas for further understanding of the consumer behavior.

Declaration

This article is an original work of mine and the same has not been published earlier in any other publication.

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Social Capital and Civil Society in India: Building Stronger Communities

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Abstract

This article explores the concept of social capital and its role in fostering civil society. Social capital refers to the networks, relationships, and norms that enable individuals to cooperate and work together towards shared goals. Civil society, on the other hand, encompasses the diverse range of voluntary associations, organizations, and social movements that contribute to democratic governance and societal well-being. The article examines the interplay between social capital and civil society, highlighting the benefits of social capital for community development and exploring strategies to enhance and leverage social capital for the betterment of civil society. The study also examines the relationship between social capital and civil society in the context of India. Social capital, comprising networks, relationships, and norms, plays a crucial role in fostering cooperation and collective action within communities. Civil society encompasses voluntary associations, NGOs, and grassroots movements that contribute to democratic governance. The article explores the significance of social capital in India's civil society, highlighting its benefits for community development and discussing strategies to enhance social capital in the Indian context.

Key words: Social capital, civil society, networks

Introduction

Alexis de Tocqueville, a French political thinker and historian, emphasized the role of civil society in fostering democratic participation and social cohesion. In his book *Democracy in America*, Tocqueville discusses the importance of voluntary associations and active citizenship in building social capital and maintaining a vibrant democracy. Social capital refers to the resources and benefits that individuals and groups can access through their social networks, including norms of reciprocity, trust, and shared values. Social capital and civil society are closely intertwined concepts that play a vital role in shaping vibrant and inclusive communities. Social capital fosters civic engagement by creating a sense of trust and reciprocity among individuals and groups within a community. Research by R. D. Putnam (1995) a political scientist known for his work on social capital and civil society, in his

article *Bowling Alone: America's Declining Social Capital*, shows that communities with higher levels of social capital tend to have more vibrant civic engagement, as individuals are more willing to participate in community activities and public initiatives. As individuals connect, cooperate, and engage in civic activities, they contribute to the creation and sustenance of social capital, which in turn strengthens civil society. This article aims to delve into the intricate relationship between social capital and civil society, elucidating the significance of social capital in nurturing a robust and participatory civil society. Civil society plays a vital role in growing social capital by fostering connections, trust, and cooperation among individuals and communities. Social capital and civil society are pivotal in fostering vibrant and inclusive communities in India. Social capital, characterized by trust, networks, and shared values, enables cooperation and collaboration among individuals. Civil society comprises a diverse range of non-governmental organizations, voluntary associations, and community-based initiatives that contribute to democratic governance. Understanding the interplay between social capital and civil society is crucial for promoting active citizenship and strengthening community bonds in India.

Social capital encompasses the networks, relationships, and trust that facilitate cooperation and collective action within a community or society. Robert D. Putnam, defines social capital as “features of social organization, such as trust, norms, and networks that can improve the efficiency of society by facilitating coordinated actions” (Putnam, 1993). In his influential book *Bowling Alone: The Collapse and Revival of American Community*, Putnam explores the decline of social capital in the United States and the importance of civil society in fostering social connections, trust, and cooperation. Alongside his work on social capital, Putnam also highlighted the importance of civil society in his book *Making Democracy Work: Civic Traditions in Modern Italy*. He explored the role of civic engagement, social networks, and institutional trust in promoting effective governance and economic development.

Types of Social Capital

Putnam categorized social capital into three main forms: bonding, bridging, and linking social capital. Bonding social capital refers to the ties between individuals who share similar identities and characteristics. Bridging social capital connects individuals from different social groups, fostering social cohesion and inclusivity. Lastly, linking social capital extends beyond local connections and encompasses relationships with individuals or groups who hold positions of power or influence.

a) Bonding Social Capital

Bonding social capital refers to the ties between individuals who share similar identities, backgrounds, or characteristics. It strengthens the cohesion within specific groups and fosters a sense of belonging. Bonding social capital is often found within families, close-knit communities, or cultural and religious groups. It promotes social support, solidarity, and identity formation. It refers to a close-knit neighbourhood where neighbours regularly gather for block parties and social events. The strong bonds and shared values among residents create a sense of trust and support, leading to collective actions such as neighbourhood clean-ups, crime prevention initiatives, and mutual assistance during times of need. In rural villages of India, strong bonding social capital is evident through self-help groups (SHGs) formed by women. These groups provide a platform for women to come together, share

experiences, and collectively address issues related to livelihood, education, health, and social empowerment. By pooling their resources and supporting each other, these SHGs strengthen social bonds, build trust, and promote economic and social development within their communities. According to a study by N. Kabeer, the formation of self-help groups in India has led to increased social capital among women, enhancing their economic well-being and strengthening community networks (Kabeer, 1999).

b) Bridging Social Capital

Bridging social capital connects individuals from different social groups, fostering social cohesion and inclusivity. It encompasses relationships and interactions between people with diverse backgrounds, interests, and perspectives. Bridging social capital enables the exchange of ideas, resources, and opportunities, leading to innovation, collaboration, and the creation of diverse networks. It plays a crucial role in breaking down social barriers and building social trust. The community centre that brings together people from diverse backgrounds, such as different ethnicities, religions, and socio-economic statuses is an example of bridging social capital. Through various programs and activities, individuals interact, learn from one another, and collaborate on community projects. This bridging social capital facilitates the exchange of ideas, resources, and opportunities, fostering social cohesion and inclusivity. India's diversity presents opportunities for bridging social capital. The country's cultural, linguistic, and religious pluralism creates platforms for cross-community interactions and collaborations. Institutions like community festivals, social gatherings, and local self-help groups facilitate bridging social capital by bringing together individuals from diverse backgrounds. For example, the '*Dilli Haat*' in Delhi is a marketplace that brings artisans and craftspeople from various states of India under one roof. (Anuragini Shreeya, 2018). By providing a space for artists to showcase their craftsmanship and interact with buyers and visitors, *Dilli Haat* fosters bridging social capital. It enables cultural exchange, builds understanding between diverse communities, and promotes economic opportunities for artisans from different regions, promoting social integration, cultural diversity, and economic empowerment by facilitating interactions between artisans from different regions

c) Linking Social Capital

Linking social capital extends beyond local connections and involves relationships with individuals or groups who hold positions of power or influence. These connections enable individuals or communities to access resources, information, and support from formal institutions such as government agencies, businesses, or community leaders. Linking social capital facilitates upward mobility, advocacy, and the amplification of community voices in decision-making processes. It refers to the grassroots organization that establishes connections with local government officials, influential leaders, or policymakers to advocate for the rights of marginalized communities. By leveraging these relationships, the organization gains access to resources, influence decision-making processes, and effectively address social issues at a broader level. Linking social capital empowers community voices and facilitates systemic change. Linking social capital in India includes relationships with influential individuals, community leaders, and policymakers. These connections enable communities to access resources, information, and support from formal institutions, facilitating collective action and advocacy for social change. For example, the non-governmental organizations (NGOs)

in India often establish connections with policymakers, government officials, and influential individuals to amplify their impact and advocate for marginalized communities. For instance, an NGO working on environmental conservation may establish links with government departments and experts to influence policy decisions, access resources, and mobilize support for sustainable development initiatives. These linking relationships enable NGOs to bridge the gap between communities and formal institutions. A study by Bina Agarwal highlights the significance of linking social capital in the work of NGOs in India, emphasizing that effective collaborations with policymakers and government agencies enhances the capacity of NGOs to bring about positive social change (Agarwal, 2001).

The Role of Social Capital in India's Civil Society

Social capital acts as a critical foundation for the development and functioning of civil society. It nurtures trust, reciprocity, and shared norms, which are essential for collaboration and cooperation within voluntary associations and community organizations. By fostering a sense of connectedness and shared purpose, social capital enables individuals to work together towards common goals. The key role of social capital in civil society are discussed below:

1. High levels of social capital within a community contribute to increased civic engagement and participation. When individuals trust and cooperate with one another, they are more likely to engage in collective decision-making, volunteer work, and community initiatives. Social capital encourages citizens to take an active role in shaping their communities, participating in democratic processes, and advocating for social change.

2. Social capital promotes trust and cooperation among individuals, which are essential for the smooth functioning of civil society. Trust enables people to work together, share resources, and collaborate effectively. In a community with high levels of social capital, individuals are more likely to engage in cooperative behaviours, leading to the formation of effective and sustainable community organizations and initiatives.

3. Social capital plays a crucial role in promoting social integration and inclusion. By bridging social divides and fostering interactions between individuals from different backgrounds, social capital contributes to the creation of more inclusive civil societies. It allows for the exchange of ideas, knowledge, and experiences, promoting understanding, empathy, and respect for diversity. Socially integrated communities are more resilient, cohesive, and better equipped to address societal challenges.

In the subsequent sections the role of social capital in India's civil society has been discussed. Social capital plays a crucial role in India's civil society by fostering grassroots initiatives and empowering NGOs. Strong social networks and trust facilitate the formation of community-based organizations that address a wide range of social, economic, and political issues. NGOs capitalize the social capital to mobilize resources, engage volunteers, and advocate for marginalized communities. For example, the World Health Organization (2008) reveals that the Self-Employed Women's Association (SEWA) in India is a prominent example of how social capital strengthens civil society. SEWA is a trade union and organization that empowers informal sector workers, primarily women, through collective action, skill development, and access to social protection. By capitalizing social capital, SEWA has created a network of women who support each other and advocate for workers' rights, leading to improved working conditions and socio-economic upliftment. Research by Martha Chen

(2006) highlights SEWA as an example of how social capital enables collective agency and empowerment among informal sector workers, contributing to their improved socio-economic well-being (Chen, 2006; World Health Organization, 2008).

Moreover, social capital also enhances democratic participation in India by promoting civic engagement and collective decision-making. Trust and cooperation within communities enable citizens to actively participate in local governance, community development projects, and policy advocacy. Social capital empowers individuals to voice their concerns, contribute to decision-making processes, and hold institutions accountable. For example, the *Annual Survey of India's City Systems* (2016) shows how the ward-level committees or the *mohalla sabhas* in cities like Delhi provide platforms for citizens to actively participate in local governance. These committees enable residents to discuss and make decisions on issues related to infrastructure, sanitation, education, and health. By engaging in collective decision-making processes, citizens strengthen their social capital, build trust, and contribute to the development of their neighbourhoods. Moreover, the community centres often offer classes, cultural exchanges, and workshops to promote understanding and integration among immigrant populations and the local community. Through these activities, individuals from diverse backgrounds interact, learn about different cultures, and foster social cohesion. This social integration enhances community resilience, reduces social divisions, and promotes a sense of belonging for all residents.

Furthermore, in a diverse country like India, social capital facilitates social integration and inclusion. Bridging social capital enables interactions between different social, religious, and linguistic groups, fostering understanding and empathy. These connections enhance social cohesion and contribute to the creation of more inclusive civil societies. For example, the case of *Dilli Haat* or India's *Kumbh Mela*. *Kumbh Mela* is a mass pilgrimage and religious gathering, showcases social integration on a large scale. Millions of people from diverse backgrounds, castes, and regions come together to participate in spiritual rituals, share meals, and engage in cultural activities. The *Kumbh Mela* promotes social integration, breaks down social barriers, and fosters a sense of inclusivity and unity among participants. Nurturing social integration and inclusivity, it helps to bring people from different backgrounds together and promote a sense of collective identity.

Various stratagems needed to be applied to enhance social capital for civil society in India. Civil society can be enhanced by promoting social connections. Encouraging social interactions and fostering opportunities for individuals to connect and build relationships are vital for enhancing social capital. Community events, neighbourhood associations, and social clubs can serve as platforms for people to come together, fostering the formation of social networks and the development of trust. Moreover, civil society can be enhanced by supporting civic engagement. Actively encouraging citizen participation and involvement in civic activities strengthens social capital. Providing platforms for community members to engage in decision-making processes, volunteer work, and collaborative projects not only enhances social networks but also empowers individuals to take ownership of their communities. Civil Society can also be enhanced by investing in education. Education plays a significant role in developing social capital. By equipping individuals with knowledge, critical thinking skills, and the ability to engage in informed debates, education fosters active citizenship and promotes the formation of networks and relationships based on shared interests

and values.

Conclusion

Social capital plays a significant role in India's civil society by fostering trust, cooperation, and democratic participation. It strengthens community bonds, promotes social integration, and empowers individuals and organizations to address societal challenges. By implementing strategies to enhance social capital, India can nurture a more inclusive and participatory civil society, leading to sustainable community development and improved governance. The research article highlights how social capital and civil society interact in the Indian context. It demonstrates the role of social capital in empowering marginalized groups, promoting cross-community interactions, fostering democratic participation, and strengthening community development. By leveraging and enhancing social capital, India can nurture a more inclusive and participatory civil society that addresses societal challenges and promotes well-being for all. Moreover, it has been revealed here how social capital play crucial role in empowering marginalized groups, promoting cross-community interactions, fostering democratic participation, and strengthening community development in India. Moreover, these examples demonstrate how social capital manifests in various contexts and contributes to the development and functioning of civil society. By fostering social connections, trust, cooperation, and inclusivity, social capital strengthens the fabric of communities and empowers individuals to actively participate in shaping their society.

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The New Technologies Behind Banking in Commercial Banks

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Abstract

In emerging ecosystems that are open to integration, improved connectivity, and data sharing, participants from the financial and non-financial sectors can both prosper. The efficiency of transactions will grow, and information sharing, security, and transparency will be improved thanks to technologies like distributed ledgers and quantum computing. Customers can get high-quality financial services while operating expenses are reduced thanks to emerging technologies in banking. The issues facing banking include new laws, shifting regulations, and developing more cutting-edge technology for bank consumers. Both cash notes and the electronic banking system are available today. The monetary system of India can produce a new instrument in addition to providing liquidity and safety. The advent of the card, the Electronic Clearing Service (ECS) in the 1990s, EFT, RTGS, NEFT, mobile banking, and online banking were all made possible by the Indian commercial banking sector. This essay focuses on current technical developments in the commercial banking industry.

Keywords: Indian Banking Sector, Challenges of Banking, New Technological Changes, Product and Services.

Introduction

Banks that are successful in India outperform their rivals because they have narrowed their strategic emphasis. They have redesigned the customer experience to provide outstanding banking services for their customers while remaining flexible and aware of technological developments since they recognise that the paradigm shift in the financial landscape is caused by the impacts of innovations. The Indian banking sector is currently a thriving industry with a primary concentration on cutting-edge banking technology. Banks were established in order to employ technology to deliver high-quality services and products to customers quickly. The current situation has evolved, and there are now roughly 340 public and private banks operating in India. All banks today have launched a variety of channels, including ATMs, credit and debit cards, mobile banking,

internet banking, and others. However, users may now easily conduct banking transactions from a variety of locations thanks to Net Banking. India's banking system was the world's fifth-largest in terms of size in 2020 and the third-largest in terms of size in 2025. The banks are also confronting significant difficulties as a result of the advances in policy and strategy, which the Indian Banking System cannot ignore. This essay analyses the banking industry's latest technology developments and advancements.

Modernization in Indian Commercial Banking

The banking industry in India has undergone changes recently. The majority of banks started to take on an innovative challenge in banking with the aim of attracting more consumers who would afterwards use their services. Risk in the financial industry has increased as a result of government regulations, tax laws, globalisation, liberalisation, and privatisation. The creation and application of innovative financial processes is considered financial innovation. Innovators in the banking sector are utilising value-added services, Internet Banking, Mobile Banking, Debit Cards, Credit Cards, ATMs, Fund Transfer, RTGS, NEFT, EFT, ECS, Advisory Services, Utility Bill Payment, Fund Transfer, Insurance Plans, Cheque Books, Travel Cheques, and Fund Transfer during the current fiscal year. Indian banks are leading the charge when it comes to shifting from digital to genuinely digital, which is necessary for banks in today's hyperconnected and digitally age. The Indian banking industry will continue to thrive in 2017 because to cutting-edge programmes like the Unified Payments Interface (UPI) and technology. The following are our top picks for significant technological innovations that will transform Indian banking:

1. The future of banking is **open banking**, which is an interconnected ecosystem of financial and non-financial activities with numerous underlying service providers.
2. **Banking strategy-** Banks have already begun to utilise the cloud. Big Data, blockchain, artificial intelligence (AI), and cloud computing are all transforming the way that business is done. The strategy will also play a significant role in determining the business models for bank mergers.
3. **Block chain** – Block chain will be one of the enablers for re-imagining procedures as banks work to satisfy the consumers' rising expectations. The year 2017 will see an increase in projects, products, and the use of block chain to automate activities between organisations. This technology is being advanced by the new partnership between Emirates NBD and ICICI Bank to develop a block chain pilot network for international remittances and trade finance.
4. **Artificial Intelligence-** AI has the potential to transform both front office and back office operations with its self-improving programs—at ICICI Bank. The banks will explore the concepts to integrate the conversational interface into their Omni channel strategy.
5. **More things to bank-** It was the year of the mobile-first strategy in 2016. Indian banks took advantage of the growing popularity of mobile to offer specialised services through their applications.
6. **Banking architecture simplification-** The foundation of the banking industry's architectural simplification is the new technology. In the coming year, banks will abandon the conventional monolithic design in favour of componentization. In other words, complicated infrastructure will be divided into simpler, easier-to-deploy, and

easier-to-upgrade parts for individual functionalities. India would be tugged away from a cash-based economy, the Indian government has stated clearly. The introduction of the GST will boost the Indian economy even more. Banks must ensure that they are leagues ahead of the burgeoning competition in 2017 in addition to meeting the rising demands of a billion connected clients. (Source: <http://www.huffingtonpost.in>)

Research Methodology

Utilising both with the help of the new strategy, traditional banks will be able to prosper in terms of client pleasure and loyalty, fostering long-lasting connections and financial success. One of the factors for every organization's long-term success is technology. Customer expectations and happiness in banking are under attack, but customer traffic is growing as they establish ties with several digital service providers. Competitors from nearby financial technology start-ups are currently concentrating on the banking industry with creative, technology-driven variations to replace the conventional, traditional banking practises.

Digital banking channels increase convenience, make it easier to access additional services, draw in new clients, offer services offered by rivals, and minimise the destruction of client databases. Offering technology and cutting-edge digital banking is the most pressing demand for banking services at this time, thus creating new technology and offering it to the banking industry is crucial to attracting customers. The primary goal of the research is to examine how to develop banking services in commercial banks and adopt new technology. The study's objectives are to examine the effects of technology on commercial banking, customer satisfaction with digital banking, the services and justifications for choosing it, and any issues that customers may be having as a result of new technologies. The analysis of the degree of comfort, adherence, affordability, accuracy, consistency, and competence in the use of various technologies in commercial banking services was another emphasis of this research problem.

Scope of the study

The most modern technology used in the commercial banking industry are cutting-edge and practical. Credit and debit cards, mobile banking, National Electronic Funds Transfer (NEFT), Automated Teller Machines, Immediate Payment Service (IMPS), electronic clearing services, the National Automated Clearing House, Prepaid Payment Instruments (PPIS), the Unified Payments Interface (UPI), and social media banking (WatsUp Payment) are all available to us today. In light of the aforementioned business world's abundance of user-friendly technologies, it is essential to evaluate digital banking services and technology in terms of customer satisfaction and come up with new acceptance or development strategies for cutting-edge technologies for more precise and secure transactions.

It is significant that Mr. Narendra Modi's administration is known as "Digital India," and that the government is making every effort to re-establish digital services across all sectors, particularly in the banking industry. The researcher is focusing on technology developments in terms of convenience, compliance, affordability, and competence in the usage of technology in banking services from the perspective of the customer. This includes technology driven banking, which includes E-banking, Digital wallets like Mobile banking, PayPal, RTGS, WhatsUp payment, ATMs, and POS terminals. It affects customer happiness,

a metric for how a customer reacts to using technology and intuitive digital banking systems that encourages them to stick with the bank.

Research Objectives

To analyse the variables affecting how technology is used in financial services.

To detect and analyse the effects of technology on financial services with regard to convenience, affordability, compliance, and customer-focused competence.

Hypothesis: From the standpoint of the client, there is no discernible difference between gender and a few characteristics of technology and banking services.

Research Design

The research is of the descriptive variety. Data collection for analysis was done using the questionnaire approach in last five years. The questionnaire includes demographic questions, and other questions are used to gauge how satisfied customers are with the ease, compliance, affordability, and expertise of digital banking services. The researcher’s sampling strategy was simple random sampling. 150 people made up the study’s sample. The core data for this study were gathered using a questionnaire. Three components made up the questionnaire. Demographic information about the respondents, such as their age, gender, and educational background, was acquired in Section A. Section C of the questionnaire deals with convenience, compliance, affordability, competence, convenient banking, exactness, and consistency, whereas Section B of the questionnaire deals with transaction speed. Counts, percentages, cross tabulations, and measurements of central tendencies were all used in descriptive data analysis. The association between the variables was analysed using the T test, Anova, and Chi-Square.

Data Analysis and Interpretation

Table: 1 Descriptive investigation of how technology has changed commercial banking services in terms of swiftness of transactions, compliance, convenience, affordability, consistency, competence, and preciseness from the perspective of the clients.

| Attributes | SD | Attributes | SD |
|---------------------------------|-------|--------------------------------|-------|
| Swiftness of Transaction | | Consistency | |
| E-Banking | 0.514 | Fund Transfers | 0.469 |
| POS Terminal | 0.206 | Plastic Money | 0.201 |
| ATM | 0.498 | Error free transaction | 0.749 |
| Telephone banking | 0.263 | Electronic bill payments | 0.867 |
| Digital Alerts | 0.468 | Convenient Banking | |
| Compliance | | 24 x7 availability | 0.764 |
| Mobile Banking | 0.523 | Bank Website updated | 0.856 |
| E-banking | 0.483 | Content reliable | 0.773 |
| Mobile Money | 0.318 | Competence | |
| Convenience | | ATM services | 0.699 |
| Once a day | 0.265 | Telephone Banking | 0.824 |
| Two or more times a day | 0.498 | Internet Banking | 0.816 |
| Once a week | 0.475 | Mobile Banking | 0.845 |
| Two or more times a week | 0.399 | Preciseness | |
| Affordability | | Process of Transactions | 0.834 |
| Faster log in facility | 0.845 | Range of products and services | 0.869 |
| Performance of E-Cards | 0.739 | Instant Problem solving | 0.789 |
| ECS- credit/ debit | 0.814 | | |
| NEFT & RTGS | 0.774 | | |

The swiftness of the transactions is shown in Table 1. Customer satisfaction has an impact on transaction speed, convenience, compliance, consistency, affordability, competence, and accuracy. Null Hypothesis: From the standpoint of the client, there is no discernible difference between gender and a few characteristics of technology and banking services. Alternative Hypothesis: From the standpoint of the client, there are appreciable differences between gender and a few characteristics of technology and banking services.

Table 2: Customer Approval and Technology in Banking Services

| S. No | Factors/ Attributes | Gender | Mean | S.D | T value | P value |
|-------|---|--------|----------|---------|---------|---------|
| 1 | Swiftness of transaction | Male | 5.1701 | 2.03683 | 1.299 | 0.014 |
| | | Female | 5.9101 | 2.80711 | 1.473 | |
| 2 | Compliance | Male | 12.8539 | 1.69650 | 1.0998 | 0.871 |
| | | Female | 11.4126 | 1.83402 | 1.134 | |
| 3 | Convenience | Male | 17.19977 | 2.35953 | 0.189 | 0.725 |
| | | Female | 17.4276 | 2.02374 | 0.155 | |
| 4 | Affordability | Male | 13.6586 | 1.37203 | 0.531 | 0.189 |
| | | Female | 13.9272 | 1.22816 | 0.509 | |
| 5 | Convenient banking | Male | 8.1309 | 3.07157 | 0.508 | 0.307 |
| | | Female | 7.7000 | 1.39421 | 0.517 | |
| 6 | Competence | Male | 7.7846 | 2.88413 | -0.291 | 0.094 |
| | | Female | 7.5143 | 1.35174 | -0.343 | |
| 7 | Consistency | Male | 7.3764 | 2.55271 | 0.683 | 0.423 |
| | | Female | 7.6719 | 2.39283 | 0.542 | |
| 8 | Preciseness | Male | 9.5461 | 3.31845 | -0.628 | 0.246 |
| | | Female | 9.1572 | 3.07507 | -0.614 | |
| | Overall Use of Technology in Banking services | Male | 83.7303 | 9.80158 | 0.698 | 0.342 |
| | | Female | 79.9148 | 7.68973 | 0.741 | |

The descriptive statistics for the main elements of online banking services are shown in Table 2. Based on the standard deviation of the answers, which is 2.4926, it appears from the above table that the customers have no opinion on the factors indicating the speed of transaction. Based on the respondents' 2.05834 standard deviation, the customers have a neutral opinion of the characteristics that indicate convenience. Based on the respondents' 1.69682 standard deviation, the customers are indifferent to the characteristics that show compliance. Based on the respondents' standard deviation of 1.31449, the customers are unsatisfied with the variables showing affordability. Based on the respondents' standard deviation of 2.16263, the customers are satisfied with the variables showing competence. Based on the standard deviation of the responses, which is 2.32546, the customers are satisfied with the characteristics suggesting convenient banking. Based on the respondents' 3.09291 standard deviation, the variables showing the variables' accuracy are highly valued by the customers. Based on the respondents' 2.42363 standard deviation, the customers are satisfied with the factors that show consistency. This shows that, when it comes to digital banking services, consistency is thought to be the most important factor and transaction speed is not so favourable. Overall, 82.07 percent of banking services employ digital technology. Where

the deviation is constant, the standard deviation is 8.967. The null hypothesis is accepted because, according to the comparison of P values in Table 2, there is no association between gender and the appropriate traits or features in terms of technology and customer happiness.

Findings and Suggestions

According to research on the speed of transactions following the adoption of new technologies in the banking industry, mobile money, or Paytm, is the most popular digital method. Because there were no hundred rupee bills available, ATM services were thought to be rather unpopular. One of the key issues that the banks needed to overcome was this. The findings on the ease of digital technology in banking show that the capacity to transact at any time was seen as the most crucial aspect of accessibility. The majority of respondents said that accessibility to them meant being able to get goods or services when they're needed. Customers have already begun utilising mobile banking, which is a good sign for accessibility.

The competency of the digital technology used for internet banking was appraised by bank clients. Customers are said to be satisfied with the quicker log-in process, the functionality of debit and credit cards, the transfer of online funds, and clearing services. Customers are really happy with how accurately processed and precisely indexed the information and transactional processes are. Additionally, clients are happy with the goods and services their own banks offer. Customers were asked to rank the consistency of any digital technologies they use in the banking industry. Customers are satisfied with domestic bill payments, hassle-free transactions, problem-solving, and exceptional service, it was deduced.

Customers who feel that digital banking provides them access to low or moderate options in their personal bank accounts are more likely to engage in mobile banking, according to research on the convenience factor of using technology in the banking sector. Additionally, convenience is defined as the ability to bank at any time and from any location, check account balances, and view statements. By removing the main barrier to bank accessibility, technology enables bank customers to use digital platforms without the need for specialised knowledge to navigate this novel phenomenon. The study comes to the conclusion that more convenience raises customer happiness or contentment.

Regarding affordability, it was discovered that the mobile money platform was the most adaptable digital channel because it enables consumers of the bank a personalised touch with their money. Since digital banking is seen as quick and effective, adaptation is quite simple. In addition, it was found that, when compared to the daily quantity of transactions over the past years, the affordability to the offered digital banking channels is very high. Customers of the bank employed a variety of digital banking methods, which demonstrated their flexibility.

By disseminating instructions on how to utilise digital banking, banks want to persuade customers to switch from old-fashioned techniques to the new digital ones. The study's final finding is that there is a strong correlation between customer satisfaction and digital technology compliance. Customer satisfaction eventually rises along with conformity to new technology. The lack of a positive minimal association suggested that consumer happiness is unaffected by affordability. As a result, it can be said that there are other important factors to consider when conducting digital banking operations. Customers will conduct business through any

other channel that is quick, practical, and adaptable.

The consistency of any digital technology used by bank clients was rated by them. Customers are deemed to be satisfied with domestic bill payment options, hazel-free transactions, speedy problem resolution, and service charges. To decrease incidences of unsuccessful transactions and transactional errors at ATMs, the banking industry should invest more in strong, dependable systems. It is necessary to upgrade mobile banking and Point of Sale terminals with smartphone applications that can be utilised to improve user-friendly digital banking. To understand how customers will adjust to new technology, polls of customer satisfaction should be done.

Conclusion

In the Indian commercial banking sector, there have been several changes. Among these changes, technology has had an impact on how customers interact with banks. Along with the traditional branch channel, electronic options include ATMs, debit/credit cards, Net banking or internet banking, mobile banking, and phone banking. There are distinctions between developed and developing nations' channel usage. Evidence implies that traditional channels are being replaced by electronic channels in developing nations. Banks must invest more in strong, dependable systems to reduce instances of failed transactions and transactional hazards in ATMs, mobile banking, and POS terminals in order to have speedier digital banking operations.

In terms of growth and economic development as well as the number of consumers in the financial sector, the banking industry in India has become more competitive. Will the banking industry continue to be strengthened in the coming generation in a significant way? The future of banking will undoubtedly provide additional offers and services to the clients with the breakthrough financial products and advances thanks to today's new technology. A common person now has more access to banking services for his or her needs and productivity thanks to the banking sector. The terms and new technology have been enhanced in the Indian banking industry. The banking and financial sector in India now has a new look thanks to innovative banking technology innovations. The banking industry has advanced significantly in terms of goods and services, technology, banking infrastructure, trading opportunities, etc. It is clear that India's financial sector has improved when compared to other nations. In the future, banks will understand their customers' needs and fulfil them. In comparison to other developed banks, Indian banks offer better services.

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Techno-pedagogical Competency and Metacognitive Skills of Prospective Teachers: An Empirical Study

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Abstract

This study investigated the association between Techno-pedagogic competency and Metacognitive skills among prospective teachers. The study employed a descriptive survey design and administered the Meta-Cognitive Skills Scale and the Teacher's Techno Pedagogical Competence Scale on a sample of 316 prospective teachers selected from ICFAI University and IASE in Tripura. An independent samples χ^2 test for the association has been utilized to test the hypothesis and to identify the potential association between Techno-Pedagogical Competency and Metacognitive Skills among prospective teachers. The chi-square statistic (χ^2) yielded a value of 177, accompanied by a degree of freedom of 16. Furthermore, the p-value was less than .001, a threshold commonly indicating statistical significance. The results of this study led to the rejection of the null hypothesis, which posited that there is no significant association between Techno-Pedagogical Competency and Metacognitive Skills of Prospective Teachers. However, the alternative hypothesis was accepted, posing a statistically significant association between Techno-Pedagogical Competency and Metacognitive Skills among prospective teachers. This finding suggests a notable association between Techno-Pedagogical Competency and Metacognitive Skills among prospective teachers. The results of this study highlight the significance of incorporating techno-pedagogical training into teacher education programs to augment metacognitive abilities among aspiring educators.

Keywords: Techno-pedagogic competency, Metacognitive Skills and Prospective Teachers

1. Introduction

In today's hyper-digital world, the relevance of technology in educational practices has grown exponentially. The term "techno-pedagogic competency" refers to the ability of a teacher to integrate appropriate technological tools into the learning and instruction process while maintaining adherence to established pedagogical standards. The approach comprises

properly incorporating various digital teaching tools into the overall environment of the classroom.

The term “techno-pedagogic competency” refers to a set of skills that integrates technology into teaching and learning in a scientific and aesthetically pleasing way. It relates to incorporating technology into educational settings by presenting information and communications technology (ICT) lessons with intelligent boards, etc. The first big responsibility that a teacher must take on is the capacity to maintain order within their classroom. Teacher candidates need it to prepare for the digital world. Understanding the pedagogical implications and applications of technology, selecting appropriate digital tools for education, and building practical learning experiences are part of this ability. It includes troubleshooting technical issues and helping kids use technology. Preservice teachers with strong techno-pedagogical competencies will be more suited to engage students, improve learning outcomes, and improve education as technology advances.

Metacognition refers to an awareness of what one already knows and an accurate comprehension of the learning task and the specific information and abilities necessary to complete it. It entails drawing valid conclusions regarding applying one’s strategic knowledge to a scenario efficiently and reliably. If students activate their meta-cognitive skills, they have a greater chance of correctly solving problems than learners who do not start their meta-cognitive skills. Developing metacognitive skills is of utmost importance for prospective teachers as they progress toward becoming proficient educators. These skills, self-awareness, self-regulation, and self-reflection, empower educators to comprehend their learning processes and modify their instructional approaches accordingly. Preservice educators with robust metacognitive abilities can strategically plan, monitor, and evaluate their instructional methods. They can make appropriate modifications based on student feedback and learning outcomes. Educators possess enhanced capabilities to cultivate these proficiencies among their students, encouraging self-directed learning and the development of problem-solving aptitudes. In addition, developing metacognitive skills can enhance preservice teachers’ professional growth by promoting reflective practice and fostering a commitment to lifelong learning. Hence, cultivating metacognitive abilities holds significant importance in preservice teacher training.

A distinct field is formed at the confluence of techno-pedagogy and meta-cognition. This field is one in which aspiring educators can use technology to improve their teaching methods while increasing their awareness of their cognitive processes. This association can result in more efficient teaching tactics that use today’s technology resources and encourage self-awareness and regulation on the part of educators. Understanding the connection between techno-pedagogic competency and meta-cognitive skills might provide prospective educators with helpful insights into how they can better equip themselves for the classroom of the 21st century. Prospective educators can improve their teaching efficacy and positively contribute to the educational results of their students by incorporating technology into pedagogy and boosting meta-cognition.

2. Methodology

The study intended to examine the existence of an association between Techno-pedagogic competency and the Metacognitive skills of prospective teachers. A descriptive survey design

has been administered to 316 prospective teachers of ICFAI University and IASE of the state of Tripura.

2.1 Design of the study: Descriptive Survey design.

2.2. Objective of the study: To study the association between Techno-pedagogic competency and Metacognitive skills of Prospective teachers.

2.3. Hypothesis of the study: H01 “There is no significant association between Techno-Pedagogical Competency and Metacognitive Skills of Prospective Teachers”.

2.4. Tools used in the study: Meta-Cognitive Skills Scale (Madhu Gupta and Suman) and Teacher’s Techno Pedagogical Competence Scale (S. Rajashekar and K. Sathiyaraj)

2.5. Major analysis used in the study: Independent samples χ^2 test for association has been administered to test the Hypothesis using Jamovi statistical software. The charts in the analysis have been constructed using SPSS software.

2.6. Population and Sample of the study: The population of the study includes all prospective teachers in the state of Tripura who were enrolled in the B.Ed. Program in the year 2023. Using Slovin’s formula ‘ $n = N/(1+Ne^2)$ ’, the sample size is estimated as 316. A purposive sampling method has been applied to collect data from 316 prospective teachers of ICFAI University (200) and IASE (116) of Tripura state.

3. Analysis and Interpretation

The study aimed to investigate whether there’s a correlation between the Techno-pedagogical competency and Metacognitive abilities of prospective teachers.

3.1. Descriptive Analysis

A descriptive analysis was employed to classify the prospective teachers into five levels based on their Techno-pedagogical competency and Metacognitive skills.

| Variables | N | Median | Mode | IQR | Percentiles | | | |
|-------------------------------|-----|--------|------|-----|------------------|------------------|------------------|------------------|
| | | | | | 20 th | 40 th | 60 th | 80 th |
| Techno-pedagogical competency | 316 | 118 | 116 | 36 | 92 | 112 | 124 | 144 |
| Metacognitive Skills | 316 | 120 | 118 | 36 | 92 | 112 | 124 | 144 |

Table 1. Descriptive analysis

The table provides a descriptive analysis of prospective teachers’ Techno-pedagogical competency and Metacognitive Skills variables. Each variable has been analyzed for a sample size of 316. The median is the middle value in a dataset. For both variables, the median is slightly above 118, which indicates that half of the values are below this number and half are above. The mode is the most frequently occurring value in a dataset. For Techno-pedagogical competency, the mode is 116, and for Metacognitive Skills, it’s 118. This means that these scores were the most common among the participants. The IQR measures statistical dispersion or how far apart the values in the dataset are. An IQR of 36 for both variables suggests that the middle 50% of scores are spread within a range of 36 points. The 20th, 40th, 60th, and 80th percentiles are 92, 112, 124, 144, respectively, and these values fix the range for five different levels of Techno-pedagogical competency and Metacognitive skills.

| Techno-pedagogical Competency | Levels | Range | N | Metacognitive Skills | Levels | Range | N |
|-------------------------------|---------------------|---------|----|----------------------|-------------------|---------|----|
| | Very Low Competent | 40-92 | 66 | | Very Low Skilled | 40-92 | 66 |
| | Low Competent | 92-112 | 70 | | Low Skilled | 92-112 | 69 |
| | Medium Competent | 112-124 | 60 | | Medium Skilled | 112-124 | 60 |
| | High Competent | 124-144 | 65 | | High Skilled | 124-144 | 66 |
| | Very High Competent | 144-200 | 55 | | Very High Skilled | 144-200 | 55 |

Table 2. Categorizing Prospective Teachers into five levels based on their Techno-pedagogic competency and Metacognitive skills.

The table categorizes prospective teachers into five levels based on their Techno-pedagogical competency and Metacognitive skills. The levels are determined using the 20th, 40th, 60th, and 80th percentiles. For Techno-pedagogical Competency, there are 66 Very Low competent with scores between 40 and 92, 70 Low competent with scores between 92 and 112, 60 Medium Competent with scores between 112 and 124, 65 High Competent with scores between 124 and 144, and 55 Very High Competent with scores between 144 and 200. Similarly, for Metacognitive skills, there are 66 Very Low Skilled with scores between 40 and 92, 69 Low Skilled with scores between 92 and 112, 60 Medium Skilled with scores between 112 and 124, 66 High Skilled with scores between 124 and 144, and 55 Very High Skilled with scores between 144 and 200. This categorization aids in understanding the distribution of these competencies among prospective teachers.

3.2. Cross tabulation of different levels of Techno-Pedagogical Competency and Metacognitive Skills of Prospective Teachers.

| Techno-Pedagogical Competency | Metacognitive Skill | | | | | |
|-------------------------------|---------------------|-----|--------|------|-----------|-------|
| | Very Low | Low | Medium | High | Very High | Total |
| Very Low | 26 | 10 | 12 | 8 | 10 | 66 |
| Low | 11 | 30 | 8 | 11 | 10 | 70 |
| Medium | 16 | 3 | 32 | 6 | 3 | 60 |
| High | 7 | 16 | 4 | 34 | 4 | 65 |
| Very High | 6 | 10 | 4 | 7 | 28 | 55 |
| Total | 66 | 69 | 60 | 66 | 55 | 316 |

Table 3. Contingency Tables for Techno-Pedagogical Competency and Metacognitive Skills of Prospective Teachers.

Table 3. is a contingency table that shows the distribution of prospective teachers' Techno-pedagogical competency and Metacognitive skills. Each cell in the table represents the number of prospective teachers who fall into a particular category for techno-pedagogical competency and metacognitive skills. There are 66 prospective teachers with very low techno-pedagogical competency. Among them, 26 also have very low metacognitive skills, 10 have low metacognitive skills, 12 have medium metacognitive skills, 8 have high metacognitive skills, and 10 have very high metacognitive skills. There are 70 prospective teachers with low techno-pedagogical competency. The distribution of their metacognitive skills is similar to the previous group. There are 60 prospective teachers with medium techno-pedagogical competency. Most of them (32) also have medium metacognitive skills. There are 65 prospective teachers with high techno-pedagogical competency. Most of them (34) also have high metacognitive skills. There are 55 prospective teachers with very high techno-pedagogical competency. More than half (28) also have very high metacognitive skills. In total, there are 316 prospective teachers in this study.

This table can be used to understand the association between techno-pedagogical competency and metacognitive skills among prospective teachers. For example, those with higher techno-pedagogical competency tend also to have higher metacognitive skills.

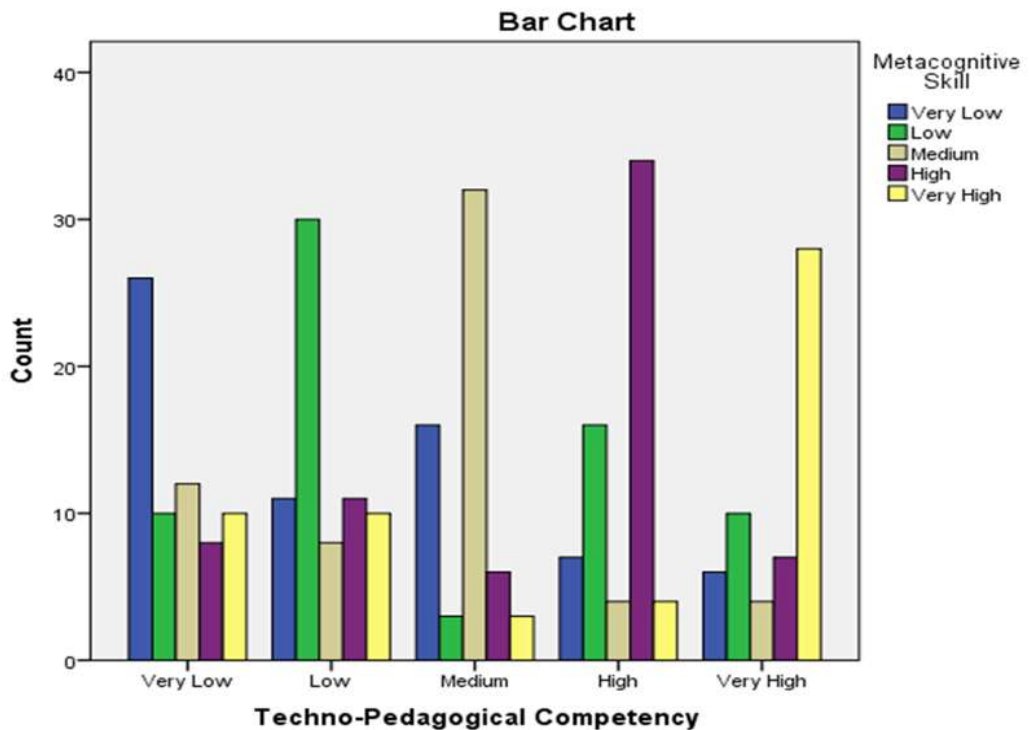


Chart.1. Bar chart for cross-tabulating Techno-Pedagogical competency and Metacognitive skills of prospective teachers.

The chart indicates the cross-tabulation of prospective teachers' Techno-Pedagogical competency and Metacognitive skills. Each is divided into five categories: Very Low, Low, Medium, High, and Very High. Most individuals with Very Low Techno-Pedagogical Competency also have Very Low Metacognitive Skills (26 out of 66). Most of those with Low Techno-Pedagogical Competency have a Low Metacognitive Skill (30 out of 70). In contrast, most individuals with Medium Techno-Pedagogical Competency have a medium level of Metacognitive Skill (32 out of 60). Those with High Techno-Pedagogical Competency mostly have a High Metacognitive Skill (34 out of 65). Lastly, the majority of those with Very High Techno-Pedagogical Competency have a Very High Metacognitive Skill (28 out of 55). This suggests a positive association between Techno-Pedagogical Competency and Metacognitive Skill: as one increases, so does the other.

3.3. Testing of Hypothesis

H01: There is no significant association between Techno-Pedagogical Competency and Metacognitive Skills of Prospective Teachers.

H1: There is a significant association between Techno-Pedagogical Competency and the Metacognitive Skills of Prospective Teachers.

| N | Value | df | p |
|-----|-------|----|--------|
| 316 | 177 | 16 | < .001 |

Table 4. Independent samples χ^2 test for association between Techno-Pedagogical competency and Metacognitive skills of prospective teachers.

The table shows the results of an independent samples chi-square test for association. This test is used to determine if there is a significant association between two categorical variables, in this case, Techno-Pedagogical Competency and Metacognitive Skills of Prospective Teachers. A sample of 316 prospective teachers was included in this analysis. The chi-square statistic (χ^2) is 177. This value is calculated based on the differences between the observed frequencies (the numbers observed in the sample) and the expected frequencies (the numbers you would expect to see if there was no association between the variables). The degree of freedom (df) is 16. The p-value is less than .001. This value is used to determine the statistical significance of the results. A p-value less than .05 is typically considered statistically significant. Based on the results, rejected the null hypothesis (H01: There is no significant association between Techno-Pedagogical Competency and Metacognitive Skills of Prospective Teachers) and accepted the alternative hypothesis (H1: There is a significant association between Techno-Pedagogical Competency and the Metacognitive Skills of Prospective Teachers). This means there appears to be a significant association between Techno-Pedagogical Competency and Metacognitive Skills among prospective teachers.

4. Findings, Discussions, and Conclusion

4.1. Findings

The study found a strong positive association between Techno-pedagogical competency and Metacognitive skills of prospective teachers in Tripura.

4.2. Discussion

The strong association between Techno-pedagogical competency and Metacognitive skills has the potential to exert a substantial influence on teacher preparation and learning outcomes.

Metacognitive abilities play a crucial role in facilitating the learning process for prospective educators, as they enable a deeper understanding of one's learning mechanisms, enhancing their techno-pedagogical competencies. Furthermore, acquiring these skills enhances problem-solving capabilities, which is vital in techno-pedagogical environments. In addition, these platforms facilitate self-regulation, empowering prospective educators to modify and improve their techno-pedagogical approaches. Gaining insight into one's cognitive processes can enhance self-assurance, which proves advantageous when incorporating technology into educational practices. Meta-cognition promotes introspection, enabling prospective educators to assess and improve their technology utilization in instructional contexts.

Furthermore, cultivating meta-cognitive skills enables prospective educators to engage in innovative practices and explore diverse technological resources and instructional approaches. Developing meta-cognitive abilities contributes to the development of adaptability, a fundamental characteristic necessary for educators to navigate the continuously changing realm of educational technology. The utilization of technology enhances the product of planning abilities, enabling prospective educators to design instructional programs that incorporate technological tools proficiently. Cultivating meta-cognitive skills facilitates continuous learning, essential for remaining abreast of the most recent breakthroughs in educational technology. Gaining insight into their learning processes can enable prospective educators to create customized learning experiences for their students through technology effectively.

Finally, the enhancement of meta-cognitive skills contributes to the improvement of decision-making capabilities, particularly in the context of selecting appropriate technological tools and platforms for educational purposes. Developing communication skills is essential in effectively utilizing technology to support educational processes. Cultivating meta-cognitive abilities fosters the development of critical thinking, a necessary talent for effectively navigating the intricate realm of educational technology. Enhancing one's comprehension of one's learning process can improve technology literacy, a fundamental component of techno-pedagogical competence. Meta-cognitive skills foster a culture of experimentation, enabling prospective educators to explore and implement many technologies and digital tools within their pedagogical endeavors. The proponents advocate for using collaborative learning strategies, which can be further augmented by integrating technological tools within the educational setting. Developing meta-cognitive skills can augment digital citizenship as prospective educators understand the consequences of their online behaviors and provide appropriate guidance to their pupils afterward. Future educators can foster the ethical utilization of technology in educational settings by cultivating meta-cognitive skills. Meta-cognition is crucial in facilitating professional growth as aspiring educators engage in ongoing self-reflection and enhancement of their techno-pedagogical approaches. In conclusion, meta-cognition enhances the aptitude for managing resources, enabling prospective educators to employ technology resources in the instructional process proficiently.

4.3. Conclusion

In conclusion, the robust association of Techno-pedagogical competency and Metacognitive skills carries substantial implications for teacher training and education. The amalgamation of these two dimensions has the potential to augment multiple dimensions of pedagogy, encompassing problem-solving, self-regulation, confidence-building, reflection, innovation, adaptability, planning, lifelong learning, personalized learning, decision-making, communication, critical thinking, technological literacy, experimentation, collaborative learning, digital citizenship, ethical utilization of technology, professional development, and resource management. Hence, integrating techno-pedagogical training into teacher education programs is of utmost importance to augment the development of metacognitive abilities among aspiring educators. This will not only facilitate their readiness for the contemporary classroom characterized by digital advancements but also furnish them with the essential competencies to proficiently navigate the intricate terrain of educational technology.

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Impact of Globalization on English and Hindi Languages: An Analysis

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Abstract

“Language is the roadmap of a culture, it tells you where its people come from and where they are going” -Rita Mae Brown

Language is a means of conveying message among human beings. Its function is not limited to the transfer of message but it's a bearer and repository of cultures, customs, traditions, practices, knowledge, etc. A language may be a major or minor language that depends upon the number of its speakers. Likewise, a language may be a local or global language that is determined by the extent of its geographical coverage. However, none of the languages is insignificant as every language does the same work for its speakers. There are thousands of languages in the world today. English is the world's most spoken language, and Hindi is the third. English is spoken by every fifth person and Hindi is spoken by every twelfth person across the world. English is a global language among different languages of the world. Globalization is explicitly associated with English. But Hindi is not overtly linked to globalization. However, globalization has a deep rooted impact on every language of the world including Hindi and English languages. Many of our local languages across the world have been extinct and many more languages are still on the verge of extinction. Linguistic diversity of the world is under constant pressure because of change in our perspective from local to global. This worldwide trend is not just likely to harm our linguistic diversity but our age old cultural heritage and civilizational history ahead. Appropriate measures must be taken to preserve and protect the linguistic diversity of the world at the earliest.

Key Words: Culture, *English, Extinction, Globalization, Hindi, Language, Local, & Linguistic Diversity.*

Introduction

The twenty first century is characterised by internationalisation, globalisation and ecological interdependency. English has been playing the role of facilitator in the expansion of human communication. Minor languages have been dominated by major languages of the world. Today, English is not only the most preferred common language in more than fifty

countries but also a widely spoken language in more than hundred countries of the world. British colonialism and cultural penetration led by capitalism enabled English to be the official or semi-official language of British dominated countries of the world. Furthermore, Anglo-American dominance in the field of science and technology made English a basic language of science and technology. Usefulness of English in the market apart from its significant role in science and technology has made English a widely spoken language across the world. Language is not only a means of communication but a bearer of culture. Thus, the extinction of a language means the loss of cultural knowledge of its speakers (Tao, 2019). The association of English with the centre of industrial revolution, colonialism and capitalism can be attributed to its current position in the world. Moreover, the underlying role of English in the development of science and technology in the modern world makes it a language of universal nature.

Table 1: List of Languages by number of Native Speakers in India

| Languages | Percentage [%] | |
|----------------|-------------------------|------------------|
| | First Language Speakers | Overall Speakers |
| Hindi | 43.63 | 57.09 |
| Bengali | 8.03 | 8.85 |
| Marathi | 6.86 | 8.18 |
| Telugu | 6.70 | 7.77 |
| Tamil | 5.70 | 6.36 |
| Gujrati | 4.58 | 4.99 |
| Urdu | 4.19 | 5.18 |
| English | 0.02 | 10.67 |

Source: *Wikipedia*

Globalization is a trade oriented process. It was evolved by the developed economies and endorsed by the developing economies of the world. Under the globalization process, market is driven by the developed economies to make money. Political decisions are taken by the market. Nation-state has become representative of corporate houses. Moreover, profit of corporate houses is represented as the growth of nation-state and citizens have been converted into consumers. Nations protecting corporate houses under the pretext national interest are observing growth in poverty. Corporate houses have become so powerful that they have potential to make and unmake government. Globalization needs a language of pan world nature that facilitates transactions across the world. Any language can become global language provided it is spoken in many countries. Thus, English has a strong potential to be the international language. The information and communication technology driven globalization has a great role in positing English as an international language (Jabeen, 2019). Globalization is primarily driven by the information and communication technology and secondarily driven by English. Thus, English has dominated the world in terms of facilitating corporatization and crony capitalism. Moreover, English serves the inherent needs of globalization.

Table 2: World's Top 10 English Speaking Countries

| | |
|---------------|----------------|
| United States | United Kingdom |
| India | Germany |
| Pakistan | Canada |
| Nigeria | France |
| Philippines | Australia |

Source: *Wikipedia*

Globalisation refers to the process of the integration of different knowledge, technologies, cultures, languages, etc. from across the world. Globalisation has enabled everyone to be connected to rest of the world for the shake of their own benefits. Impact of globalisation is worldwide. The most notable impact of globalisation is on English language. English remains a dominant language for an effective communication among people across the world. Language is not only a means of communication but an identity of its speakers. English has dominated the world and it has been preserved at the cost other languages. The most significant element of globalisation is international communication and worldwide spread of information that is no more possible in the absence of a global language. Thus, English language becomes an inseparable element of the globalisation process (AbdAlgane, 2020). Globalisation is a technology driven process of converting the whole world into a village where there is no demarcation as exists in the physical world. This process enables everyone to access and avail the resources in the individual interest in general and in the global interest in particular. English is a language that rules over the globalised world.

Table 3: Top 5 Asian Countries with the Highest Proficiency in English

| S. No. | Name of Country |
|--------|-----------------|
| 1 | Singapore |
| 2 | Philippines |
| 3 | Malaysia |
| 4 | Hong Kong |
| 5 | India |

Source: *Wikipedia [2022]*

Review of Literature

Modern India is known for its linguistic diversity. Resurgence of Hindi took place with globalisation process and media revolution in India in 1990s. In the current world scenario, globalisation is a compulsion, not a choice. Originally, globalisation was associated with economic activities but today it has reached to the society and culture. The wind of marketism led by globalisation has not left linguistic diversity of India unaffected. There has been a prominent position of Hindi language in the current Indian print media space. It is evidenced by the fact that Hindi is the only language with the highest number of newspapers, journals and periodicals. Bollywood has played a substantial role in the promotion and expansion of Hindi language. English has never lost its significance. Furthermore, globalisation and information and communication technology have kept the supremacy of English intact (Chauhan, 2006). Usually it is considered that globalization has reduced the scope of Hindi but it is not in reality, if it is to some extent then it is not because of globalisation but because of its own local and regional nature among different factors. At the outset, globalisation was

meant with economic integration of the world but in later phase it has taken every sphere of human life into its grip.

Language has been changing very fast because of globalization. This change in language has been driven by people's aspiration towards the global language. Writers of different languages have consented that globalization has been adversely impacting languages across the world. However, it is our innermost attachment and interconnectedness that have preserved the languages intact ('Writers discuss', 2008). Our linguistic diversity has been changing rapidly because of our ongoing race for having a global identity in the global scenario of the world.

The poor in India has a vision to provide English medium education to their children. Therefore, they do not prefer government schools as their medium of education is local language. Almost every state government is emphasising on English medium education. This scenario may prove disastrous to linguistic diversity of India. Discouragement of linguistic diversity may threaten the promotion and survival of local cultures. A large number of Indians do not understand their local languages. Local language ecology is getting deteriorated. The preference to English medium education remains intact across the Indian society. This ongoing trend in Indian education system restricts further development of educational resources in vernacular languages. Insignificant and outdated educational resources are available in local languages. Most of the educational materials are available in English medium at higher level education in India. It is not logical to talk about imposing restriction on English medium schools. Rather, it would be better to encourage local language medium schools and improving their pedagogical resources for maintaining linguistic diversity. India needs to learn a lot from its neighbouring countries like China, Japan and Korea in this context. They have taken benefits from globalisation without diluting their linguistic diversity. Western countries have their own vested interest in selling language as a commodity (Satpathy, 2012). Normally every Indian has a positive mind-set to English language, and therefore, Indians prefer English to Hindi irrespective of their caste, creed, community, etc. Governments are also working on the expansion of English in the country. This ongoing trend among peoples and politicians may pose unimaginable challenge towards the linguistic diversity of the country.

Table 4: Top Ten Hindi and English Speaking Indian States [As per the Percentage of Speakers]

| S. No. | Hindi Speaking States | % Speakers | English Speaking States | % Speakers |
|--------|-----------------------|------------|-------------------------|--------------|
| 1 | Uttar Pradesh | 97.40 | Goa | 41.80 |
| 2 | Uttarakhand | 97.20 | Nagaland | 32.60 |
| 3 | Himachal Pradesh | 96.60 | Manipur | 31.60 |
| 4 | Madhya Pradesh | 95.70 | Punjab | 30.00 |
| 5 | Haryana | 95.30 | Sikkim | 27.70 |
| 6 | Rajasthan | 95.00 | Arunachal Pradesh | 23.10 |
| 7 | Chhattisgarh | 93.60 | Kerala | 20.10 |
| 8 | Bihar | 89.40 | Tamil Nadu | 18.60 |
| 9 | Jharkhand | 85.40 | Odisha | 17.20 |
| 10 | Arunachal Pradesh | 62.80 | Haryana | 15.60 |
| | India | 57 | India | 10.60 |

Source: Stats of India [Census 2011]

The pressure led by the ongoing globalization process has threatened the existence of many Indian languages and as a result of which many languages have reached the stage of extinction. As per the Central Institute of Indian Languages [CIIL, Mysore], globalization has no explicit role in the extinction of many local languages. However, it cannot be denied that the process of globalization has been adversely affecting the existence of local languages. The presence of speakers of a language is the sign of existence of a language. Therefore, the survival of speakers of a language is must to keep a language perpetual. The Government of India has introduced a scheme called as 'Protection and Preservation of Endangered Languages of India' in order to protect and preserve the languages from extinction ("Many Indian Languages", 2014). The globalization is in no way overtly associated with the loss of linguistic diversity of India. However, there is no evidence available to reject the fact that it has no adverse impact on Indian languages.

The term globalisation is a buzzword to all the economists. It is trump card for the rapid development across the world. It came into the existence with trade and marketing and gone beyond national boundaries to connect people. There has been a significant role of English as a language in the process of globalisation to make it happen. English evolved as an international medium of communication because of globalisation. Thus, globalisation has made English a very powerful medium of communication. Under globalisation, English language acts as a thread that integrates culture, economy, trade and commerce across the world. English is the core language of information and communication technology [ICT] that is the axis of globalisation. English is an integral part of globalisation (Bodapati, 2016). Originally globalization was related to the economic sphere but it gradually reached the social sphere. The globalization has recognised English as a language of universal nature. Presence of a language of the pan world nature is inevitable to make globalization happen at ground level.

Languages are bearers and repositories of indigenous knowledge and traditional wisdom. The value of a language is immeasurable. India has already lost one-fifth of its languages during the last fifty years. As per the report of a study, today six percent languages of the world are spoken by ninety five percent population of the world. Reduction in linguistic diversity of the country might be an unacceptable outcome of globalisation. The loss of a language is not just the loss of a mode of communication but it is an absolute loss of the pattern of thinking and culture of a linguistic community. Thus, an extinction of a language is the loss of a way of thinking on the earth. However, the evolution and change in languages is a part of history. All the languages are not as it is as they were earlier. Gondi language is spoken by five million people in Madhya Pradesh, Maharashtra, Chhatisgarh, Andhra Pradesh, Telangana, and Odisha. It is a major language spoken in the tribal belts of Central India (Gupta et al., 2017). Language is not just a medium of exchange but a carrier of local customs, traditions and important knowledge. The world has lost many of its languages in the past. The change in the language is a universal phenomenon. The loss of linguistic diversity is the negative aspect of globalisation that is the loss of human civilization history.

Learning of mother tongue sharpens one's mind and intellect. It is the call of the hour to preserve our languages. As per the studies of the UNESCO, education of children in mother tongue is very effective. Teaching children in foreign language restricts their intellectual

development and its final result is school dropout. Compulsion of primary education in English medium would prove disastrous to our linguistic heritage in terms of extinction of cultural knowledge. The only way to preserve the cultural heritage is the perpetuation of local languages. Repository of languages, dialects, and cultural heritage are sinking under the pressure of globalization. Poetry is the most important indicator of the prosperity of a language and it is getting disappeared at a fast pace. The threatening to our native language can be traced back to the introduction of English language in the country during colonial era. English as an international language signifies its superiority over our linguistic heritage. Mother tongue is one's primary identity ('Native Languages', 2019). The development of environment making education mandatory in a particular language is a big attack on the linguistic and cultural diversity of the region. This scenario does not intend to be interested in preserving our heritage and history as well.

Table 5: Bottom Five English and Hindi Speaking Indian States [As per the Percentage of Speakers]

| S.No. | Hindi Speaking States | % Speakers | English Speaking States | % Speakers |
|-------|-----------------------|------------|-------------------------|------------|
| 1 | Tamil Nadu | 2.10 | Chhattisgarh | 2.30 |
| 2 | Mizoram | 7.00 | Bihar | 2.70 |
| 3 | Kerala | 9.10 | Rajasthan | 4.60 |
| 4 | Tripura | 9.90 | Jharkhand | 5.10 |
| 5 | Karnataka | 12.30 | Madhya Pradesh | 5.40 |

Source: *Stats of India [Census 2011]*

Hardly anyone raises an objection over the popularity of English language that usually happens at the cost of local languages. English language is always backed on account of its positioning as a lingua franca in the globalisation scenario. English language is observed as a way to success in India. Hardly good students are willing to pursue their higher education in Hindi medium despite of significant growth in the number of students in the country. Hindi literature authors and publishers are trying their level best to preserve and promote the language. However, many more efforts need to be taken further. According to Mahatma Gandhi, swarajya would not have any sense unless Hindi was accorded the status of national language and vernacular languages were given due respect (Sen, 2019). Today, every Indian observes bright future in English language and they usually prefer English to regional languages. Universal positive understanding and preference of society to English enables it to be a global language. It is not an independent outcome in itself but it is happening at the cost of local languages.

Globalisation was originally driven by integrating different economies to facilitate trade and commerce among them. But today it has taken every spectrum of life into its strong grip. The process of globalisation driven by the objective of linking every economy to the world economy that would not have been materialised today without information and communication technology and English language as a lingua franca. Globalisation has brought a revolutionary change across the world. English language has played a substantial role in the process of globalisation. English language has a prominent position in computer and internet domains. The worldwide endorsement of globalisation has made English a common language for the communication at global level (Jalal, 2020). Today, the impact of globalisation is not just

visible in economic sphere but in social, political and religious spheres also. It has drastically changed the outlook of the world. When we talk of globalisation in the current world order then English seems to be next to globalisation.

Globalisation has affected many facets of our lives including language. English language has been the cornerstone of globalisation. The extinction of unwritten and undocumented languages would be a great loss to the important ancestral knowledge imbedded in particular indigenous languages. A significant growth has been observed in the practice of English language across the world as a lingua franca in political, economic and scientific contexts. Globalisation is characterised by technological advancements. The most visible impact of globalisation can be observed in the teaching of English language. The teaching-learning process has been undeniably affected by the globalisation process. Moreover, globalisation can be attributed to the extinction of many languages. Thus, globalisation is the root cause behind the dominant position of English among different languages in India (Panda, 2021). Globalisation has touched upon every domain of human life. Moreover, it has given disproportionate weightage to English among different languages of the world that evidenced by noticeable change in the teaching and learning of English all over the world. No exact update is available with regard to the condition of our regional languages. We have no idea about the fact that globalisation and technology have threatened linguistic diversity of the country (Srinivasaraju, 2021). However, the adverse reality of globalisation is that it has attempted to establish uniformity [in terms of culture, language, practice, tradition, etc.] throughout the world that is an unconscious and unplanned effort to destroy the diversity of the world.

A language is a system of communication and expression of ideas. A language has the ability to show the seeds of literature in the society and globalisation is the only tool which cultivates it throughout the world. English is not only a prominent language in the world but it is the official language in more than fifty countries and spoken by millions of people across the world. The law of land has recognised 23 languages including English. The globalisation elevated English language to the level of global language. ‘Trilingual Society or Multilingualism’ has been encouraged by many countries across the world. Globalisation has increased the pace of usage of English language and literature in the local and global society (Kulkarni, 2021). Language is an instrument of connecting a part of society to other part of the society in order to develop a sense of empathy and common understanding. English is not just a language of the western world but it is a language of the whole world. There is a crucial role of globalisation behind the current linguistic scenario of the world.

Table 6: Top Five English and Hindi Speaking Indian Union Territories [As per the Percentage of Speakers]

| S.No. | Hindi Speaking UTs | % Speakers | English Speaking UTs | % Speakers |
|-------|--------------------------|------------|--------------------------|------------|
| 1 | Delhi | 96.80 | Chandigarh [UT] | 41.60 |
| 2 | Chandigarh | 94.00 | Delhi [UT] | 31.70 |
| 3 | Andaman & Nicobar Island | 79.80 | Puducherry [UT] | 28.10 |
| 4 | DNH and DD | 64.40 | Andaman & Nicobar Island | 21.90 |
| 5 | Jammu and Kashmir | 38.00 | Lakshadweep [UT] | 19.30 |

Source: *Stats of India [Census 2011]*

The world's most widely spoken language is English. However, its native speaker population is roughly one-fourth of its total speakers across the world. Majority of the world internet contents are in English and it is the lingua franca of the world economy. English is the language of neoliberalism and globalization. The role of English language in Indian landscape is very complex. The ruling Hindu nationalist Indians observe English as a language of the colonizers. Some social reformers observe English as an 'egalitarian language'. In India, English is taken as a symbol of social status. It is not just a language but a class. English is one of eleven official languages of South Africa. Moreover, it is the language of South African's commercial and political elites (Salomone, 2022). English is not just a language but a language representing a section of the society. A minor section of the society following a particular ideology is against the teaching and learning of English. However, a major section of the society supports the expansion of English language because it has potential to eliminate widespread discrimination and inequality from the society.

Language diversity across the world is under threat as most of the languages are not being taught to our children. Language is a very special gift to the human beings. It is very unfortunate that our indigenous languages are on the verge of extinction because of colonisation and globalisation. Multilingual diversity can no longer be maintained in the absence of continuous concerted and concrete efforts to preserve and protect the linguistic diversity. This would damage our history, culture and cognitive ability ahead ('Nearly half', 2023). Today, the prosperity of linguistic diversity is at stake because of our inclination towards a particular language. It is a matter of great concern that majority of our languages have reached the stage of disappearance. It is an alarming situation that demands insightful programmes and policies to handle the extinction of local languages at the earliest.

According to MDMK leader, English language has potential to make Indians to hold a dominant position in the field of science and technology. Imposition of Hindi in Tamil Nadu by the Union Government would not be beneficial to its youths. Primary education in mother tongue is a worth mentioning step but imposing Hindi as a mother tongue is not good in any way. There is no harm in learning a foreign language in the age of globalisation ('English, not Hindi', 2023). When we review the role of English language then it can be undoubtedly inferred that this particular language has an immense strength to accommodate Indians across the different branches of science. To impart primary education in mother tongue is an appreciable action but promotion of English language can no more be restricted in the global scenario of the world.

Objective of Study

This research article is driven by following major objectives:

- To underline the current status of Hindi and English languages across India and the world.
- To analyse the impact of globalisation on Hindi and English languages.

Research Methodology

This research study is of descriptive cum exploratory nature. It is primarily based on secondary sources of information and facts and figures. Different newspaper articles, research journal articles, reports, statistics and different other articles have been accessed through

offline and online sources for the purpose of this study.

Globalization: Concept and Origin

Globalization refers to the process of integration of an economy with the world economy. It is a multidimensional and multipronged aspect that is driven by transforming the world towards a greater interdependence and integration. In other words, it refers to the facilitation of the flow goods and services, information and technology, human resources, cultures, etc. across the world. It represents the economic interdependence of nations across the world backed by free trade. It is a social, cultural, political, legal, and an economic phenomenon. Its origin can be traced back to 18th and 19th centuries led by the advancements in transportation, information and communication technology.

Status of Hindi and English Languages: India and Abroad

Hindi is an Indo-Aryan language primarily spoken in Northern India. It serves as a lingua franca of Hindi Belt region that consists of Northern, Eastern, Central, and Western parts of India. Hindi Belt refers to the nine Indian states whose official language is Hindi. Hindi is one of the Scheduled twenty two languages listed in the Eighth Schedule to the Constitution of the Republic of India. It is the most spoken language in India.

Table 7: Indian States and Union Territories with Hindi as an Official Language

| S.No. | States [Hindi Belt] | Union Territories |
|-------|---------------------|-------------------------------------|
| 1 | Uttar Pradesh | National Capital Territory of Delhi |
| 2 | Uttarakhand | |
| 3 | Bihar | |
| 4 | Jharkhand | |
| 5 | Madhya Pradesh | |
| 6 | Chhattisgarh | Chandigarh |
| 7 | Himachal Pradesh | |
| 8 | Haryana | |
| 9 | Rajasthan | |

Source: *Wikipedia*

India has its two official languages, namely Hindi and English. Hindi is not only spoken in India but it is spoken in more than twenty countries of the world. There are many other countries apart from India in the world where Hindi is spoken by a significant population.

Table 8: World’s Major Hindi Speaking Countries

| | |
|-----------|----------------------|
| India | Trinidad and Tobago |
| Nepal | Guyana |
| Fiji | Singapore |
| Mauritius | United Arab Emirates |
| Suriname | South Africa |

Source: *Wikipedia*

English is a West Germanic Language in the Indo-European language family. It was originated in early medieval England. It is the most spoken language in the world. Furthermore,

it is the third most spoken native language in the world.

Table 9: World's Eight Most Spoken Languages

| S.No. | Language | Number of Speakers across the world [Billion] |
|-------|------------------|---|
| 1 | English | 1.45 |
| 2 | Mandarin Chinese | 1.12 |
| 3 | Hindi | 0.60 |
| 4 | Spanish | 0.53 |
| 5 | Arabic | 0.37 |
| 6 | French | 0.30 |
| 7 | Bengali | 0.27 |
| 8 | Russian | 0.26 |

Source: *Lingua Language Center*

The position of Hindi language is relatively better in Northeast India as compared to the position of English language in the region. It's a common perception among the people that the people living in Northeast India are comparatively better in English as compared to Hindi language. However, people's common perception does not hold good. In the Northeast India, on an average every fifth person is a Hindi speaker and every eighth person is an English speaker. Arunachal Pradesh is very good in Hindi language. Nagaland and Manipur are good in English language. However, Tripura is lagging far behind in both the languages. This signifies that the people of Tripura have not been influenced by any of these two languages.

Table 10: Percentage of English and Hindi Speaker in Northeastern States of India

| Hindi Speakers [%] | | | English Speakers [%] | | |
|------------------------|-------------------|--------------|------------------------|-------------------|--------------|
| Rank | NE States | Speakers | Rank | NE States | Speakers |
| 1 | Arunachal Pradesh | 62.80 | 1 | Nagaland | 32.60 |
| 2 | Sikkim | 48.00 | 2 | Manipur | 31.60 |
| 3 | Assam | 25.20 | 3 | Sikkim | 27.70 |
| 4 | Manipur | 18.40 | 4 | Arunachal Pradesh | 23.10 |
| 5 | Nagaland | 15.90 | 5 | Meghalaya | 15.60 |
| 6 | Meghalaya | 13.90 | 6 | Mizoram | 15.50 |
| 7 | Tripura | 9.90 | 7 | Assam | 8.00 |
| 8 | Mizoram | 7.00 | 8 | Tripura | 7.50 |
| India [Derived] | | 22.60 | India [Derived] | | 13.70 |

Source: *Stats of India [Census 2011]*

English is the official language in more than fifty countries of the world and it is spoken in more than hundred countries of the world. English is the primary language of the Anglosphere that consists of United Kingdom, United States, Canada, Australia, New Zealand, and Republic of Ireland. There are many countries in the world where a substantial population speaks English. India is the only country in the world whose official language is Hindi. Therefore, English has attained the status of global language.

Table 11: Asian Countries with English as an Official Language

S. No. Name of Countries

| | |
|---|-------------|
| 1 | Hong Kong |
| 2 | India |
| 3 | Pakistan |
| 4 | Philippines |
| 5 | Singapore |

Source: *Wikipedia*

Hindi language speakers are in larger proportion in India, Nepal, Mauritius, Fiji, Suriname, Guyana, and Trinidad and Tobago. However, English language speakers are in larger proportion in the United States, United Kingdom, Canada, Australia, South Africa, New Zealand, Ireland, Singapore, Philippines, and Nigeria.

Table 12: World’s Hindi Speaking Countries

| | | |
|-------------------|----------------------|-------------|
| India | Suriname | Australia |
| Nepal | South Africa | New Zealand |
| Mauritius | United Arab Emirates | Singapore |
| Fiji | United States | Malaysia |
| Trinidad & Tobago | United Kingdom | Bangladesh |
| Guyana | Canada | Sri Lanka |
| Afghanistan | Uganda | Germany |

Source: *Wikipedia*

Globalization: Hindi and English Languages

Hindi and English are two very well-known languages in India. Hindi is spoken by more than fifty percent and English is spoken by more than ten percent population of India. Therefore, Hindi is the most popular and English is the second most popular language in the country. Every second Indian and every tenth Indian understand Hindi and English respectively. Though there is a significant gap in the number of speakers of Hindi and English in India, however, English is in a very strong position in India in terms of number of speakers and its popularity. English is the most spoken language and Hindi is the third most spoken language across the world. It is an undeniable fact that globalization has accorded a supreme and strong position to English language in the world. English has become a global language by virtue of its inherent characteristics in the current scenario of the world. There is a direct correlation between globalization and English but it’s indirect in case of Hindi. Globalization has positioned English in a prosperous and progressive condition. However, it has done nothing explicitly wrong to Hindi. Thus, English is the beneficiary of globalization, but local languages are the victim.

Conclusion and Way Forward

Language is a medium of communication. There are numerous minor and major languages on this earth to facilitate the exchange of expressions among human beings. Many languages have been extinct and many more languages are at the stage of extinction across the world.

Thus, linguistic diversity is at stake today. English is the most popular language of the world. It is not only being practiced in over hundred countries but also an official language of more than fifty countries of the world. Its strong linkage with science and technology, dominant and developed western economic powers, colonial rulers, etc. enabled it to be an international language. Hindi is the third most popular language of the world. The ever-growing worldwide popularity of English has engulfed many local and regional languages across the world. It has become essential to put forward an important fact in this context. This fact is that the globalization has not imposed any kind of restriction over the use of different local and regional languages in any way. It has attracted the elites and well-educated sections of the society towards English as it has presented English as a class, not as a language only. The gradual development of society led by the expansion of education has made English more popular and attractive language across the society. Thus, English has been proved superior to local and regional languages because of its inherent potential in the job market and underlying growth opportunities in it.

Neither the restriction on English language nor the imposition of regional and local languages on the society would address the issue of extinction of local and regional languages. The extinction of a language is not just an end of the language but a complete demise of the heritage and history of its inherent cultures, customs, conventions, traditions, wisdoms, etc. This linguistic loss could be summarised as an end of an age. Thus, the extinction of a language is an immeasurable and unimaginable loss to the whole human civilization of the world. The problem of extinction of local and regional languages cannot be resolved by the government itself. Rather it needs continuous, concerted and concrete efforts jointly initiated by the public, politicians and policymakers. Government has to look into this problem seriously and appropriate measures must be taken at the earliest to protect and preserve the local and regional languages from being extinct ahead. Following recommendations may prove worthy to address the problem of loss of local and regional languages ahead:

- Enough literatures must be produced in every local and regional language.
- Governments must recognise every local and regional language at state and national levels.
- Writing in every local and regional language must be promoted and preserved by the governments.
- Every unwritten and undocumented language must be documented by the joint initiative of the concerned language community, social activists, general public, NGOs and governments.
- Writing of prose and poetry must be encouraged and supported in every local and regional language.
- Government and public should jointly organise 'Local/Regional Language Week/ Fortnight' at least once in a year on a regular basis.
- Pedagogical resources must be developed in every local and regional language.
- Every local and regional language must be practiced by the concerned language community on a regular basis in addition to different other languages.
- Primary education must be provided in the local and regional language. Three

language plan may be considered at this level to promote education in local and regional language.

- Leading and progressive writers/speakers of every local and regional language must be recognised by the local administration and state governments every year.

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Delhi Safari: Reel turning into Reality

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Abstract:

Environmental safeguard has become a prerequisite for ensuring sustainable ecological development. A significant regulatory mechanism to reverse ecological degradation is only feasible with strong socio-political global relations and strengthened partnerships of all stakeholders. The drastically changing landscape has endangered the flora and fauna driving environmentalists to engage in a fierce criticism of global leaders and policy-makers. Stagnant and redundant long-term goals of the global leaders are no longer fruitful to appease the global activists and environmentalists due to the irreversibility of environmental losses. United Nations (UN) identifying environmental agendas since Millennium Summit (2000) and intensifying its efforts to achieve development goals has remained unsuccessful to evade climatic catastrophe. The development goals identified by UN delve into an unwavering commitment by all member nations to equally dedicate themselves for environmental cause as the only cynosure. Historically, development has always been multi-faceted and communication media's reflexivity has been its foundation. Today, the convergence of development and cinema holds key to global communication society. Cinema in India through its visual and sonic environment registers an impressionable experience on its mass audience. Understanding the potential of this popular form in India, the article explores the significance of revisiting ecological agendas through cinematic lens. The article unravels how an anthropomorphic Hindi film, *Delhi Safari* (2012), turned out to be a reality and the filmmaker proved himself as a soothsayer for what lies ahead. It, eventually, suggests how cinema can be the educator and motivator in promoting environmental awareness but, unfortunately, has not been used to its absolute potential.

Key words: Sustainable Development, Deforestation, Tiger Count, Ecosystem, Hindi Cinema, Delhi Safari

Introduction

Rachel Carson's unabated work, *Silent Spring* (1966), inspired an environmental movement. She unequivocally wrote on how the synthetic pesticides (especially DDT) are entering the food chain and infesting ecology. She believed that if humans continue polluting the nature, the nature, too, will avenge by poisoning their meals. As the world began to realise the importance of ecology, India's struggle to protect the 'mother' nature and its resources intensified due to political indifference. With the slogan, "*what do the forests*

bear? Soil, water and pure air”, the forest of Alaknanda valley echoed. This became the bugle for the social movement representing ecology against the state which came to be known as *Chipko Andolan* (Chipko Movement). It literally means ‘to cling on’ or ‘to hug’ the trees in order to save them from logging. The brave rural women of Uttar Pradesh (now Uttarakhand) along with prominent environmentalist like Sunderlal Bahuguna, Dhoom Singh Negi, Bachni Devi, Gaura Devi, Sudesha Devi and Chandni Prasad Bhatt non-violently resisted state’s move to logging of their ancestral forests. The uprising against deforestation began when the forest area was allotted to a sports manufacturing company instead to the locals who requested to use the forest wood for making agricultural tools. Understanding the severity of conserving nature and maintaining the ecological balance, what originated in Chamoli district swiftly spread to other northern states within no time. The resistance against irreversible damage to the vulnerable ecosystem, causing soil erosion and eventually floods, was stopped when Sunderlal Bahuguna appealed to then Prime Minister of India. Bahuguna later, aptly, called the ecology as a ‘permanent economy’ of the nation.

Chipko Movement became a collective social movement. This mass movement in a broader aspect defines public’s collective effort towards attainment of their rights. To initiate a new social order, masses join together for a collective movement after being disillusioned from the existent system. Sustainable development is, thus, a vision which does not jeopardise the pace of development but inculcate a way of thinking towards using the available resources in a manner that either they get replenished in due course or we use these resources efficiently by leaving adequate amount for the future generations. But during several global summits and debates, mostly blame games always ensue between the world leaders. The developed nations are blamed for their failed promises and disregarding environmental treaties whereas, the developing countries are held liable for their poverty and incompetency in controlling environmental hazards. As one pollutes the planet for supporting fast paced industrialization (industrial combustion), the other does it due to poverty and illiteracy. The latter clog the environment by burning waste, deforestation, mining, pollution caused by vehicles and factories, toxic and plastic waste, improper and unplanned sanitation etc.

Indian Cinema’s response

Unfortunately, Indian Cinema could not foresee the relevance of environmental sustainability and its related issues as a subject due to commercial aspects involved. Despite the unfavourable approach to environmental issues, few commercial attempts were successful at the box office whereas others were critically acclaimed. Based on environmental themes, approximately eight popular Hindi films [*Swades* (2004), *Kaal* (2005), *Delhi Safari* (Animated, 2012), *Jal* (2013), *Mohenjo Daro* (2016), *Kadvi Hawa* (2017), *2.0* (2018) and *Kedarnath* (2018)] have been produced by the commercial Bombay Hindi cinema industry from 2000 to 2018. Fortunately, regional cinema has been upfront in delivering messages based on environmental issues. In 1992, Sanjiv Shah introduced a Gujarati political satire titled as *Hun Hunshi Hunshilal*. The narrative encapsulates the socio-political stand of the nation in a single image. The plot finely takes a rhetorical recourse with an explication where mosquitoes have become a nuisance in the mythical kingdom of Khojपुरi. King Bhadrabhoop decides to tackle the mounting menace by eradicating them. The mosquitoes in the movie metaphorically represent the underprivileged and marginalised social groups which are presumably considered as a barrier on the path of development by authorities and the state. They prefer disposing them unceremoniously by pushing in an uncertain future. Amrit Gangar (2013) shares his interaction with Sanjiv Shah who revealed that the metaphor

of ‘mosquitoes’ clicked to him while visiting the Rihand Valley (Andhra Pradesh). Shah says that,

“This was once a very fertile valley with dense forests inhabited by tribals. The British could never penetrate this area. In post-independence India, the government set up many thermal power plants there, disturbing the natural ecology. Interestingly, the power generated by these plants is supplied to far-off factories belonging to big industrialists while a village nearby does not have any electricity!” (Gangar, 2013: 97)

Jahnu Barua (a renowned Assamese filmmaker) in his movie *Bonani* (1990, lang.: Assamese) addressed the issue of deforestation. The film narrates the story of a protagonist who is a forest officer in confrontation with the illegal timber mafia. The duty-bound ranger not only diligently fulfils his responsibility but also ethically stands for the rights of uneducated and impoverished tribal population living in the forests. It is certainly not surprising to see film auteurs addressing the issue of environment and climatic change through cinematic lens as the stalwart of Indian cinema, Satyajit Ray, too unhesitatingly spoke his mind aloud. Ray in his movie, *Pather Panchali*, evoked a similar resistance against the inaudible state authority. He single-handedly, as an artist, challenged the industrialisation policies of the state (Nehruvian development) by reflecting iconographies of socio-political affairs on his cinematic palette. He introduced symbolic references of ‘electricity pole’ and ‘train’ passing through rural India as agents of development for industrialists but categorically defined it as a mirage for those marginalised. “...The parallel between the mosquitoes and the people, both essentially weak against repressive measures yet able to fight them, gave birth to an idea that developed into *Hun Hunshi Hunshilal*.” (Gangar, 2013: 97)

In order to support and encourage filmmakers and producers to produce meaningful cinema on the subject of environmental issues, the state in 1989 constituted a new award category, *Rajat Kamal* for the best film on Environment Conservation/Preservation, at the National Film Awards. But due to the insensitivity of mainstream commercial filmmakers, *Rajat Kamal* in the category has been awarded for mere nineteen times (six times to Malayalam films, five times to Kannada films, two times to Assamese and Oriya respectively and one time each to films from Marathi, Tamil, Manipuri and Bodo languages) since its inception with not even once to any movie from the Bombay Hindi Cinema. The dismal state of affairs, despite central ministry’s encouragement, reflects upon the social responsibility which mainstream Hindi filmmakers owe. Their insensitive approach to overlook the endangering issues related to climatic change and need for environmental sustainability shows sheer indifference and irresponsibility. As United Nations prominently considers it a supreme agenda towards attaining sustainable development, it is time commercial filmmakers take cognizance and deliver content which enlighten and educate film audience with thought provoking subjects by addressing these grave issues.

At the outset, it needs to be pointed out that the ‘Reel Development’ can pave way for the ‘Real Development’. With a movie spectator caught in isolation within three walls and a screen, s/he can effectively be influenced by the captivating, life-like projection and inspirational power of cinema. The larger than life reel effect can motivate a spectator to be the change s/he wants within the real world. Films in the past have inspired the masses to unite for a common cause. Trotsky in 1924 proclaimed that “the cinema is the greatest means of mass agitation. The task is to take it into our own hands” (Taylor 1979:64). Thus, as a medium it has a potential to bring about a social change in the society.

But it also has a flip side to it. Karl Marx in German Ideology said that “The class that has the means of material production has control, at the same time, over the means of mental production (i.e. concept) ... regulates the production and distribution of ideas of that age.” A hegemony created by the capitalist bourgeoisie to manipulate the dominant view thereby, destabilising the public sphere is a deliberate attempt to gain monopoly and is, thus, capitalistic and exploitative in nature. They deny access of the alternative opinion to the proletariat (the urban and rural workers) and control the information as a gate-keeper. Thus, the reel development can certainly contribute to the real development but can only be effective when the development is for all stratum of the society.

Significance of the message in *Delhi Safari*: a narrative or prediction?

The social value of concealed messages in cinematic narratives has rarely been focused upon by film critics and academicians. 2012 anthropomorphic Hindi film, *Delhi Safari*, adopts a unique way to convey its message. Facing the grim reality of ecological destruction, Nikhil Advani focuses on how humans are drastically changing the ecological landscape in the name of development. Filmmaker’s artistic reproach is highlighted in *Delhi Safari* where the jungle, Sultan (a tiger) and his family’s abode, is uprooted by horrifying mammoth bulldozers. The conflict between humans and animals here, too, is akin to the struggle for existence. The metaphorical imageries (iconographies) are used by the filmmaker to reflect the ever-existent tussle. The film educates children and adults alike on how unconsciously humans are destroying jungles - a home to animals.

The movie ‘*Delhi Safari*’ portrays a billboard of a building project in a shot after the scene of unprovoked killing of Sultan who is the leader to all animals at the Sanjay Gandhi National Park. The billboard which reads, ‘Live with Nature and Harmony’ is ironic as just after the killing of a tiger, the building project pronounces the residency for the humans as close to nature and that too harmoniously. The Aarey Milk Colony (AMC) near the Film city in Mumbai was once an extension area of Sanjay Gandhi National Park (SGNP). SGNP has been shown in *Delhi Safari* (2012) as the cinematic space where the narrative begins. As the story unfolds, it introduces all wildlife characters who live there. Interestingly, the AMC has an idol of a tiger which is been worshiped for years by the tribal communities around the area. This forest area cover has marked a highest number of leopard counts in the world which is tracked through geo-tagging. This proves how the natives have been close to the nature and their association has been well received by the animals as well.



Image 1: Waghoba deity worshipped by the Adivasi communities in Aarey Milk Colony and Sanjay Gandhi National Park. (Source: Scroll.in)

As civilization grew, the developers encroached upon the forest land with their upcoming infrastructure projects in the area. It is believed that in SGNP and AMC, leopards do not feel threatened and are visibly comfortable living in coexistence with humans. But due to the absence of natural cover for feline residents of Aarey forest, they enter the ‘human-occupied’ spaces resulting in a conflict. According to a status report by Shinde Rajendra, the AMC and SGNP green belt forest cover prevents flooding by absorbing rainwater and adding the ground water reserve. Aarey Colony has been in news for the protests against the proposed plan for metro construction works by Mumbai Metro Rail Corporation (MMRC). A dense forest area covering over three thousand acres was reportedly damaged after deforestation in the name of mass rapid transport system for building “better infrastructure to suit city’s present and future needs” (Twitter post by Ashwini Bhide, M.D., Mumbai Metro Rail Corporation). The movie, *Delhi Safari* way back in 2012 could, thus, foresee this destruction coming in 2019. Nikhil Advani as a filmmaker was, in fact, aware of the rapid deforestation in and around Mumbai and his work can’t be just seen as a work of fiction but an insight of an artist. The iconographies used in the movie have been exactly the same in reality six years later when the trees were debarked in Aarey Milk Colony.



Image 2: Debarked of trees at Aarey Milk Colony near SGNP leading to protests in 2019 (Source: Indian Express & Outlook)

In 2019, forty hectares of forest land was cleared already to build a zoo and then MMRC attempted to take away another portion for constructing metro car shed. It was only after Supreme Court’s order that the Maharashtra State Government took cognizance of the appealing protestors by putting halt to the MMRC project. SC ordered an immediate ban on cutting of trees in the forest areas of Mumbai. But despite the move, as reported by the BBC, the protestors and environmentalists fear that the land, one day, would probably be encroached by the private builders in connivance with the politicians and corrupt government officials. The movie, *Delhi Safari* shares a similar concern towards the nature and draws extreme similarity from the looming threat over Aarey Forest cover and Sanjay Gandhi National Park. A punch-line by Bagga in the movie – *Kaal* (2005), has also been memorable for cinephiles which states, “*Jungle ka ek hi ussol hai sahib ji, jab tak zinda ho jungle ki shaan*”

ho, shikaar hue, shaksiyaat mit jaati hai” (Only one rule prevails in the jungle, you are King till you are alive but your identity is lost the day you are hunted). The saying evidently proves tiger’s destiny as it is used as an allegory by Bagga in the scene to threaten the unwelcomed visitors. *Kaal*, brilliantly, turns the table around by making the tiger as the hunters and humans as the one being hunted. It sends across a strong message through terror. Whereas, in *Delhi Safari*, the message is more succinct, inclusive and to a certain extent sermonically presented. A series of images portrayed in *Delhi Safari* (2012) are visually presented through ‘point-of-view’ shots. These visual perspectives place the audience in center of the action. Metaphorically, the attempt of the filmmaker to offer a POV shot of Sultan’s killing with a muzzle of the gun below throughout the shot is to make humans (viewers) feel guilty of the killing. A deliberate attempt to share the onus of crime has been the main agenda to place it as an effective reflexive form. The scene in its initial moments does induce a sense of guilt and evoke a sensitive approach towards conservation of the nature. The movie could also be seen as propaganda to garner support from all corners. As the movie, *Delhi Safari*, was released in 2012 and the protests gaining momentum in 2019, it is evident that cinema has been an influential and potent force to determine the future course of action. Thus, film’s visual intuitive impression predicts and warns the human race against irreparable damages as a soothsayer.

Analysing the human tendency, as one of greed, encroach and dominate, Kali (*Kaal*, 2005) calls ‘Humans as the most dangerous animals’. He conforms to this idea as he believes, whatever the humans say is only a façade and thus they cannot be trusted. Kali, time and again, asserts that he hates tourists who break rules. The nature draws and demands certain rules to be followed but ‘...man breaks it and never learns’ he says. The third and the final time he echoes it when his identity as a spirit is revealed in the movie and through a monologue, he addresses the audience by saying, ‘Kali hates those who break the rules of jungle. Every human being who crosses the limit will learn a lesson’. Kali, in *Kaal*, becomes a personified identity for the voiceless animals (tigers), inhabiting in the wilds of Orbit (alluding to Corbett National Park) and similarly, Yuvi (a cub) in *Delhi Safari* is a symbolic entity who seeks justice on behalf of animals and make humans listen to their concerns as a co-habitant on the planet. Unwilling to relocate due to human encroachment in forest land, Yuvi (the son of Sultan) along with his mother, Bajrangi (monkey), Bagga (bear) and Alex (parrot) undertake a journey to Delhi. Their journey unravels the signs of inhumanity committed for ages. It is visually and lyrically presented through the song ‘*Dhadak Dhadak Dhadak Dhadak*’ which is sung by Raghubir Yadav and Shankar Mahadevan. Apart from it, the journey introduces the audience to a tale of a tiger who calls itself a cat. As the frail looking tiger encounters the travelling group of animals going to the parliament, he submits that the humans make him feel scared. The tiger says ‘if the human will prevail then they would kill all the tigers one by one. I do not wish to be killed by them, so to escape I have started living like a cat. Calling myself a cat has made me forget how to live like a tiger. I know you all must be thinking that I am a coward but only because I remained so I could escape from being turned into a taxidermy mount.’ This hard-hitting message accounts for the unabated tiger poaching rampant in India. The identity crisis posed by the species in the movie also forces us to deliberate upon the illegal skin trade of tigers, leopards and other rare animals. This problem was so huge that once it was reported that all tigers in Sariska National Park were killed by the poachers. Thus, unless and until the policy makers and government officials take preemptive action, we all soon will be responsible for the irreversible damages caused to the nature. The

Red List Index (RLI) by International Union for Conservation of Nature (IUCN) accounts for the same wipe-out of the endangered species like the Indian tigers. It is only after the constructive efforts of the Indian government in 2019, that the nation could again boast of its growing tiger reserve.

The movie, *Delhi Safari*, in its denouement gives a positive message on how the Prime Minister arrives to hear the plea of affected animals and passes a bill against deforestation and ensured an absolute ban on animal cruelty.



Image 3: India’s achievement towards Tiger Conservation on PMO & PIB Twitter handles

The movie again shares a stark similarity with the actual event as on 29 July 2019, the Prime Minister, Narendra Modi, proudly declared that India has become “one of the biggest and most secure habitats of the tiger”. His statement comes in light of the nation now becoming home to almost seventy per cent of the total tiger population of the world. The result-oriented initiatives like the ‘Save Our Tigers’ proved to be vital for the increasing number of tigers in India. India’s ‘tiger count’ every four years is a laborious task involving scientists and forest officials. Through effective measures, the government and other stakeholders functioning for the conservation of tigers, gradually, improved the numbers of live tigers in India.

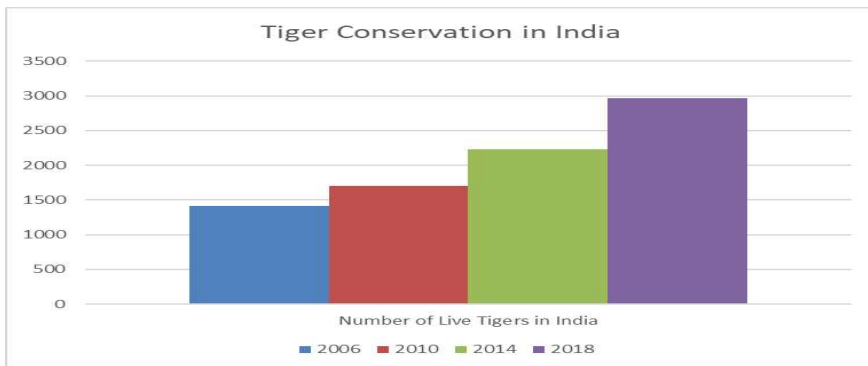


Figure 4: Data according to summary report titled ‘Status of tigers in India, 2018’ by National Tiger Conservation Authority. (Source: NTCA)

Thus, the effectiveness of media in addressing the desired fields of environment and wildlife protection can help the nation achieve its desired goals. The unanimous concerns on conserving the environment and protecting species should be centered towards securing the ecosystem which sustains all including humans. Well-being of the ecosystem will embrace all species, eco-system and wild nature alike, thus maintaining the integrity of all species by striking a balance in the biodiversity.

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Image Sources

- Image 1: <https://scroll.in/article/902390/who-will-protect-waghoba-mumbai-metro-project-threatens-to-drive-away-leopards-from-aarey> (Photo credit: Kartik Chandramouli).
- Image 2: Indian Express <https://indianexpress.com/article/cities/mumbai/mumbai-online-battle-over-aarey-car-shed-gets-ugly-6004563/>
- Outlook India <https://www.outlookindia.com/website/story/bombay-hc-refuses-pleas-seeking-forest-tag-for-aarey-declines-bmc-authoritys-decision-to-allow-tree-felling/339964>.
- Image 3: <https://twitter.com/PMOIndia/status/1155694808519680000?s=20> & https://twitter.com/PIB_India/status/1155694752135704576.

EPISTEMOLOGICAL ANALYSIS OF ACADEMIC PROCRASTINATION AMONG HIGHER SECONDARY SCHOOL STUDENTS

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Abstract

It is human tendency to delay doing unpleasant or monotonous task from time to time. Everything that is not easy to be done is kept to be done for a later time. Be it our household chores, a presentation to be prepared or a family dinner, one always tends to put off those monotonous activities that needs instant effort to be completed. Delaying tasks give us some temporary relief off the unpleasant stress that these tasks could cause, not realising that these delay will have some unpleasant consequences in the future. This attitude of Academic procrastination has been found among the school going children towards their assignments or homework. They avoid or delay in completing tasks to get rid of those mental as well physical effort. This gradually leads to tremendous ill--effects in their academic performance, which is an alarming situation in the field of education.

Keywords: Academic, Procrastination, higher secondary school students.

Introduction

“Education is a light that shows mankind the right direction to surge”- Dakshayani (2015). This present era where globalization and technological revolution encompass the human society, education is considered as the first step for every human activity. It has developed demands in every individual for high level of achievement. The modern society expects everyone to be an achiever. Education is regarded as the foundation of opportunities for achievement. If one is highly qualified with good academic performance, they are believed to have more potential than their counterparts, thus showing a promising future. It is also generally believed that the most important element for growth, development and prosperity of a nation directly or indirectly comes from the education system of that nation. It is the very reason that government is forced to focus and give importance in the education field. And we can witness several schemes taken up as a step for the growth of education in the

country.

There are several definitions to the term procrastination. Procrastination has been reported as a prevalent phenomenon in the general population, affecting a number of adults (Tani, K 2017). For some, 'Procrastination' is the art of keeping up with yesterday. The origin of the term procrastination is derived from the Latin 'pro' (forward on in favor of) and 'crastinus' (of tomorrow) and it refers to either avoiding a task altogether or deferring it to a later, often unspecified time (Beniwal and Dhull 2017).

The dictionary defines procrastination as the act of putting off intentionally the doing of something that needs to be done. It is delaying something habitually because of lack of motivation or interest in the individual. Haycock, Mc Carthy, and Skay (1998) defines procrastination as the act of delaying or avoiding responsibilities, decisions and tasks. The delaying activity continues for quite a long time and the person has to undergo chaotic timetable and schedule causing discomfort to the individual and that is a chronic, recurring habit (Solomon and Rothlum's 1984) which otherwise should have been completed smoothly within a period of time.

The term Academic is related or associated with an academy or school, especially of higher learning. Generally, it is regarded as the performance of the learners in a given course of study, based on formal study especially at an institution. These courses usually include literary or artistic studies. It is the act of achieving something by an individual. Achievement can be defined as activity and mastery, making an impact on the surrounding that one lives. It is the ability that one develops through attainment of knowledge or skills developed.

Academic Procrastination

From the definitions given above on 'Academic' and 'Procrastination', it is clear that academic procrastination refers to the delaying or putting off academic activities by the student which otherwise should have been completed.

Some researcher defines academic procrastination as a student's delayed or avoidance of engagement in school related assignments or activities. These activities include assignments, home works, other reading activities as well as studying for exams. Milgram et.al, (1998) established that an individual usually procrastinate on things they don't like doing or tasks that are imposed on them by others or external circumstances. The mentioned activities are delayed by the students and therefore the tasks could not be completed within a stipulated time. And to complete this tasks and activities, the students undergo several hustle and chaotic time schedule, which otherwise would have been completed in a smooth manner. Procrastination should be considered as a behavioural effect, which can be minimised (Kaur, 2016). However, one cannot stick to the definitions given above, everyone has their own opinion on the definition of academic procrastination, and not everyone can agree upon one particular opinion or definition. Regardless of the difference in opinion, this academic procrastination has become a serious issue among schoolchildren specially the ones studying in higher secondary level.

It is human tendency to delay doing unpleasant or monotonous task from time to time. Everything that is not easy to be done are delayed off with the phrase, "I will think of it later" and so and so. Be it our household chores, a presentation to be prepared or even going out for family occasions. One always tends to put off those monotonous tasks that need instant

effort to be completed as they are being preoccupied by something else, which is quite easy to be done. Not realizing that these delaying or putting off tasks will have several unpleasant consequences in the future. This same attitude is found among the students when an assignment or homework is assigned to them. Instead of completing the tasks right away, which would have been the best option, they tend to delay it off, as it requires their mental as well as physical effort. So putting it off for a later time is their quick and easiest alternative they have as they are preoccupied by their smart phones. In addition, today it is even more possible, while individuals have their own smart phone.

Academic Procrastination among Higher Secondary School Students

The children studying in higher secondary level are generally between the age group of 15 to 18, which is the peak of adolescence. In this particular age, the mentality of the parents changes towards their child's habits and routines. As they feel their child has grown up and is stepping towards higher education, so a little bit of privacy is required as a grown up person. They are given freedom of choice related to their academic subject, sports of interest, friend circle etc. In fact, handing over technological gadgets such as a smart phone, computer etc to a teenager has become a common trend among the parents. As they feel, they are big enough to handle such gadgets.

As children become matured towards utilizing their private moments, they are still immature in dealing with the life outside family surroundings. Moreover, the age of adolescence is regarded as the age of stress and storm where they are inclined towards commitment among their friend circle. To maintain their commitment towards their so-called friends, they tend to stay on their smart phones throughout day and night to be connected with them 24/7. It can be in the form of text message, WhatsApp, Facebook or several other social media sites. While doing so, they get prone to being addicted to their smart phones, not realizing the harmful consequences that can be caused to them physically, psychologically or socially. Besides, they are too much pre-occupied by these smart gadgets that these activities lead them to procrastination of academic assignments.

Relationship between Academic Procrastination and Academic Achievement

Academic Achievement encompasses students' ability and performance. It is the core of education system, due to which the students will be able to achieved success in their future destination. Academic Achievement is the knowledge attained or skills developed by a particular student in a given academic session. Academic achievement thus can said to be the quality and quantity of a students' work that has been set beforehand by the school or institution. It is the accomplishments, performance, or fulfillment of the students' in their academic curriculum. A student attained his/her short or long term educational goals to the extent.

Academic achievement of the student is measured at the end of a semester or on annual basis. These academic achievements are measured through standard assessment by the subject teacher or by a board. The students' performance on the assessment test tool decides their academic achievement for that semester or year. Academic achievement is usually measured to find out the knowledge obtained or the skills developed by the students in the learning in relation to school subjects prescribed for that particular year or semester. It generally refers to the scholastic achievement that one attains after undergoing an educational program. It is

test how much of the goals have been achieved by the learners that has been taught to them. Nagarajan (1989) defines Academic Achievement as, “Academic Achievement is the accomplishment of proficiency of performance in skills or body of knowledge in school situation.”

Children when preoccupied with smart gadgets tend to stay on their gadgets forgetting what is expected out of them. This leads to procrastination of academic work/assignments assigned. Academic procrastination affects the adolescents’ performance in every sphere of life (Neeraj, K. 2020). The most important implication of this study is that students’ self-reported procrastination taken together with their online behaviour in course assignments affects their academic achievements (Goroshit, 2018).

Tani, K (2017) stated that there was a statistically significant positive relationship between the time of submission and the mark achieved; the sooner a student submitted their assessments, the better the mark achieved.

There has always been a direct link between the academic performance and academic procrastination of the student. When students seem to procrastinate in their academic assignments/work, they tend to achieve less than their actual potentialities. They become low achiever. While the future of the society is dependent upon this age group, they seem to be procrastinating in their academic curriculum which certainly will have ill effects on their academic achievement as well as the society in general.

Factors responsible for Academic Procrastination

After going through some research articles, the investigator found out the following points as the most responsible factors for Academic procrastination;

1) Lack of Academic motivation in the students/Poor Study Environment: When students’ are motivated by their parents, teachers, siblings, relatives, they attend to achieve what is expected out of them by drawing motivation out of the atmosphere thus avoiding Academic procrastination. On the other hand students those who lack motivational support, tend to do the exact opposite and fall in the trap of academic procrastination.

2) Lack of Time management: time management is one of the important factors that cause Academic Procrastination among higher secondary school students.

3) Lazy to deal with Academic related Matter: Laziness in the part of the students also leads to Academic procrastination. The hectic lifestyle of 21st century threatens the individual’s indulgence thus when one feels a little exhausted, he/she pampers himself by being lazy (not doing anything).

4) Low Self Esteem leads to Task Aversion: the feeling of not capable of doing or completing something or fear of failing is one of the most significant reasons for tasks aversion, which again causes academic procrastination among higher secondary school students.

5) Pre-occupied by the Use of Smart Gadgets: television, video games, online games, shopping apps, chatting online with friends, being active on social media etc and several other internet surfing activities causes distraction to students. The students remain in these activities and ignore their academic tasks, which piles up their work and hence causing academic procrastination.

6) Indecisiveness: lacking quality of decisiveness also causes procrastination among

learners up to a great extent. Failing to prioritize tasks at hand, not having ability to decide which task to be completed first, and which needs to follow plays a great part in causing procrastination among learners.

7) Personality related Problems: Extroversion personality in the learner is also a responsible factor for academic procrastination. Studies have found out that, students having extroversion personality gain happiness by staying active in social life, therefore leading to absence of personal time or lifestyle. Their self-care routine is compromised hence leading to procrastination of their academic task.

8) Unpleasant Assignments: sometimes the works assigned to the students are so monotonous that students feel bored to do the task, as it demands limited range of the students' skills.

Negative Effect of Academic Procrastination

It is obvious that Academic Procrastination is often detrimental to those engage in it. Following can be the effected by Academic Procrastination.

1) Academic Achievement: The foremost effect that Academic Procrastination can result is Academic Performance in the students. It can be associated with low quality assignments/work, bad exam scores/grades.

2) Increased Academic Misconduct: Academic Procrastination can also increase academic misconduct among the students due to lack of readiness for an assignment or an exam. It can be in the form of cheating, copying from a friend or avoiding

3) Emotional Wellbeing: Academic procrastination can lead to various negative emotions in the students. It can harshly affect the emotional wellbeing of the students driven out of guilt and repentance.

4) Mental and Physical Health: the students' mental and physical health can also be worsened by academic procrastination. When they procrastinate for too long, the tasks they need to complete within a deadline can cause stress, lack of sleep and other health issues among the learners.

5) Dropping Out: Academic procrastination is one of the major causes for dropping out of students from school. When the students cannot cope with the academic burden, they tend to procrastinate more often, thus leading to piling up of tasks in the end of the semester or year. They fail to reach the expectation of the academic year by the institution and they are left with just one option that is dropping out.

How to Avoid Academic Procrastination

The academic Procrastinating behaviour can be controlled majorly by using different types of exercises as per the suggestion given by Beniwal (2019).

1) Visualize: The next time that you feel as though you are procrastinating, use the following three steps to help you get started on your task. This technique is used in Neuro-Linguistic Programming (NLP). Think about your task as already being complete. Try to imagine what it would look like, feel like or sound like. The more senses that you can use, the more powerful your visualization will be. Focus on the benefits that you will get and the sense of relief that you will feel once it is over.

2) Intensify: The way to divide your study tasks is by how long they take to complete.

A study task shouldn't take you any longer than an half hour; this may vary, however, from person-to-person for some it could be 15 minutes, others an hour. If you have designated yourself a study task and you know, it is going to take longer than an hour then you need to break this task down further to make it manageable. Breaking tasks down into their simplest components is a great way of stopping procrastination.

3) Act: The next step is to intensify the pleasant feelings that you have associated with the completion of your task. Make your images bigger and brighter. Make feelings more intense. Make sounds louder, richer and more powerful. The idea here is to create an exaggerated version of reality, to create a mental representation that excites you and energizes you. Two phrases that you can use to help you in this regard are “do it now” and “just do it “. Keep saying these phrases to yourself and you will find it very difficult to procrastinate.

Discussion

Several researchers such as Tani (2017), Rizvi (2020), Neeraj (2020) and Goroshit (2018) found out that there is a direct link between the academic performance/achievement of students with academic procrastination. There is no iota of doubt that education is the foundation to opportunities for students, students may face several problems and obstacles in the future if their academic performance is not that of expected. There has been always a wide gap between the potential and actual achievements on any human endeavour. The academic performance of the students in several schools is a proof to this. Even though a particular student has great potentialities of achieving high, they turn out to be low achievers. This is due to ignorance of what is expected out of them. They fail to understand where their focus is essential. Nagarajan (1989) revealed through his studies that when the potential of performance are held constant, the variation in actual academic attainment depend largely on the motive to achieve success.

Apart from low academic performance by the students, from the study it is also understood that academic procrastination can lead to other issues such as mental health, emotional and physical wellbeing. There are several other negative impacts that can erupt out of academic procrastination, which if not attended early can cause heavy damage to the individual's wellbeing.

Conclusion

To conclude, it can be said that higher secondary school students need to be motivated to avoid academic procrastination. They should be made aware about the ill-effects and the worst that academic procrastination can cause. To help the higher secondary school students from being an academic procrastinator, it is the duty of the parents, teachers as well as well wishers to undertake several modifications in handling the situation. Goroshit (2018), encourages instructors to better understand the situational aspects of academic procrastination and take them into consideration when designing the course and its assignments.

Rizvi (2020), suggests teachers to provide with interesting tasks and give the students stress management classes and anxiety reduction techniques. Parents can help with time management or by setting up realistic goals to be achieved. The researcher also advised to reduce unnecessary expectations and give them freedom from all those burden of responsibilities. Or the students can be motivated to do the exercises suggested by Beniwal (2019) that is, visualize, intensify and finally act. If all the stakeholders work upon this issue with a positive mindset, the problem of academic procrastination would be tackled easily

with maximum benefit.

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Access to Justice through Alternative Dispute Resolution: A Critical Legal Study

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Abstract:

The paper critically examines the role of alternative dispute resolution (ADR) mechanisms in promoting access to justice. The concept of access to justice encompasses not only the availability of formal legal processes but also their affordability, effectiveness, and suitability for diverse individuals and communities. ADR, including mediation, arbitration, and negotiation, has gained prominence as a means to resolve legal disputes outside the traditional court system. However, this paper argues that while ADR offers certain advantages, it also presents challenges and potential drawbacks that may hinder true access to justice. Through a comprehensive analysis of relevant legal literature and case studies, this study sheds light on the complex relationship between ADR and access to justice, highlighting both the positive and negative aspects of this alternative approach.

Keywords: Access to Justice, Alternative Dispute Resolution, Mediation, Arbitration, Drawbacks.

Introduction:

Access to justice is a fundamental principle that ensures individuals have fair and equal opportunities to seek legal remedies and resolve their disputes. However, traditional court systems often face challenges such as lengthy delays, high costs, and complex procedures, which can impede people's ability to obtain justice effectively. In recent years, alternative dispute resolution (ADR) mechanisms have gained significant recognition as viable alternatives to traditional litigation.

ADR encompasses a range of processes designed to assist parties in resolving their disputes outside of the formal courtroom setting. It offers a more flexible, efficient, and cost-effective means of dispute resolution, promoting greater accessibility to justice for individuals and businesses alike. By providing parties with options beyond the traditional litigation model, ADR methods seek to empower them to actively participate in resolving their conflicts and finding mutually agreeable solutions.

This paper aims to explore the concept of access to justice through alternative dispute

resolution, examining its key features, benefits, and challenges. It will also discuss various ADR methods, including negotiation, mediation, and arbitration, highlighting their role in widening access to justice. Furthermore, the essay will analyze the implications of utilizing ADR in different legal contexts, both domestically and internationally, and assess its potential to promote fairness, efficiency, and inclusivity within the justice system.

Overall, this exploration of access to justice through alternative dispute resolution will shed light on the transformative potential of ADR in democratizing the resolution of disputes, mitigating the burden on traditional courts, and fostering greater trust and satisfaction among individuals and communities seeking redress.

Conceptual Framework:

Access to justice refers to the ability of individuals and communities to effectively access and navigate the legal system in order to resolve disputes, protect their rights, and seek redress for grievances. It is a fundamental principle of the rule of law and a key element of a just and equitable society.¹ The conceptual framework of access to justice encompasses several key components:

Legal Awareness and Information: This component emphasizes the importance of individuals and communities having knowledge about their rights, legal remedies, and the available legal processes. It involves ensuring that legal information is accessible, understandable, and available in multiple languages and formats.²

Legal Aid and Assistance: Access to legal aid is crucial for individuals who cannot afford legal representation. This component focuses on the provision of free or affordable legal services, such as legal advice, representation, and assistance, particularly for marginalized and vulnerable populations.

Court and Administrative Processes: This component encompasses the effectiveness and efficiency of courts and administrative bodies in resolving disputes and providing timely and fair decisions. It includes considerations such as the availability of alternative dispute resolution mechanisms, simplified procedures, and reasonable time frames for case resolution.³

Affordability and Cost Barriers: Access to justice is hindered when the cost of legal procedures, including court fees, legal representation, and related expenses, becomes a barrier. This component focuses on addressing affordability issues through fee waivers, sliding scales, legal insurance, and other mechanisms to ensure that cost is not a prohibitive factor.

Physical Accessibility: Physical barriers can impede access to justice for individuals with disabilities or limited mobility. This component emphasizes the need for physically accessible court buildings, hearing rooms, and related facilities, as well as accommodations for people with disabilities.⁴

Procedural Fairness and Proportionality: This component highlights the importance of fair and equitable treatment within the legal system. It involves ensuring that legal processes are transparent, impartial, and unbiased, and that the remedies and sanctions imposed are proportional to the nature of the dispute or offense.

Non-discrimination and Equality: Access to justice must be free from discrimination and ensure equal treatment for all individuals, regardless of their race, ethnicity, gender, socioeconomic status, or other characteristics. This component focuses on eliminating systemic biases and promoting inclusivity within the legal system.⁵

Institutional Capacity and Legal Reforms: This component recognizes the importance of well-functioning legal institutions and effective legal frameworks. It involves strengthening the capacity of judicial systems, legal aid providers, and other justice-related institutions, as well as undertaking necessary legal reforms to improve access to justice.

Public Participation and Engagement: This component highlights the role of civil society organizations, community-based groups, and other stakeholders in promoting access to justice.⁶ It involves fostering partnerships, empowering communities, and encouraging public participation in decision-making processes related to justice.

Overall, the conceptual framework of access to justice is multidimensional and requires addressing various interconnected factors to ensure that individuals and communities can effectively exercise their rights and seek justice within the legal system.⁷

Overview of Alternative Dispute Resolution

Alternative Dispute Resolution (ADR) refers to a range of processes and techniques used to resolve disputes or conflicts outside of traditional court litigation. ADR methods are typically less formal, more flexible, and often more cost-effective than going to court. These processes aim to help parties involved in a dispute reach a mutually acceptable resolution with the assistance of a neutral third party.⁸

ADR encompasses various methods, including negotiation, mediation, arbitration, and other hybrid processes. Here's an overview of the most common ADR techniques:

Negotiation: Negotiation involves direct communication between the parties in dispute, either directly or through their legal representatives. It is an informal process where the parties discuss the issues and attempt to find a mutually acceptable agreement. Negotiation can occur before or during litigation or as a stand-alone method of dispute resolution.⁹

Mediation: Mediation is a structured negotiation process facilitated by a neutral third party called a mediator. The mediator assists the parties in identifying their interests, exploring potential solutions, and reaching a voluntary agreement.¹⁰ The mediator does not impose a decision but facilitates communication and helps the parties find common ground.

Arbitration: Arbitration is a more formal ADR method where an arbitrator or panel of arbitrators is appointed to make a binding decision on the dispute. The arbitrator, chosen by the parties or a designated institution, acts as a private judge and considers evidence, arguments, and applicable laws to render a decision. Arbitration can be either binding or non-binding, depending on the agreement of the parties.¹¹

Hybrid Processes: Some ADR processes combine elements of mediation and arbitration. For example, "med-arb" involves attempting mediation first, and if the parties cannot reach an agreement, the mediator transitions into an arbitrator and issues a binding decision. Other hybrids, like "arb-med," start with arbitration and then allow the parties to attempt mediation if they are dissatisfied with the outcome.¹²

Benefits of ADR include increased party control over the process, confidentiality, quicker resolution times, reduced costs, and the potential for creative solutions that may better preserve relationships between the parties. ADR is widely used in various sectors, including commercial disputes, family law matters, employment disputes, construction disputes, and more.¹³

Positive Aspects of ADR and Access to Justice

Alternative Dispute Resolution (ADR) and access to justice are two important concepts

in the field of law that have several positive aspects. Let's explore some of the positive aspects of ADR and its impact on access to justice:

Cost-Effectiveness: ADR methods such as mediation and arbitration are often less expensive than traditional litigation. The parties involved in a dispute can save significant costs on legal fees, court expenses, and lengthy court proceedings.¹⁴ This cost-effectiveness makes justice more accessible to individuals and organizations with limited financial resources.

Time Efficiency: ADR processes generally take less time compared to traditional litigation. Court cases can sometimes drag on for months or even years, causing significant delays in resolving disputes. ADR methods, such as mediation, allow parties to reach a resolution more quickly, promoting timely access to justice.¹⁵

Flexibility and Informality: ADR offers a more flexible and informal environment compared to formal court proceedings. Parties have greater control over the process and can tailor it to their specific needs. This flexibility can lead to more creative solutions and the preservation of relationships, which may be particularly important in commercial or interpersonal disputes.

Greater Party Participation: ADR methods encourage active participation from all parties involved in the dispute. Unlike traditional litigation, where the outcome is determined by a judge or jury, ADR processes empower parties to actively engage in negotiations, voice their concerns, and contribute to the decision-making process.¹⁶ This participatory approach enhances access to justice by allowing individuals to have a direct role in resolving their disputes.

Confidentiality and Privacy: ADR methods, such as mediation, often offer confidentiality and privacy to the parties involved. Confidentiality allows parties to openly discuss their issues without fear of public exposure or reputational damage. This aspect can encourage parties to be more forthcoming and cooperative, leading to better outcomes and increased access to justice.¹⁷

Preservation of Relationships: ADR methods, particularly mediation, emphasize cooperation and collaboration rather than adversarial approaches. By focusing on finding mutually acceptable solutions, ADR processes can help preserve relationships between parties, especially in situations where ongoing interactions are necessary. Preserving relationships can be particularly crucial in family disputes, business partnerships, or community conflicts.

Reduced Case Backlog: ADR can alleviate the burden on court systems by diverting cases away from overcrowded court dockets. By encouraging parties to explore alternative avenues for dispute resolution, ADR methods help reduce the strain on judicial resources, allowing courts to focus on more complex cases and urgent matters.¹⁸ This reduction in case backlog ultimately contributes to improved access to justice by ensuring timely resolution for those who genuinely require court intervention.

Limitations and Drawbacks under ADR and Access to Justice

Alternative Dispute Resolution (ADR) is a method of resolving legal disputes outside of traditional court processes. While ADR methods such as mediation, arbitration, and negotiation offer several advantages, they also have limitations and drawbacks, particularly concerning access to justice.¹⁹ Here are some of the key limitations and drawbacks associated with

ADR:

Limited enforceability: One of the significant drawbacks of ADR processes is the potential lack of enforceability of the outcome. Unlike court judgments, which are backed by the power of the state and can be enforced through legal mechanisms, the agreements reached through ADR may not have the same level of enforceability. This can be a concern if one party fails to comply with the terms of the agreement, requiring parties to resort to court proceedings to enforce the resolution.²⁰

Power imbalances: ADR processes may not always provide a level playing field, particularly in situations where there is a significant power imbalance between the parties. For example, in arbitration, the arbitrator's decision may be binding, even if it is perceived as unfair or biased. This can be problematic, especially when one party has more financial resources or stronger negotiation skills, potentially leading to an inequitable outcome.²¹

Limited transparency and public accountability: Court proceedings are generally public, ensuring transparency and accountability. However, ADR processes often prioritize confidentiality and privacy.²² While confidentiality can encourage parties to freely discuss their issues, it may also limit public scrutiny and oversight. Lack of transparency can be problematic, especially when disputes involve matters of public interest or when decisions have significant precedential value.

Limited access for marginalized groups: ADR processes may not be equally accessible to all individuals, particularly marginalized groups with limited resources or legal knowledge. These processes may require payment of fees for the services of mediators or arbitrators, which can be a barrier for those who cannot afford them.²³ Moreover, marginalized groups may face challenges in effectively advocating for their rights in ADR settings due to unequal power dynamics or cultural barriers.

Lack of procedural safeguards: Court proceedings are governed by well-established rules and procedures that ensure fairness and due process. However, ADR processes may lack similar procedural safeguards. While flexibility is often cited as an advantage of ADR, it can also result in the absence of consistent standards or procedures, potentially leading to a less predictable and less fair process.²⁴

Limited scope of remedies: ADR processes may not offer the same range of remedies as the court system. In arbitration, for example, the arbitrator's decision is often limited to monetary damages and may not include injunctive relief or other non-monetary remedies.²⁵ This limitation can be a disadvantage in cases where parties seek specific performance or equitable remedies that may not be available through ADR.

Unequal bargaining power: ADR processes heavily rely on the negotiation and bargaining skills of the parties involved. However, parties with unequal bargaining power, such as individuals versus corporations or employers, may face challenges in achieving a fair outcome. The more powerful party may exert undue influence or leverage, potentially resulting in an imbalanced resolution.²⁶

Case Students, ADR Implementation and Impact

ADR (Alternative Dispute Resolution) refers to a range of methods used to resolve legal disputes outside of traditional courtroom litigation. These methods include negotiation, mediation, arbitration, and other collaborative approaches. The implementation and impact

of ADR can vary depending on the context and the specific case at hand.²⁷ Here are a few case studies highlighting the implementation and impact of ADR:

Exxon Valdez Oil Spill (1989)

The Exxon Valdez oil spill was one of the most significant environmental disasters in U.S. history. Following the spill, a massive litigation battle ensued between Exxon and the affected individuals and communities. The case went through several stages of litigation, but eventually, ADR methods were employed to resolve the dispute. Mediation played a vital role in reaching a settlement agreement, which resulted in Exxon paying over \$1 billion in damages to the affected parties. The use of ADR helped expedite the resolution process and provided a more satisfactory outcome for the affected communities.²⁸

Construction Industry Disputes

The construction industry often faces complex and costly disputes related to project delays, contract breaches, and construction defects. In many jurisdictions, ADR methods, particularly arbitration, have been widely adopted to resolve these disputes. For example, in the United Kingdom, the Construction Industry Model Arbitration Rules (CIMAR) were introduced to provide a streamlined and efficient process for resolving construction disputes. The implementation of ADR in the construction industry has helped reduce costs, minimize project delays, and maintain business relationships among the involved parties.²⁹

Family Law and Divorce Mediation

ADR has had a significant impact on the resolution of family law disputes, particularly in cases of divorce and child custody. Family mediation, a form of ADR, offers divorcing couples an opportunity to work with a neutral mediator to reach agreements on various issues, such as property division, child custody, and spousal support. Studies have shown that divorce mediation tends to result in higher compliance rates with the agreed-upon terms, reduces acrimony between the parties, and provides a more amicable process for resolving conflicts.³⁰ It also helps alleviate the burden on the court system, which is often overloaded with family law cases.

International Trade Disputes

The World Trade Organization (WTO) has a well-established system for resolving international trade disputes through ADR mechanisms. The WTO's Dispute Settlement Understanding (DSU) provides a structured framework for negotiation, mediation, and arbitration between member countries. Numerous trade disputes have been successfully resolved through this system, helping to ensure fair trade practices and maintaining stability in the global economy. ADR mechanisms in international trade disputes promote timely and cost-effective resolutions, avoiding lengthy and expensive litigation processes.³¹

Lok Adalats in Motor Vehicle Accident Cases

Lok Adalats, which are people's courts, have been instrumental in resolving motor vehicle accident cases in India. In one case, a dispute arose between an injured party and the insurance company regarding compensation for injuries sustained in a car accident. The case was referred to a Lok Adalat, where a panel of retired judges, lawyers, and social activists acted as mediators. Through negotiations, a settlement was reached, providing the injured party with fair compensation without the need for prolonged litigation.³²

The implementation of ADR mechanisms has had several positive impacts, including:

Speedy Resolution: ADR mechanisms like mediation and arbitration provide faster resolution compared to traditional court proceedings, which can be time-consuming and subject to delays.

Cost-Effectiveness: ADR methods are generally more cost-effective compared to litigation. Parties can avoid extensive legal fees and expenses associated with court proceedings.³³

Reduced Court Backlog: By diverting cases to ADR mechanisms, the burden on the Indian judicial system is alleviated, reducing the backlog of cases and allowing courts to focus on more complex matters.

Party Autonomy: ADR mechanisms empower parties to actively participate in the resolution process and reach mutually agreeable solutions, preserving relationships and promoting cooperation.³⁴

Flexibility and Informality: ADR processes are flexible and less formal than traditional court proceedings, allowing parties to have greater control over the process and tailoring it to their specific needs.

These case studies illustrate the diverse implementation and positive impact of ADR in various contexts. ADR methods have proven to be effective in resolving disputes efficiently, maintaining relationships, reducing costs, and providing satisfactory outcomes for the parties involved.

PROMOTING ACCESS TO JUSTICE THROUGH ADR

Promoting access to justice through alternative dispute resolution (ADR) is a valuable approach to ensure that individuals have a fair and efficient means of resolving their legal disputes. ADR encompasses various methods such as negotiation, mediation, arbitration, and other collaborative processes that help parties reach a resolution without resorting to traditional court litigation.³⁵ Here are some ways ADR can promote access to justice:

Cost-effectiveness: ADR methods are generally more cost-effective than traditional litigation. Legal proceedings can be expensive, with high attorney fees, court costs, and other expenses. ADR offers a less formal and streamlined process, reducing the financial burden on parties involved. This affordability makes justice more accessible to individuals who cannot afford protracted litigation.

Time efficiency: ADR processes are often faster than court proceedings. Court cases can take years to reach a final judgment, causing delays and increased stress for the parties involved. ADR allows for more expeditious resolution, enabling individuals to promptly address their legal disputes and move forward with their lives.³⁶

Informality and flexibility: ADR provide a more informal and flexible environment compared to courtroom litigation. This flexibility allows parties to tailor the process to their specific needs and preferences. It can be particularly beneficial for individuals who feel intimidated or overwhelmed by the formalities and complexity of the court system.

Preservation of relationships: ADR methods, such as mediation, emphasize collaboration and communication between parties. They encourage constructive dialogue and help preserve relationships, which can be especially crucial in disputes involving families,

neighbors, or business partners.³⁷ By focusing on mutual understanding and finding common ground, ADR promotes long-term solutions and reduces animosity.

Accessible expertise: ADR often allows parties to select neutral third-party professionals, such as mediators or arbitrators, who have expertise in the subject matter of the dispute. This access to specialized knowledge ensures that the decision-makers understand the nuances of the case, increasing the likelihood of fair and informed outcomes.³⁸

Cultural sensitivity: ADR can accommodate cultural and community-specific values and customs more effectively than traditional court processes. It allows parties to choose mediators or arbitrators who are familiar with their cultural background or have expertise in handling disputes within their community. This cultural sensitivity contributes to a more inclusive and accessible justice system.

Voluntary nature: ADR methods are typically voluntary, meaning that parties can choose whether to engage in the process. This empowers individuals to have a direct say in how their dispute is resolved, increasing their satisfaction with the outcome and enhancing their perception of fairness.³⁹

Confidentiality: ADR processes often offer confidentiality, ensuring that the details of the dispute and the resolution remain private. This can be particularly beneficial in sensitive matters, such as family disputes or business-related conflicts, where parties may wish to maintain confidentiality to protect their privacy or reputation.⁴⁰

To promote access to justice through ADR, it is crucial to raise awareness among the general public, legal professionals, and policymakers about the benefits of ADR methods. Providing education and training on ADR processes, establishing ADR centers or programs, and integrating ADR into the legal system can all contribute to making ADR more accessible and widely used as an effective means of resolving disputes.

Summary

Although, alternative dispute resolution (ADR) methods have proven to be valuable tools in improving access to justice for individuals and businesses. ADR processes such as mediation, arbitration, and negotiation provide parties with a faster, more cost-effective, and less adversarial means of resolving their disputes outside of the traditional court system.

One of the significant advantages of ADR is its flexibility. Parties have more control over the process and can tailor it to suit their specific needs. They have the opportunity to choose their own mediator or arbitrator, select a convenient time and location, and decide on the rules and procedures to be followed. This level of customization empowers the parties and fosters a sense of ownership over the resolution process.

Moreover, ADR methods are often less formal and intimidating than courtroom proceedings. This informality encourages open communication and collaboration between the parties, leading to more creative and mutually beneficial solutions. ADR also allows for the preservation of relationships, which is particularly important in commercial disputes where maintaining business partnerships is valuable.

Another key advantage of ADR is its efficiency. Court litigation can be time-consuming, with cases often dragging on for months or even years. In contrast, ADR processes can be scheduled and completed much more quickly. This timeliness not only saves the parties

valuable time and resources but also reduces the burden on an already overwhelmed court system, allowing it to focus on more complex and high-stakes cases.

Furthermore, ADR methods are generally more cost-effective than traditional litigation. Court cases involve substantial legal fees, court costs, and other expenses, which can be a significant barrier for individuals and small businesses seeking justice.⁴¹ ADR processes tend to be less expensive, as they involve fewer formalities, streamlined procedures, and fewer professional services.

Despite its many advantages, it is important to recognize that ADR is not a panacea. There may be instances where court litigation is necessary, such as when fundamental legal rights or public policy issues are at stake. Additionally, the effectiveness of ADR relies heavily on the willingness of the parties to engage in good faith and collaborate towards a resolution. Power imbalances between parties or instances of coercion may undermine the fairness and effectiveness of ADR processes.

To maximize the benefits of ADR and ensure access to justice, it is crucial to establish clear rules and standards, provide appropriate training for mediators and arbitrators, and raise awareness about the existence and advantages of ADR methods. Governments, legal professionals, and organizations should work together to promote ADR as a viable and accessible option for resolving disputes, particularly for individuals and businesses with limited resources.⁴²

Conclusion:

Alternative Dispute Resolution methods play a crucial role in promoting access to justice by offering a more accessible, efficient, and flexible approach to resolving disputes. While ADR is not without its limitations and challenges, its numerous benefits, including cost-effectiveness, time-efficiency, flexibility, and preservation of relationships, make it an important tool in expanding access to justice for individuals and communities. By incorporating ADR into the legal system and raising awareness about its advantages, societies can work towards a more equitable and inclusive justice system.

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A study on Impact of Personality Traits on Organizational Citizenship Behavior of Faculties Working in Higher Education Institutions of North Eastern India: Moderation by Work Life Balance and Mediation by Work Engagement.

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Abstract:

Faculties of the university need to display Organizational Citizenship Behavior (OCB) often due to their role as local guardian of the students, performing tasks pertaining to university accreditations and liasso with parents, corporate and government bodies in connection with work of the university. Many of these jobs do not constitute part of the job description of faculties. Personality traits of individuals influence differently OCB of people, life style in the form of work-life balance impacts OCB and work engagement interferes in the relationship between personality traits and work life balance of the employees. Hardly any study has examined comprehensively the interfering relationship of work engagement on the relations between different personality traits and work life balance with OCB of the faculties engaged in higher education. This study may be useful for the administrators of higher education institutions to devise appropriate mechanisms for enhancing OCB of the faculties.

A cross sectional study conducted among 258 faculties of North-Eastern India with aim to find the relationship between five personality traits with OCB and ascertain interfering effect on these direct relationship by faculties' work life balance and work engagement. Correlation analyses and multiple regression method used to examine the relationship. The use of Sobel Test and Bootstrapping analyses confirmed the mediation and consistency of these relationships on a larger sample.

Regression analysis shows all the five personality traits of Big Five, extraversion (Beta 0.403, sig.000); agreeableness (Beta 0.247, sig.022); conscientiousness (Beta 0.229, sig.034.); neuroticism (Beta-0.236, sig.029) and openness (Beta0.309, sig.004) significantly relates to

OCB. Work life balance (Beta 0.405, sig.000) and Work Engagement (Beta 0.778, sig.000) significantly relates to OCB.

Multiple regressions shows when work engagement and work life balance interfere in the relationship between the dimensions of big five, they become:

Extraversion (Beta 0.143, sig. 057); agreeableness (Beta 0.196, sig.181); conscientiousness (Beta 0.25, sig.753); neuroticism (Beta 0.000, sig.997); and openness (Beta 0.081, sig.264) insignificant in their relationship with OCB; Work-life balance and Work engagement jointly retains their significant relationship in the instance of extraversion (Beta 0.705, sig.000), agreeableness (Beta 0.731, sig.000), conscientiousness (Beta 0.737, sig.000), neuroticism (Beta 0.738, sig.000), openness (Beta 0.720, sig.000) shows perfect mediation in accordance with Baron and Kenny's Principle.

This finding is significant for the managers as influence of negative affectivity neuroticism act as deterrent on performance of OCB and this can be neutralized by this perfect mediation. Moderation of work life balance is also important as along with it work engagement is able to perfectly mediate the relationships of all dimensions of big five.

This study is an addition to the literature as previously none has shown perfect mediation of work engagement on the dimensions of big five and in particular neuroticism of the university faculties. University authorities may take necessary initiatives to encourage faculties to undertake work life balance exercises and raise work engagement so that effect of their negative personality traits neuroticism can be neutralized and other personality traits can be encouraged in performance of OCB.

Key Words: Big Five Personality Traits; Work Life Balance, Work Engagement, Organizational Citizenship Behavior; University Faculties

Introduction:

Nearly four decades ago, Katz (1964) pointed out the importance of a class of discretionary and spontaneous behaviors that are beyond explicit role requirements and are essential for organizational effectiveness. Smith, Organ and Near (1983), in a report of empirical research on the nature and antecedents of such behaviors, conceptualize these contributions as "organizational citizenship behavior" (OCB), later defined by Organ as "individual behavior that is discretionary, not directly or explicitly recognized by the formal reward system, and that in the aggregate promotes the effective functioning of the organization" (Organ, 1988). These behaviors are rather a matter of personal choice, such that their omission is not generally understood as punishable. OCBs are thought to have an important impact on the effectiveness and efficiency of work teams and organizations, therefore contributing to the overall productivity of the organization.

Amidst the increasing globalization and international competition, it is imperative for organizations to properly manage their human resources to increase their competitiveness (Nadiri & Tanova, 2010). In educational organizations, teachers as human resources play a crucial role in achieving the organization's mission, vision, and goals. The increased competition between universities when it comes to students and school funding has led to rise in challenges for the teachers. Teachers have to deal with the complexity of balancing the need to teach a growing number of students despite the decreasing financial resources while also trying to maintain the quality of education (Van Amejide et al., 2009). Educational

leaders and teachers are dealing with different regulatory requirements and the implementation of innovative national policies to maintain the quality of education. These challenges were exacerbated due to the scarcity of resources and cost control exercises of the universities. It has created an imperative situation wherein teachers of higher education need to perform OCB.

Among antecedents of OCB, employee personality has been the most prominently researched

predictors of OCB (Bateman & Organ, 1983; Organ, 1988; Smith et al., 1983). Findings of meta-analyses by Podsakoff et al. (2000), and Borman et al. (2001) revealed that conscientiousness emerged as the strongest predictor of OCB. Agreeableness too was found to predict OCB in some

meta-analyses (Borman et al., 2001; and Podsakoff et al., 2000), whereas negative affectivity received support as a weak but valid predictor of OCB in some instances, openness and extraversion were not considered in the three meta-analyses discussed earlier (Borman et al., 2001; Organ & Ryan, 1995; Podsakoff et al., 2000). A meta-analysis by Chiaburu et al. (2011) demonstrated openness as the strongest predictor of OCB, whereas extraversion emerged as the second-best predictor of OCB after conscientiousness; in all these meta-analyses and in most other related studies, however, the focus has predominantly been placed upon the five-factor model of OCB proposed by Organ (1988).

Hence the question arises how different personality traits effect OCB?

Increasing work pressures, technological advancement and economic hardship are issues any human face today. These factors may potentially exert significant pressure on the available resources to academics in the course of striking a balance between work and life expectations. Work-life balance, according to Bharathi and Mala (2016), is the ability to experience a sense of control and to stay productive and competitive at work while maintaining a happy, healthy home life with sufficient leisure. It reflects an individual perception that work and non-work activities are compatible and promote growth in accordance with an individual's current life priorities.

We raise a question as to how work life balance impacts the relationship between different personality traits with OCB?

Work engagement is defined as – a concept in its own right – “a positive, fulfilling, work-related state of mind that is characterized by vigor, dedication, and absorption” (Schaufeli et al., 2002). It has also been associated with certain personality traits (Macey & Schneider, 2008; Stephen & Julitta, 2013).

How does work engagement interfere in the relationship between the personality traits with OCB?

Indians are generally considered as collectivistic in nature. Ramamoorthy et al. (2005;2007) described higher educated Indians are mostly individualistic in nature as that of their counterparts in USA or Western Europe. How does work life balance and work engagement works on individual traits of Indian faculties who are highly educated needs to be seen? To explore this aspect Researcher have surfed search engines like Google Scholar, Yahoo, and have also seen sites like EBSCO and Pro-Quest and did not find identical study on Indian teachers engaged in higher education institutions.

Hence, the study shall be made to find the effect of different individual traits on OCB of the faculties and how does their work life balance and work engagement interfere in the relationship. This study may be useful for the administrators of higher education institutions to devise appropriate mechanisms for enhancing OCB of the faculties.

Review of Studies:

Organizational citizenship behavior is behavior of personnel that is “a special addition apart from their roles and responsibilities as stated in their job descriptions and is not dependent on the organizational rewarding system but is voluntary behavior shown by staff who are willing to

work for the benefit of the organization as their priority” (Organ et al., 2006, p. 3).

The OCB traits have been categorized into five dimensions:

1) **Altruistic behavior:** The behavior of an employee that helps his or her colleagues face problems in the organization (Smith et al., 1983);

2) **Conscientious behavior:** The behavior of an employee that the organization desires such as cooperation, compliance with regulations and other things (Podsakoff et al., 1990);

3) **Sportsmanship behavior:** The behavior of an employee that enables the employee to tolerate grievances without making any complaints regarding his or her dissatisfaction (Organ, 1990a);

4) **Courteous behavior:** The behavior of an employee that takes others into account in order to prevent problems adversely affecting each other (Podsakoff et al., 1990); and

5) **Civic virtue behavior:** The behavior of an employee to cooperate and participate in the operation of the organization (Organ, 1990b).

Apart from the five-factor theory of Organ, a two-factor theory espoused by Williams and Anderson (1991) is wide in practice. According to Williams and Anderson (1991) behaviors included in OCBI may be equated to the dimensions of altruism as has been stated by Organ. OCBO may be taken to be at par with generalized compliance (Smith et al., 1983), organizational obedience (Graham, 1991) and organizational compliance (Podsakoff, 2000).

In the past several years, there has been extensive investigation into the effect of the big-five personality traits on OCB by researchers. Some of the studies reviewed are as follows:

Kumar et al. (2009) and Singh and Singh (2009) revealed that of the big-five personality traits, conscientious personality, extraverted personality, and agreeable personality have significant effects on organizational citizenship behavior. Mahdiun et al. (2010) found that some of the big-five personality traits, that is, conscientious personality, agreeable personality, and open to experience personality, are variables in predicting the staff’s organizational citizenship behavior. Malik, Ghafoor, and Iqba (2012) reported that the big-five personality traits have a significant effect on organizational citizenship behavior, and can explain approximately 32 percent of the variance of organizational citizenship behavior. Moreover, Sjahruddin, Armanu, Sudiro, and Normijati (2013) also revealed that the big-five personality traits have a significant effect on organizational citizenship behavior. Therefore, based on the above research, the present study proposed the following hypothesis:

H01. The big-five personality traits extraverted personality, agreeable personality, neurotic personality, conscientious personality, emotionally-stable personality, and open to experience personality have direct effects on organizational citizenship behavior.

Work-life balance (WLB) is an important construct that builds a person to be more oriented towards a balanced approach in work and life commitments. A work-life balance motivates a person to stay in an organization for longer duration, as well as helps in employee engagement (Parkes & Langford, 2008). WLB has also been identified to boost individualism, rationality and aligned efforts towards achievement (Caproni, 1997). Absence of balance in work-life roles have been identified to link to job dissatisfaction, withdrawal from effort making towards achievement, as well as poor health (De Cieri et al., 2005; Lunau et al., 2013). The terminology of work-life balance encompasses both family and friends implying irrespective of marital or parental status, to achieve balanced professional and personal lives (Greenhaus & Powell, 2006). The balance is not division of equal number of hours spent on roles assigned in professional and personal life, but rather is a perception of one's self to hours deemed fit to both aspects of life (Gropel & Kuhl, 2009; Grawitch et al., 2010).

Organizations working in a competitive global environment focus on rendering services of employees for long hours and stringent schedules. As a result, an individual spends half of their waking hours working and collaborating work culture (Dagenais-Desmarais & Savoie, 2012). This work culture is significantly different from the home culture and therefore an individual finds it difficult to zone in and out of varied cultures in small space of regular scenarios (Hartig et al., 2007). The daily trade of work and life interaction falls under the border theory of work-life balance under which integration and segmentation take place during such interactions (Clark, 2000).

Work-life balance tactfully requires border creation and management, cross-border participation and relationship between border crosser (an individual) and others. The contemporary technological trends of telecommuting, job share, virtual centre add to the disturbed act of balancing borders of professional and personal life. As such, an individual becomes portable humanoid office and finds it difficult to disconnect oneself from work while in premise of home comfort (Allvin et al., 2011; Currie & Eveline, 2010). As a result, an individual finds limited time to enjoy the peace and quiet, self-reflect or even generate new ideas, as most of the time workload seems to over-power the other thought process (Huta, 2015; Grant et al., 2013). This poor work-life balance leads to poor personal growth, non-identification of purpose in life and to a significant extent it prevents one from identifying true potential. An imbalance in work-life commitments has been identified as a significant negative contributor to general well-being of an individual and subsequent extra role behaviour (Lunau et al., 2014; Grant et al., 2013; Pichler, 2009). Poor WLB has been identified as a key construct towards poor psychological well-being, as well as positive contributor to stress, depression and burnout (Cortese et al., 2010; Yanchus et al., 2010). Further, this lower level of psychological well-being contributes to poor work performance, sickness, absence from work and intention to leave (Lidwall et al., 2010). Considering the cultural differences of the work and life domains, some people more than others find it easy to attain a balance in roles and responsibilities they are linked to. The reason could be individual differences in form of varied personality traits. Personality trait of a person does accommodate unique traits as big

five traits. People with more positive personality have positive spill over from work and life domain and people with introvert personality who have a preoccupied attachment pattern experience negative spill over from work and life roles (Sumer & Knight,2001). Those individuals who possess emotional stability, conscientiousness and extraversion traits experience varied range of facilitation between roles, and lesser conflict may be due to reflection of efficient time usage and properly planned and organized schedules, high tolerance to sensitive environment and changes associated with it (Wayne et al., 2004), these in turn impacts the OCB.

We hypothesize:

H02: Work life balance interferes in the relationship between the big-five personality traits extraverted personality, agreeable personality, neurotic personality, conscientious personality, emotionally-stable personality, and open to experience personality with organizational citizenship behavior.

Christian et al. (2011) has shown that work engagement was positively associated with job performance. Therefore, in order to improve employee well-being and organizational performance, there is the need to understand how and why individuals become engaged with their work. It has been argued that certain personality dimensions reflected a propensity for engagement owing to their specific behavioral characteristics. Preliminary evidence suggested that high levels of extraversion, agreeableness, openness to experience, and conscientiousness, as well as low levels of neuroticism, were related to elevated degrees of work engagement (Xanthopoulou et al., 2009).

Interestingly, individual differences did have an impact on work engagement, in the sense that engaged employees had lower levels of neuroticism and higher levels of extraversion (Langelaan et al., 2006). The same findings have been reported by Inceoglu and Warr (2011). In terms of conscientiousness, individuals who were highly conscientious were more likely to be achievement-oriented (Schaufeli & Bakker, 2004). Also, conscientious employees had higher levels of work engagement since they were less subjected to work interference from their families. Therefore, these people potentially had more energy at work (Halbesleben et al., 2009; Akhtar et al., 2015). These impacts individuals' intent to invest more in OCB.

We hypothesize:

H03: Work Engagement interferes in the relationship between the big-five personality traits extraverted personality, agreeable personality, neurotic personality, conscientious personality, emotionally-stable personality, and open to experience personality with organizational citizenship behavior.

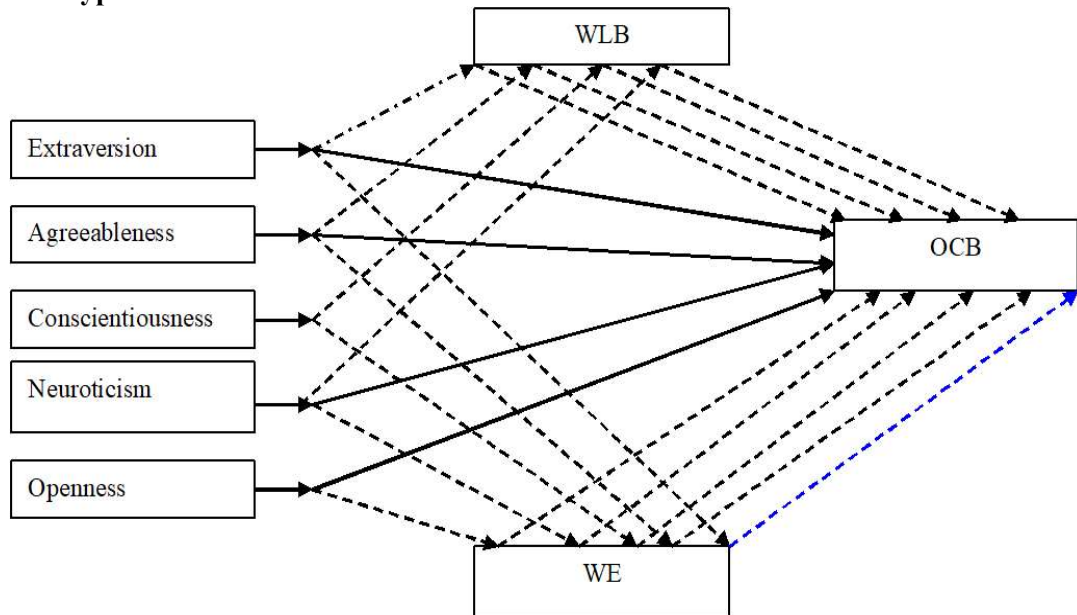
Work-life balance, according to Bharathi and Mala (2016), is the ability to experience a sense of control and to stay productive and competitive at work while maintaining a happy, healthy home life with sufficient leisure. It reflects an individual perception that work and non-work activities are compatible and promote growth in accordance with an individual's current life priorities. This develops a sense of vigor, dedication and absorption in work which in turn helps in promoting OCB. This may be identical to different personality traits.

We hypothesize:

H04: Work life Balance followed by Work Engagement interferes in the relationship

between the big-five personality traits extraverted personality, agreeable personality, neurotic personality, conscientious personality, emotionally-stable personality, and open to experience personality with organizational citizenship behavior.

Hypothetical Model



WLB represents Work Life Balance

WE represent Work Engagement

OCB represents Organizational Citizenship Behavior

Methodology:

A Pilot Study was undertaken and 300 Questionnaires were circulated among the faculties of higher education institutions, out of which 258 completely filled returned. Following instruments were used:

Big Five: Adopted from Big Five Inventory of John and Srivastava (1999). It is a 5-point Likert scale starting from Strongly Disagree (1) to Strongly Agree (5). It has 44-items wherein 8 items indicated extraversion, 9 items agreeableness, 9 items conscientiousness, 8 items neuroticism, and 10 items openness. Cronbach's Alpha of extraversion 0.635; agreeableness 0.724; conscientiousness 0.8; neuroticism 0.799; openness 0.334-after factor analysis and reduction of 3-items became 0.740.

Work Life Balance: Adopted from Udai Pareek. It is a 5-point Likert scale starting from Untrue (0) to Definitely True (4) and comprises of 36-items. Cronbach's Alpha of the scale is 0.791.

Work Engagement: Scale of Schaufeli and Bakker (2003) used. It is a 7-point scale starting from 0(Never) to 6(Always). Cronbach's Alpha has been found to be 0.865.

OCB: Adopted from Podsakoff, Mackenzie, Moorman and Fetter (1990) ratified by Van Dyne, Graham and Dienesche (1994). It is a 7-point scale emerging from 0(Never) to 6

(Always). Cronbach's Alpha found 0.826.

Alpha Cronbach's value above 0.6 is considered high reliability and acceptable index (Nunnally and Bernstein, 1994).

| Variable | Author | No. of Items | Scale Type | Cronbach's Alpha |
|-----------------------------------|--|--------------|------------|------------------|
| Big Five: Extraversion | John & Srivastav (1999) | 8 | 1-5 | 0.635 |
| Agreeableness | Do | 9 | Do | 0.724 |
| Conscientiousness | Do | 9 | Do | 0.8 |
| Neuroticism | Do | 8 | Do | 0.799 |
| Openness * Deletion of 3-items | Do | 10 | Do | 0.334 0.740* |
| Work Life Balance | Udai Pareek | 36 | 0-4 | 0.791 |
| Work Engagement | Schaufeli & Bakker (2003) | 9 | 0-6 | 0.865 |
| OCB | Podsakoff et al.(1990); Van Dyne et al.(1994) | 8 | 0-6 | 0.826 |

Data Analysis:

Descriptive Statistics:

| Measure | Extraversion | Agreeableness | Conscientiousness | Neuroticism | Openness | WLB | WE | OCB |
|-----------|--------------|---------------|-------------------|-------------|----------|-------|--------|--------|
| Mean | 3.37 | 4.02 | 4.04 | 2.48 | 3.45 | 252.2 | 4.73 | 4.76 |
| Std. Dev. | 0.45 | 0.47 | 0.46 | 0.62 | 0.29 | 31.45 | 0.79 | 0.91 |
| Skewness | 0.19 | -.399 | -.316 | .022 | -.089 | -0.40 | -1.760 | -1.340 |
| Kurtosis | 0.423 | 0.473 | 0.140 | .305 | .789 | .85 | 5.055 | 2.772 |

Skewness less than 2 in all and Kurtosis except work engagement and OCB shows normality of the data.

Correlation Matrix:

| | | WLB | Extraversion | Agreeableness | Conscientiousness | Neuroticism | Openness | WE | OCB |
|-------------------|------|-----|---------------|---------------|-------------------|----------------|---------------|---------------|---------------|
| WLB | r | 1 | .362** | .285** | .474** | -.521** | .257* | .418** | .405** |
| | Sig. | | .001 | .008 | .000 | .000 | .017 | .000 | .000 |
| Extraversion | r | | 1 | .350** | .401** | -.306** | .384** | .339** | .403** |
| | Sig. | | | .001 | .000 | .004 | .000 | .001 | .000 |
| Agreeableness | r | | | 1 | .725** | -.413** | .394** | .179 | .247* |
| | Sig. | | | | .000 | .000 | .000 | .099 | .022 |
| Conscientiousness | r | | | | 1 | -.646** | .362** | .223* | .229* |
| | Sig. | | | | | .000 | .001 | .039 | .034 |
| Neuroticism | r | | | | | 1 | -.192 | -.252* | -.236* |
| | Sig. | | | | | | .077 | .019 | .029 |
| Openness | r | | | | | | 1 | .287** | .309** |
| | Sig. | | | | | | | .007 | .004 |
| WE | r | | | | | | | 1 | .778** |
| | Sig. | | | | | | | | .000 |
| OCB | r | | | | | | | | 1 |
| | Sig. | | | | | | | | |

To investigate the mediation effect, we did regression based on the principle of Baron and Kenny (1986). The principles outlined fulfilling the following four conditions that establish mediation: (1) the independent variable must affect the mediator in the first equation significantly; (2) the independent variable must affect the dependent variable in the second equation significantly; (3) the mediator must affect the dependent variable in the third equation significantly and (4) if these conditions meet, then the effect of the independent variable on the dependent variable must be lesser in the third equation than in the second. In the case of perfect mediation, the independent variable holds no effect on the dependent variable, and mediating variable controls.

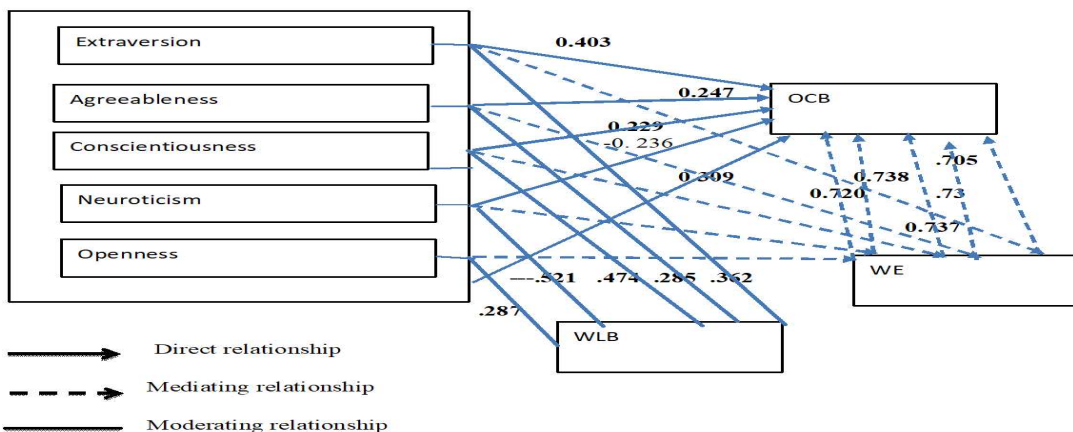
Regression Matrix:

| Hyp. | IV | DV | MV | Adj. r Sq | Beta | Sig. |
|------|-------------------|-----|----------|-----------|-------------------------|------------------------|
| H1A | Extraversion | OCB | | 0.120 | 0.362 | .001** |
| H1B | Agreeableness | OCB | | 0.050 | 0.247 | .022* |
| H1C | Conscientiousness | OCB | | 0.041 | 0.229 | .034* |
| H1D | Neuroticism | OCB | | 0.044 | - 0.236 | .029* |
| H1E | Openness | OCB | | 0.085 | 0.309 | .004** |
| H2A | Extraversion | WPF | | 0.105 | 0.339 | .001** |
| H2B | Agreeableness | WPF | | 0.021 | 0.179 | .099 |
| H2C | Conscientiousness | WPF | | 0.039 | 0.223 | .039* |
| H2D | Neuroticism | WPF | | 0.052 | -0.252 | .019* |
| H2E | Openness | WPF | | 0.072 | 0.287 | .007** |
| H3A | Extraversion | WE | | 0.120 | 0.362 | .001** |
| H3B | Agreeableness | WE | | 0.070 | 0.285 | .008** |
| H3C | Conscientiousness | WE | | 0.215 | 0.474 | .000** |
| H3D | Neuroticism | WE | | 0.263 | -0.521 | .000** |
| H3E | Openness | WE | | 0.055 | 0.257 | .017* |
| H4A | Extraversion | OCB | WPF & WE | 0.616 | 0.143 0.058 0.705 | .057 .448 .000** |
| H4B | Agreeableness | OCB | WPF & WE | 0.607 | 0.096 0.072 0.731 | .181 .353 .000** |
| H4C | Conscientiousness | OCB | WPF & WE | 0.599 | 0.25 0.85 0.737 | .753 .313 .000** |
| H4D | Neuroticism | OCB | WPF & WE | 0.599 | 0.000 0.097 0.738 | .997 .264 .000** |
| H4E | Openness | OCB | WPF & WE | 0.605 | 0.081 0.083 0.720 | .264 .279 .000** |

In the study we found all the hypotheses have been proved.

Work Engagement completely mediates the relationship between different personality traits with OCB when work-life balance moderates.

Fig 2: Tested Model



Discussion:

Purpose of the study is to examine the effect of Big Five factors on OCB of the faculties, taking into account the intervening influence of work life balance and work engagement. The findings indicated that the multidimensional construct of work life balance and work engagement mediates in the relationship between different personalities traits with OCB of the teaching faculties.

Result of this study gets support from Hau and Bing (2018) who found that agreeableness, conscientiousness, and openness to experience had significant positive effects on work engagement. Akanni and Oduaran (2017)'s observation partially tallied with that in the study as they observed agreeable, conscientiousness and openness to experience are significantly related to work life balance whereas that of neuroticism and extraversion did not have any significant relationship. This contradicts with the findings of this study.

Findings of this study can be compared with that of Bhatti et al. (2017) wherein it has been found that work engagement mediates in the relationship between job performance and personality traits of the big five factors.

The study is unique because of the following reasons:

Firstly, considering the policy of creating private universities and reduction of subsidy of the government universities all the academic institutions are feeling the need to engage the faculties in extra role behavior;

Secondly, considering the strenuous job of the higher education faculties it has become necessity to examine whether their work life balance positively impacts the relationship between personality traits and OCB;

Thirdly, the role of work engagement generated due to the positive feeling of joint personality trait and work life balance needs to be explored.

The study has come up with an unique finding that shows neutralization of negative ly related trait neuroticism by combination of work life balance and work engagement. This may be useful for university authorities to design interventions to deal with these situations.

Limitations & Scope for further Research:

The study can be treated with several caveats:

It is a cross sectional study, a longitudinal study may bring further generalizability of results;

We aimed to make it region-inclusive within North-East India, larger sample with an All-India perspectives would have given a more comprehensive picture;

Analysis has been done purely on the self-assessment mode. This was required as views of individuals are important in regard to individual traits.

This study may be extended to ascertain the impact of personality criteria to employee job performance and the impact of work engagement and work life balance on them.

Conclusion:

A study was made to examine how the dimensions of Big Five of the faculties of higher education institutions of North-east India relates to their organizational citizenship behavior and how does their work life balance and subsequent work engagement impacts on them. Questionnaire was circulated among 300 faculties out of which 258 were usable. Relationship was examined using multiple regression and the mediation was confirmed using Sobel Test. It was found that all the dimensions of big five relates to OCB, only neuroticism negatively

relates to OCB. Work engagement being backed by work life balance completely mediates the relationship between the dimensions of big five with that of OCB.

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Identification of the Problems and Prospects of Street Vendors

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Abstract:

Street vendors are an integral part of urban economies around the world, offering easy access to a wide range of goods and services in public spaces. Street vendors are facing many problems in the workplace from the public, police personnel, politicians, and local rowdies. They are the main distribution channel for a large variety of products of daily consumption like fruits, vegetables, readymade garments, shoes, household gadgets, toys, stationery, newspapers, magazines, and so on. If they were to be eliminated from the urban markets, it would lead to a severe crisis for fruit and vegetable farmers, as well as small-scale industries which cannot afford to retail their products through expensive distribution networks in the formal sector. The aim of the study is to identify the problems of street vendors. The present study was conducted in Nagpur city of Maharashtra. 50 street vendors were selected by using purposive sampling methods.

Keywords: Street vendors, hawkers, challenges & problems of street vendors

Introduction:

A street vendor is a person who offers goods or services for sale to the public without having a permanently built structure but with a temporary static structure or mobile stall (or head-load). Street vendors could be stationary and occupy space on the pavements or other public/private areas, or could be mobile, and move from place to place carrying their wares on push carts or in cycles or baskets on their heads, or could sell their wares in moving buses. The Government of India has used the term 'urban vendor' as inclusive of both traders and

service providers, stationary as well as mobile, and incorporates all other local/region-specific terms used to describe them, such as hawker, pheriwala, rehri-patri walla, footpath dukandars, sidewalk traders, and many more.

Street vendors have been in existence since ancient times. In all civilizations, ancient and medieval, one reads accounts of traveling merchants who not only sold their wares in the town by going from house to house but they also traded in neighboring countries. Perhaps ancient and medieval civilizations were tolerant to these wandering traders and that is why they flourished. In modern times we find that street vendors are rarely treated with the same measure of dignity and tolerance. They are targeted by municipalities and police in urban areas as illegal traders, the urban middle class complains constantly about how these vendors make urban life a living hell as they block pavements, create traffic problems and also engage in anti-social activities.

For most street vendors, trading from the pavements was full of uncertainties. They are constantly harassed by the authorities. The local bodies conduct eviction drives to clear the pavements of these encroachers and in most cases confiscate their goods. A municipal raid was like a cat-and-mouse game with municipal workers chasing street vendors away while these people try to run away and hide from these marauders. Confiscation of their goods entails heavy fines for recovery. In most cases, it means that the vendor has to take loans from private sources to either recover whatever remains of his confiscated goods or to restart his business. Besides these sudden raids, street vendors normally have to regularly bribe the authorities in order to carry out their business on the streets. All these mean that a substantive income from street vending was spent on greasing the palms of unscrupulous authorities or to private money lenders. In fact, in most cases, street vendors have to survive in a hostile environment though they are service providers.

The presence of street vendors in the economy of the places was since ancient times during which the traders used to roam around from home to home, city to city to sell their merchandise for a living. Street vendors form a big part of the economy of any city.

They face problems of eviction, bribe payment, inability to access various government facilities, lack of facilities such as toilets, lighting, etc., lack of social security and other similar hurdles. In a city like Delhi, Nagpur, Mumbai, where 2.5% of the population consists of street vendors, they find it difficult to survive. The welfare state fails to provide any social security to them. Improving the conditions of work of street vendors and their economic, social and legal status is a huge challenge for the state. With the new Street Vendors Protection of Livelihood and Regulation Over the years the street vendors have organized themselves into trade unions and associations, and numerous NGOs have started working for them.

Street Vendors face a multitude of problems & challenges which are given below:

- They are not protected by Governments, Unions, or any laws
- Their employment is insecure and irregular.
- Very low income.
- This profession is not legal hence they are prone to harassment by various law enforcement agencies.
- Low education/ entrepreneur/selling skills.
- Problem with a permit system in trading areas.

- Lack of shelter and storage facilities.
- No banks available to vendors as they are considered “unbreakable”
- Lack of facility
- Power struggle among leaders affecting ordinary vendors
- Lack of access to credit.
- Having an insecure place of work is a significant problem for those who work in the streets.
- Lack of storage and damage to stock are common issues.

The main objective of street vendors is to make money by selling items that people need or want. The role of street vendors was very important in our economy. They are an important part of our life since they provide their items at low prices, encouraging everybody to afford them. But street vendors faced many problems such as lack of funds, harassment, lack of housing, lack of social security, bribes, etc. Hence the investigators have decided to study the problems faced by street vendors. Against this backdrop, this study aims to identify the problems faced by street vendors. This study also aims to know the demographic characteristics of street vendors.

Review of Literature

It is realized that many studies had been conducted to understand the livelihood of street vendors and the other issues related to them. A few relevant studies are summarized in this section.

Jyotjsna T, (2021) This paper is an attempt to study the lives of street vendors who are regularly offering their services from dawn to dusk. It also tries to identify the causes behind street vending, challenges faced, measures taken by the Government to prevent the harassment of street vendors by police and other authorities, improvement in the working conditions, social protection, and life skill development to improve the level of profitability. The results were obtained from street vendors across Bangalore city. The majority of the vendors were aged less than 45 years, illiterates and married men. The study revealed that the male are illiterates and because of lack of resources and poor financial conditions they were not provided with formal education. Men majorly are into street vending as women face challenges of insecurity, harassment and social injustice in the unorganized sector. As respondents were married, they have to cater to the financial requirements of their family to meet the daily ends. Street vendors like vegetable and fruit vendors, flower sellers, street food vendors, chat vendors, garment sellers, hawkers and peddlers were interviewed.

Kalimuthu. M and Sindu S (2021) The study reveals that the majority of the vendors face the fear of eviction. Despite a general belief that street vending will recede as economies develop and income rise, it is actually on the increase in many places. However, the advent of the Street Vendors Act has enhanced the standard of living of vendors to an extent. The study revealed that 36% of the respondents are without any formal education, around 52% are staying in rented premises, 23% of the vendors consider saving as their primary sources of investment, and 41% of the vendors earn between Rs 500 to Rs 2000 per day. And 48% of the vendors spend less than Rs 1000 per day.

Kiran N and G. N. P. V. Babu (2019) Street vending plays a major role in employment creation, production, and income generation. Street vendors are facing many problems in the

workplace from the public, police personnel, politicians, and local rowdies. The study investigated their Problems and prospects within the Visakhapatnam region. In this study, the researchers evaluated the problems faced by street vendors in their workplace and the prospects needed to get facilitated. The interview method was used to collect data. This study aims to find out the problems faced by the street vendors and prospects needed, in order to protect their rights and do their street vending business. The paper provides spatial solutions for policy measures for regulating these informal vendors. During the survey, the street vendors are asked to give their opinion about the problem and prospects of the street vending business. It discusses the impact of financial and economic problems and street vending operations. The calculated Chi-Square value is 20.035, which is less than the table value 24.99 at 15 degrees of freedom. Hence the null hypothesis is accepted. The study revealed that there is a category of vending activities that includes food production of (40.0%), Entertainment (20.9%), sea pearl product (12.7%), Toys and balloons (10.0%), and related to health products which are found (10.9%).

Sugathan V and Vyas A, (2019) Vending is an important source of employment for a large number of urban poor as it requires only very less skill, low finance, and low educational qualification. We can define a street vendor as a person who offers goods or services for sale to the public without having a permanent build-up structure or mobile stall. Street vendors could be stationary and occupy space on the pavements or other public or private areas or could be mobile and move from place to place carrying their ware in on push carts or in cycles or baskets on their heads or could sell their wares in moving buses. It is found that there is (50%) of street vendors work more than 10 hours, (12%) women are working less than 8hrs. It shows that the working hrs. of street vendors are more than 8 hours. Regarding the marital status of street vendors, there are (76%) are married, and 14% are unmarried. (90%) are of the nuclear family and 10% belong to a joint family. Looking at products sold (48%) are used to sell perishable goods such as vegetables, fruits etc. 36% deal with nonperishable goods like clothes, ornaments, etc., and 16% are purchasing from agents. On average 30% of street vendors get 20 to 30 customers per day.

Antony Raj S and Kumar A. S (2019) Entrepreneur is an initiator of business to provide living means to people and to gain his or her living means. The rural entrepreneurship such as weaving, pottery making, metalworking, small shops, tailoring, tea shops, Tiffin center, beedi rolling, street vending, children Oriented snacks, dry fish, collection of old practices, and seasonal products such ice, fruits butter milk etc. There are different types of entrepreneurs in rural areas with a meager investment that operates their businesses. This helps them to sustain a satisfied living with a small profit to manage their families on their own expenses. With these backgrounds, we focused on issues and prospects of rural entrepreneurs in Tirunelveli city. In this study, a simple random sampling technique was used with 250 respondents. For the purpose of analyzing data, we used Simple percentage analysis, chi-square test, and ANOVA. It was found that 76% were doing business in consumables like tea shops, fruits, and flowers, etc. 67.6% of vendors were doing business on the roadside.

Chakraborty P and Koley S (2018) this study comprehensively covers the in-depth views of daily marketing and some spatial issues of street vendors near Tatanagar Rail Station, Jamshedpur. The present researchers attempt to explore the socio-economic of street vendors

in the above-said areas. The data has been collected by using observation methods, interviews with the structured and unstructured questionnaire, and other qualitative methods including case studies. The study demonstrates that male street vendors live in better conditions with respect to income status compared to female street vendors. However, the study also indicates that the pattern of subsistence in the daily market was not comfortable for street vendors; where most of the street vendors were not fit on the street daily market although they have no better option for living the live. It is found that the education level among street vendors is generally low, as indicated education starts out of a total 19% of vendors are illiterate, whereas 55% can only sign their name, and 20% are required primary level education. Looking at working hours, street vendors revealed that 14% of street vendors work 3 to 6 hours for selling the items, and 33% of street vendors selling their products on the street.

Manickavasagam N, (2018) Street vendors are those who are unable to get regular jobs in the remunerative formal sector on account of their low level of education and skills. They try to solve their livelihood problems through their own meager financial resources. They are the main distribution channel for a large variety of products of daily consumption like fruits, vegetables, readymade garments, shoes, household gadgets, toys, stationery, newspapers, magazines, and so on. If they were to be eliminated from the urban markets, it would lead to a severe crisis for fruit and vegetable farmers, as well as small-scale industries which cannot afford to retail their products through expensive distribution networks in the formal sector. This Research paper “Challenges of Women Street vendors in Cuddalore Town” is to elucidate the experiencing challenges of women Street vendors in Cuddalore Town, at the same time, brings about the role and capacity of women to face the false opinion of the public that women are weaker section and they have less capacity in involving social uplift. A women street vendor is basically a self-employed private individual, bent on making a living by honest means with a genuine concern to supplement the meager family income in the face of escalating inflation that is inflicting many hardships. The study revealed that they work to earn a livelihood. 66.62% are earning ¹ 5000/- , 22.62% are earning below ¹ 3000/- . 65.48% are nuclear family types and 34.52% are joint families. There are types of vending 15.48% are fruits, fish vendors 13.10%, clothes and accessories 11.90%, flowers 9.53%, and 7.14% plastic products, cosmetics, and decorations items. Most of them earn above 5000/- which means that the customers are interested in buying goods in vending shops.

Jaishankar V and Sujatha L, (2016) They are often those who are unable to get regular jobs in the remunerative formal sector on account of their low level of education and skills. They try to solve their livelihood problems through their own means of financial resources. They are the main distribution channel for a large variety of products of daily consumption like fruits, vegetables, readymade garments, shoes, household gadgets, toys, stationery, newspapers, magazines, and so on. The present study is descriptive by nature. The universe of the study covers the whole of Tiruchirappalli city as its population. The sampling is selected by using convenient sampling and the sample size is confined as 90. The present study is selected by street vendors who are selling vegetables and home appliances through vehicles. Other categories will be eliminated due to time and cost constraints. It has been found that they have 100% capital issues and are facing problems like social security, marketing competition, local rowdies, bribes from authorities, and price fluctuations.

Selvakumar M, Sathyalakshmi V and Murugan K (2014) This paper on problems and prospects of street vendors Sivakasi is a research paper that aims to understand the ‘working life’ of street vendors in keeping with their financial accessibility, social security, occupational well-being, and the working condition. The study found that the majority of the street vendors faced the problem of competition strongly agree (64.77%), they had followed a lack of storage facility 60.23%, 59.01% due to climate changes, 49.91% followed by a collection of credit from customers and around 36.36% are if without registration.

Bhat G M and Nengroo A. H. (2013) Shopping and marketing in the traditional Indian sense have always been informal. Display of wares and social interaction are the hallmark of Indian markets as compared to the mechanized and sterilized concept of shopping in modern market centers and supermarket structures. From ancient times, hawking and vending have been an integral part of Indian trade and commerce. In this study, they tried to study the lives of these street vendors who are regularly offering their service from dawn to dusk in the Kashmir valley. Convenience sampling has been used to collect the data from 200 respondents. The study revealed that most of the respondents entered street vending from poor illiterate families and were working seven to ten hours daily. However, it is interesting to note that they do not find any significant difference between the earnings of males and females and the majority of them were satisfied with their occupations. It is found that most vendors start their business early in the morning and were working for About 7-10 hours daily, most of them were residing for about 5 km from the marketing place. 13% prefer it because it required less skill as they find respondents were illiterate so choosing vending is the better option for them.

Methodology

For the present survey the area was selected from the Nagpur city Maharashtra state. The samples were street vendors. 50 samples were selected for the survey. Samples were selected by purposive sampling method. Data was collected through the survey method. Primary data were collected through a self-designed questionnaire. Secondary data required for the study were collected from books and journals.

Results and Discussion:

Table: 1 Profile of the samples

| Characteristics | Choices | Percentage |
|-----------------|--------------------|------------|
| Gender | Male | 90% |
| | Female | 10% |
| Age group | Less than 25 Years | 20% |
| | 25-35 years | 30% |
| | 35-45 years | 28% |
| | 45-55 years | 16% |
| | More than 55 years | 6% |
| Education | Graduated | 12% |

| | | |
|-------------------------|-----------------------|-----|
| | 12 th pass | 26% |
| | 10 th pass | 32% |
| | Middle School | 16% |
| | Illiterate | 14% |
| Street vendors business | Vegetable vendors | 18% |
| | Fruit, Juice center | 26% |
| | Cloth shop | 22% |
| | Food stall | 10% |
| | Handbags shop | 6% |
| | Jewelry shop | 4% |
| | Shoe shop | 2% |
| | Ceramic pot shop | 6% |
| | Headphone | 6% |

N = 50

This study is based on street vendors. Street vendors face many challenges and problems. This table shows their profile.

- The data shows that 90% were male vendors and 10% were female vendors.
- 20% of vendors were less than 25 years of age. 30% were between 25-35 age group, 28% were 35-45 age group, 16% were between 45-55 age group and only 6% were 55 and above age group. Most of the street vendors are of young age group.
- 12% of vendors are graduates, and 26% of vendors are passed the 12th standard. Maximum vendors that are 32% passed the 10th standard. 16% are studied middle school and 14% are illiterate.
- Street vendors do the following business. A maximum of 26% of vendors run fruit, and juice centers. 22% of vendors selling cloth, 18% of sellers selling vegetables, and 10 % were selling food stalls.

Table-2 Reason for starting a business

| Sr.no | Reason | Percentage |
|-------|--|------------|
| 1 | To earn money | 80% |
| 2 | To help the family financially | 80% |
| 3 | To provide money for the education of the children | 4% |
| 4 | To keep yourself busy | 16% |
| 5 | Family business | 18% |
| 6 | Not getting a job that's why they start a business | 70% |

From the above table, the data shows that 80% of vendors started enterprises to earn money and to help families financially, 4% provided money for the education of the children, 16% were those who wants themselves busy, 18% were having family business and 70% were not getting a job that's why they start business.

Table 3- Average monthly profit

| Sr no | Monthly profit | Percentage |
|-------|----------------------|------------|
| 1 | Less than Rs. 10,000 | 34% |
| 2 | Rs 10,000- Rs 20,000 | 36% |
| 3 | Rs 20,000- Rs 30,000 | 20% |
| 4 | Rs 30,000- Rs 40,000 | 8% |
| 5 | Rs 40,000-Rs 50,000 | 2% |

From the above table, the data shows that 34% of vendors getting less than 10,000 as monthly profit incomes 36% were getting 10,000 – 20,000, 20% were getting 20,000- 30,000, 8% getting 30,000- 40,000 and 2% were those who's getting 40,000- 50,000.

It is observed that maximum vendors get a profit between Rs 10,000 – 20,000.

Table 4: Economic Problem

| Sr.no | Economic problem | Percentage |
|-------|-----------------------------|------------|
| 1 | Fluctuation | 16% |
| 2 | Lack of credit | 36% |
| 3 | Shortage of working capital | 12% |
| 4 | Low income | 58% |
| 5 | Bargaining | 58% |

It is evident from the above table that 16% were having problems with fluctuation, 36% were having a lack of credit, 12% of vendors had a shortage of working capital and 58% of vendors had problems with low income and bargaining.

Table 5- Health related problems.

| Sr.no | Health-related problem | Percentage |
|-------|--|------------|
| 1 | Health problems (cough, cold, fever) | 26% |
| 2 | Noise pollution | 50% |
| 3 | Drinking water | 50% |
| 4 | Air pollution | 62% |
| 5 | No shade (special in rainy and summer seasons) | 50% |
| 6 | No toilet facilities | 54% |

The results show that 26% of vendors were having health problems while selling, 50% were having noise and no availability of drinking water, 62% were having air pollution, 50% were those who didn't have shade, and 54% were those vendors who didn't get the toilet facilities.

Table 6- Local problem.

| Sr.no | Local problems | Percentage |
|-------|--|------------|
| 1 | Harassment of local authorities | 26% |
| 2 | Insecurities | 68% |
| 3 | Not protected by government / NGO | 76% |
| 4 | No labor union | 44% |
| 5 | Lack of information about street trading | 28% |
| 6 | Bribes | 30% |

According to the table, the data shows that 28% of street vendors were harassed by local authorities, 71% were not protected by the government or NGO, 46% were no labor union, 29% were having lack of information about street trading and 31% were those who have a bribes problem.

Table 7-Market problem.

| Sr.no | Market problem | Percentage |
|-------|--|------------|
| 1 | Competition | 64% |
| 2 | Lack of adequate publicity | 14% |
| 3 | Inadequate information about changing market | 10% |
| 4 | Lack of proper vending place | 26% |
| 5 | Storage (no warehouse) | 62% |
| 6 | Trouble for traveling | 28% |
| 7 | Bad experience of traveling | 24% |
| 8 | Stealing | 12% |
| 9 | The high price of the commodity | 24% |

According to the table, the data shows that 64% were facing too much competition in the market, 14% where have a lack of adequate publicity, 10% where have inadequate information about changing market, 26 % where have a lack of proper vending places in the market, 62 % were not having storage or warehouse, 28% were having a problem for traveling, 24% were having a bad experience from a customer, 12% were stealing problem and 22% were facing the problem of social security and 24% were have a high price of the commodity.

Conclusion:

Street vendors play a significant role in our economy and society. They contribute to employment generation, offer affordable goods and services, and provide day-to-day needy things for millions of people. From the survey, it can be concluded that there is a maximum percentage of vendors who are educated till the 12th pass because of family burden or financial problems. They face a number of problems like health, illiteracy, and poverty. A suitable place or camp should be organized for them so that they can get information about government schemes. As well as they face many challenges while doing street vending so the government should solve their problems.

Recommendation /suggestions

- Government should provide a proper place for vending/selling. Where they can run their business smoothly.
- Initiator / NGO should organize the awareness program for street vendors.
- Micro credit schemes can be offered by the government or NGO or different commercial banks at low-interest rates.
- Schemes like regular health checkups or health care.
- A maximum no of street food vendors is aware of the act passed by the government to protect their rights and interests of them and so they should be made aware of such an act in this regard, an awareness campaign should be carried out through radio, television, posters, etc.
- The vendors should extend their business to those areas where people can easily get it and the vendors can boost their income.
- Provide safety at the workplace: Street vendors are not trying only to earn a livelihood but also provide valuable service to the urban population.

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The Socio-economic Status of Tribal Women in Paschim Medinipur, West Bengal: A Geographical Appraisal

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Abstract

The socio-economic status of tribal women in Paschim Medinipur is a crucial area of study given the multifaceted roles they play in their communities and the unique challenges they face. Tribal women are integral to the cultural, social, and economic fabric of their communities, actively participating in agriculture, handicrafts, and other livelihood activities. However, their contributions are often undervalued, and they face significant socio-economic hurdles. These include limited access to education, health facilities, and economic resources, as well as entrenched gender-based discrimination and social norms that restrict their opportunities and participation in decision-making processes. Furthermore, the process of modernization and development has brought about significant changes to the region, impacting the traditional livelihoods of tribal communities and posing additional challenges to the socio-economic status of tribal women. This complex interplay of factors necessitates a comprehensive examination of the socio-economic status of tribal women in Paschim Medinipur, exploring their roles, contributions, and the challenges they face in their pursuit of social and economic empowerment.

Keywords: *undervalued, discrimination, modernization, empowerment*

Introduction:

Tribal women, often referred to as indigenous or native women, constitute a diverse and culturally rich segment of the global population. They are an integral part of the world's tribal or indigenous communities, which collectively represent a significant portion of humanity. The socio-economic status of tribal women is a subject of paramount importance,

as it encapsulates the unique challenges and opportunities faced by these women within their specific cultural, historical, and geographic contexts. Tribal women tend to have lower educational attainment compared to their non-tribal counterparts. Systemic barriers, such as geographical isolation, poverty, and socio-cultural norms, often restrict their access to quality education (Drèze & Sen, 2013). According to Baviskar (2005), the socio-cultural norms and lack of access to education and resources can limit their participation in political processes.

Tribal women in India are situated at the intersection of multiple disparities. They encounter challenges related to limited access to education, healthcare, and economic opportunities. Lack of access to education, healthcare, and opportunities for employment often pushes them to the margins (Gupta, 2020). Moreover, limited access to healthcare services perpetuates health disparities, leaving them vulnerable to preventable diseases. Despite their significant roles in tribal societies, many tribal women face socio-economic challenges. Discrimination based on gender further exacerbates their vulnerabilities, with many facing issues like early marriages, domestic violence, and limited political representation (Mehta, 2018).

The Paschim Medinipur district, located in the state of West Bengal, India, is home to a significant tribal population. Tribal women in this district have historically been marginalized and have faced numerous socio-economic challenges. As per the Census of India (2011), tribal populations in West Bengal predominantly consist of the Santal, Munda, and Oraon communities, among others. In Paschim Medinipur, the socio-economic status of tribal women is often characterized by low literacy rates, limited access to healthcare, and a higher dependency on forest-based livelihoods (Bhowmick, 2015). The traditional roles assigned to them in their tribal communities can sometimes restrict their mobility and decision-making capacities, further contributing to their marginalized status (Chatterjee, 2018). Moreover, the district has seen instances of land alienation, which has a direct impact on the livelihoods of tribal communities, especially women who are primarily engaged in agriculture (Das, 2017). Efforts have been made by the government and non-governmental organizations to improve their socio-economic status, but there remains a long way to go in achieving equity and justice for these women.

Objectives:

The current study was undertaken with an overall objective to identify the socio-cultural status and women education in tribal society. The objectives of the study are mentioned below-

1. To identify the socio-cultural and economic status of the tribal women in Paschim Medinipur district.
2. To find out the role of tribal women in livelihood practices based on minor forest resources.
3. To analyze the role of tribal women in rural governance as well as political practices.
4. To understand the challenges and difficulties faced by the tribal women in different aspects of life.
5. To suggest some strategies for handling the challenges faced by tribal women in Paschim Medinipur district.

Study Area:

So far as the state of West Bengal, there are 41 schedule tribes and their concentrations is more in southern, western and northern parts of the state. As per the 2011 census, the

scheduled tribe population of the state was 5,296,953 of which 22, 23,924 males and 21, 82,870 were females. On the whole, they constitute 5.8 per cent of the total population of the state in 2011 and most of them reside in rural area. Besides Paschim Medinipur has the highest number of tribal population in West Bengal. The total tribal population of the district is 8,80,015 and share 14.88 percent of total tribal population. Among the tribes, the Santals constitute more than half of the population. The Lodha-Sabars, Oraons, Mundas, Bhumijes and Koras constitute rest of the tribal population. That means tribal concentration is literally high in the aforementioned area and at the same time, the typical geographical set up, unique tribal characteristics, subsistence livelihood pattern, age-old cultural tradition etc. made the researchers more curious to conduct a research in that area.

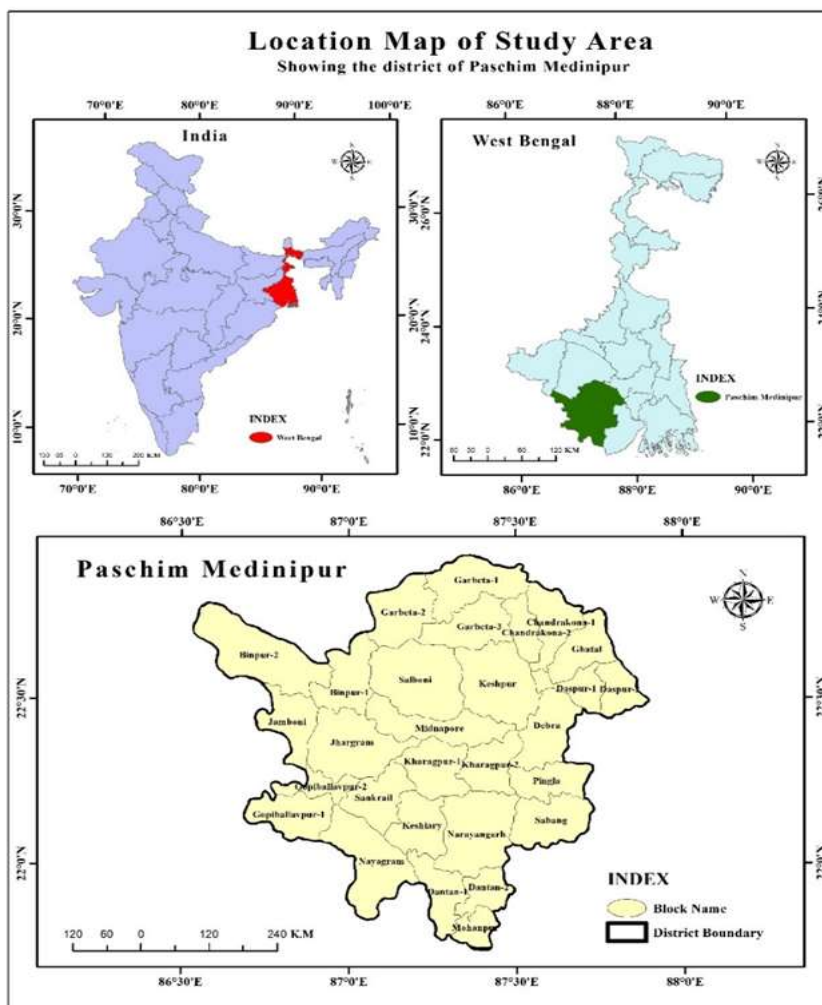


Fig.: Location of the Study Area

Rationale of the study:

The study of tribal women in Paschim Medinipur district holds significant importance as it focuses on a specific region and its unique tribal communities. Paschim Medinipur, located in western part of West Bengal, is known for its rich tribal heritage and diverse

indigenous cultures. Exploring the experiences, challenges, and aspirations of tribal women in this district provides valuable insights into their lives and helps address the specific issues they face.

By studying tribal women in Paschim Medinipur, we can understand the distinct socio-economic, cultural, and gender dynamics within these communities. From home making to rural governance, in every field of society, the women used to participate actively. This knowledge is crucial for promoting their empowerment, preserving their indigenous knowledge and traditions, advocating for their rights, and fostering their socio-economic development.

The study provides insights into the cultural context and indigenous knowledge systems of tribal women in the district. It helps preserve and promote their unique cultural practices, traditional knowledge, and skills, which are integral to their identity and heritage.

Materials and Methods:

To fulfil the aforementioned objectives Primary data, collected through schedule survey method and personal interview from tribal people living in villages of selected C. D. Blocks, has been supplemented to the secondary information as per requirement. In order to discuss the status of tribal women in the present society, it has been studied through primary survey method and presented in the form of percentage distribution.

Database primarily consist of a total of 500 respondents (households) interviewed in various tribal villages of the selected ten C.D. blocks of Paschim Medinipur district districts through observation and interview methods. There are total twenty-nine C.D. blocks in the district and among them ten blocks are chosen on the basis tribal concentration. The top ten C. D. blocks with highest tribal concentration and then five villages having more than 50% tribal population from each block have been selected in random manner. From the fifty selected villages, ten households have been selected from each village and this way, the sample size has been designed. At the same time, different levels of administrative bodies and civic authorities have been interviewed parallely for getting the required information.

The household survey was undertaken as a cross-sectional study across rural areas with an individual household as a sampling unit. Information was collected through a door-to-door survey. Detailed socio-demographic information was collected from a responsible respondent in each household.

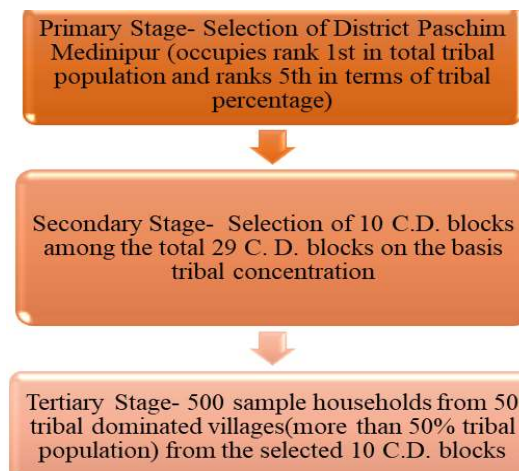


Fig.: Sample Design

The secondary data consists of district census handbook, annual bulletin, HDI report and other relevant materials relating to the tribes of Paschim Medinipur district.

Result and Discussion:

The socio-economic status and the participation of tribal women in various field of society and economy of Paschim Medinipur district have been discussed in various themes.

Tribal Women and Society

Tribal women in Paschim Medinipur district play a crucial role in the society, particularly in the areas of agriculture, forest-based livelihoods, and handicrafts. They are also the custodians of traditional knowledge and cultural practices of their communities. Historically, tribal women in Paschim Medinipur have been central to their communities, involved in a variety of roles ranging from caregivers to agricultural workers and traditional artisans (Sinha, 2009). Different facets of interrelationship between tribal women and their society is discussed in below section.

■ Role of Tribal Women in Home Making and Management

Tribal women in Paschim Medinipur district, like many other women across the world, have traditionally played a significant role in home making and home management. They bear the primary responsibility for domestic chores and child-rearing, ensuring the continuity of cultural practices and values within the family unit (Banerjee & Das, 2015).

The tribal women are the primary caregivers for their families, ensuring the health and well-being of their family members. They are responsible for managing the household budget, ensuring that there is enough food, clothing, and other essentials for the family. They have also been involved in the production of food, including farming, hunting, and fishing.

Moreover, tribal women have been responsible for passing on traditional knowledge related to home management and food preparation to younger generations. Craftsmanship is another arena where tribal women shine, producing traditional crafts which serve both domestic needs and offer economic opportunities (Das & Roy, 2021). They have been skilled in the use of natural materials such as bamboo, cane, and clay to create items such as baskets, pottery, and other household items. Furthermore, the women have been involved in community-based activities related to home management. Their role isn't limited to the household; many tribal women form or are part of self-help groups, playing an active role in community decisions and development (Bose & Patel, 2020). Their participation and contribution have been essential in the maintenance and improvement of household and community-level activities.

■ Practice of Family Planning:

It's worth noting that family planning programs and initiatives have been implemented by the government of India to promote the use of contraception and to educate individuals and communities about reproductive health.

The success of family planning initiatives among tribal communities in Paschim Medinipur district may depend on a variety of factors, including access to healthcare, cultural attitudes towards family planning, and knowledge about contraceptive methods. Some tribes in India may have traditionally had larger families due to cultural and economic reasons, while others may have practices that limit family size.

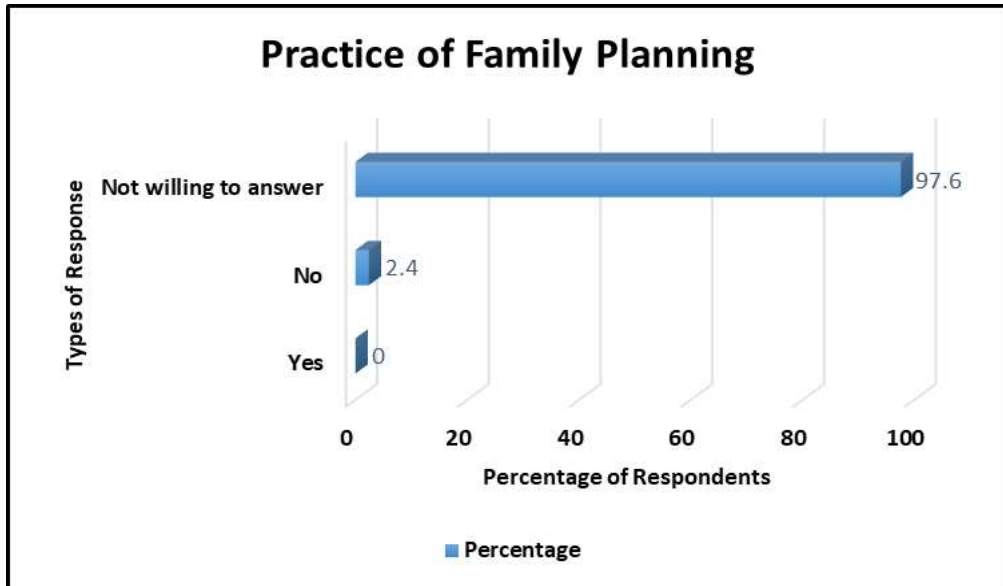


Fig.: Practice of Family Planning

Studies shows that there is acute lack in education and so consciousness among the tribes regarding family planning. Most of tribes (almost 97.6%) are not interested in disclosing any matter or even they do not have any idea regarding family planning. Few of the family member (2.4%) admitted that they had never practiced such family planning.

It's important to approach family planning initiatives with sensitivity and to take into account the unique cultural practices and beliefs of each tribal community in Paschim Medinipur district. Additionally, family planning programs should prioritize access to safe and effective contraceptive methods and provide education and support to individuals and communities to make informed decisions about their reproductive health.

■ Body Mass Index

Body Mass Index (BMI) is a widely used measurement to assess the relative health and well-being of individuals by examining their body composition in relation to their weight and height. It is a valuable tool for evaluating the nutritional status and health of populations, including tribal women in regions like Paschim Medinipur district.

Access to quality healthcare remains a challenge for many tribal women. Factors such as remote locations, lack of awareness, and traditional beliefs sometimes hinder them from accessing modern healthcare facilities (Chakraborty, 2017). Tribal communities like Santhal, Munda, and Oraon, are predominant in this region and these communities often have unique dietary habits, lifestyles, and socio-economic conditions that can significantly impact their BMI. The BMI of the individual can be calculated using the standard formula:

$$\text{BMI} = \text{weight in kilograms} / (\text{height in meters})^2.$$

The primary survey reveals that the average weight of tribal women varies between 45-50 Kgs and the average height ranges between 1.3 meters to 1.6 meters. And so, the average BMI of the tribal women varies between 18.6 Kg/m² to 19.5 Kg/m². According to WHO, the standard value of normal BMI for female ranges between 18.5 Kg/m² to 25 Kg/m². Therefore,

the results reveal that the most of the tribal women of Paschim Medinipur district have the least Body Mass Index. Although the BMI also varies community wise where Santal and Bhumij women have a healthy range of BMI. On the contrary, as the Munda, Lodha people are more economically backward and possess least resources, a large percentage of them suffers from under nutrition.

The tribal women of Paschim Medinipur have historically faced issues of undernutrition due to limited access to nutritious food, healthcare facilities, and education. Undernutrition can result in a lower BMI, leading to conditions such as stunting and wasting among women and children.

■ **Status of Female Literacy:**

Unfortunately, penetration of education in tribal women society has been unsatisfactory. The literacy rate among tribal women has been lower than the district's average. In a backward district like Paschim Medinipur, the condition of education among tribal women has been distressing because of economic backwardness and societal constrain. It is evident that in Paschim Medinipur district, the total gap between tribal male and female literacy is about 30 percent which reveals a discrimination in literacy. Among the twenty-nine blocks the higher gap in tribal male and female literacy is observed in Nayagram, Keshiary, Binpur-II etc. block while Jhargram, Gopiballavpur-II etc. block is having the lesser literacy gap. However, efforts have been made by both governmental and non-governmental agencies to promote education among tribal girls, with a focus on reducing dropout rates and encouraging higher education (Roy, 2016).

■ **Participation in Self-help Groups (SHGs)**

The tribal communities in Paschim Medinipur often face socio-economic challenges, including limited access to education, healthcare, and formal financial services. These challenges are further exacerbated by geographical isolation and cultural distinctiveness. The participation of tribal women of Paschim Medinipur district in Self Help Groups (SHGs) has emerged as a transformative force, bringing about positive changes at both the individual and community levels.

Many SHGs organize training programs for their members to impart skills related to tailoring, handicrafts, organic farming, and other trades. These newly acquired skills allow tribal women of Paschim Medinipur to find alternative sources of income (Dasgupta & Sudarshan, 2011). Primary survey reveals that many tribal women of Jhargram and Gopiballavpur block with the help of self-help group gets job of cook in the schools to make mid-day meal. Sometimes such groups also helped the poor women by providing money as loan for different purpose. Sometimes they get a platform to discuss their problems and find collective solutions. It instills a sense of unity and helps in asserting their rights (Sarangi, 2009). SHGs also play a pivotal role in raising awareness about health, hygiene, and the importance of education. They act as a bridge between government services and tribal populations, ensuring that benefits reach the grassroots level (Deshmukh, 2005). Given the deep connection tribal communities have with nature, SHGs in these areas sometimes focus on sustainable resource use, forest conservation, and organic farming practices. Tribal women, through SHGs, learn about sustainable practices and their implementation (Behera & Pimbert, 2010)

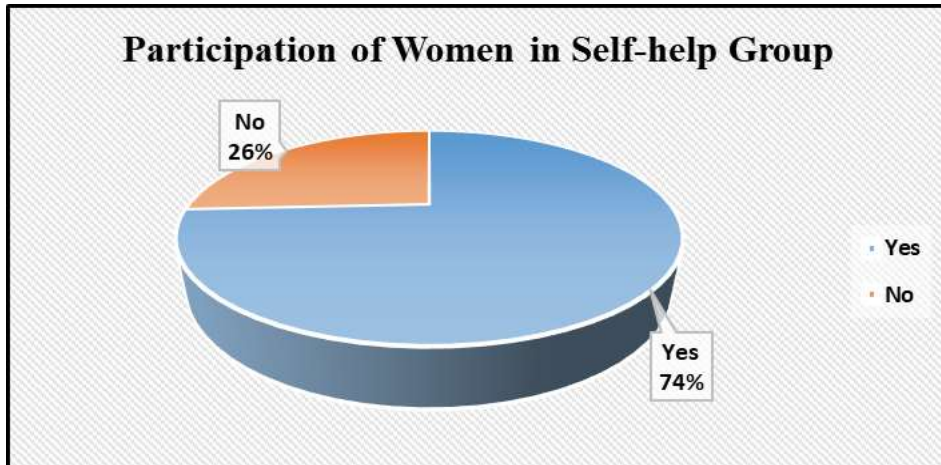


Fig.: Participation of Women in Self-help Group

The primary data reveals that approx. 74% of tribal women used to participate and facilitated by SHGs whereas 26% of women replied that they are not connected with the SHGs and so didn't get any help from the groups. But it is worthy to mention that political intervention matters a lot in this regards.

Tribal Women and Economy

Tribal women in Paschim Medinipur district play a crucial role in the economic practices of their communities. They are actively involved in various economic activities, including agriculture, forest-based livelihoods, and handicrafts, which contribute significantly to the tribal economy. Despite their significant contribution to the local economy, they often face economic hardships and are denied fair wages or access to markets (Banerjee & Ghosh, 2012). The wide participation of tribal women in different field of economy is discussed below.

■ Role of Tribal Women in Agricultural Activity:

Tribal women in Paschim Medinipur district have played a significant role in agricultural activities for generations. They have been actively involved in various aspects of agriculture, including crop cultivation, animal husbandry, and post-harvest management. In the traditional agricultural system, tribal women in this district were responsible for several activities such as seed selection, sowing, transplanting, weeding, harvesting, and threshing. They also maintained small kitchen gardens and raised poultry, goats, and other small animals to supplement the family income.

Moreover, tribal women have also been actively involved in the conservation of traditional agricultural practices and crop varieties. Tribal women in Paschim Medinipur district are often involved in the sale and marketing of agricultural products, contributing to the household income (Bera, 2019). They have formed women's groups to exchange seeds and knowledge, promote traditional farming practices, and protect local crop varieties from genetic erosion. In addition to crop cultivation, tribal women have also been involved in animal husbandry, particularly the rearing of goats, cows, and poultry. Despite their significant contribution to agriculture, tribal women often face various challenges, including lack of access to resources

such as land, credit, and technology. They also face gender-based discrimination, which limits their participation in decision-making processes (Roy, 2015).

■ **Role of Tribal Women in Collection and Utilisation of Minor Forest Resources**

Tribal women in Paschim Medinipur district have played a crucial role in the collection of minor forest resources. Minor forest resources include a wide range of non-timber forest products (NTFPs), such as fruits, nuts, medicinal plants, and wild edibles that are collected from forests and other natural habitats (Shiva, 1988). Additionally, women are typically responsible for gathering fuelwood and fodder, activities that are directly related to forest resources (Agarwal, 2009). They have an intimate knowledge of the local flora and fauna, and they use this knowledge to identify and collect various forest products.

Tribal women in Paschim Medinipur have formed self-help groups (SHGs) to collectively gather and market NTFPs. These groups provide them with an alternative source of income and help in the conservation of forest resources by promoting sustainable harvesting practices. Their contributions have provided them with an alternative source of income, promoted sustainable harvesting practices, and contributed to the conservation of forest resources. Tribal women play a crucial role in social forestry due to their traditional knowledge and dependence on forest resources.

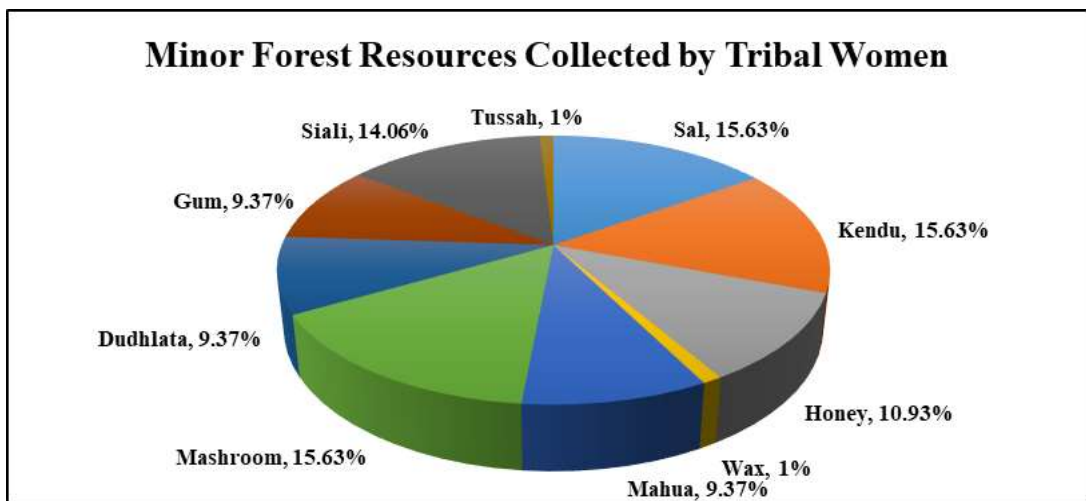


Fig.: Minor Forest Resources Collected by Tribal Women

Primary data reveals that among various types of forest produces, sal, siali, kendu and mushroom etc. are collected at maximum quantity where sal, siali used to make plate, bowl; kendu used in biri making and mushroom and honey basically sold in market at a sound price. Mahua seeds are used to make mand or special drink.

In recent years, several government and non-government organizations have initiated various programs to promote entrepreneurship and skill development among tribal women in Paschim Medinipur district. The Forest Rights Act of 2006 was a significant step in India towards recognizing the rights of tribal communities. Given their intrinsic relationship with forests, tribal women in Paschim Medinipur have been at the forefront of movements advocating for proper implementation of these rights (Ghosh, 2014). Overall, the role of

tribal women in the economic practices is crucial to the socio-economic development of their communities and empowered them to assert their rights, improve their social status, and contribute to the overall development of their communities.

■ Occupational Structure of the Women of the Family:

The occupation of female members of tribal families in Paschim Medinipur district can vary depending on the particular community they belong to, their age, and other social and economic factors.

Traditionally, many tribal women in the district are involved in agriculture, livestock rearing, and forest-based activities like gathering of forest products, such as herbs, fruits, and firewood. They may also engage in handicrafts, weaving, and embroidery to supplement their income.

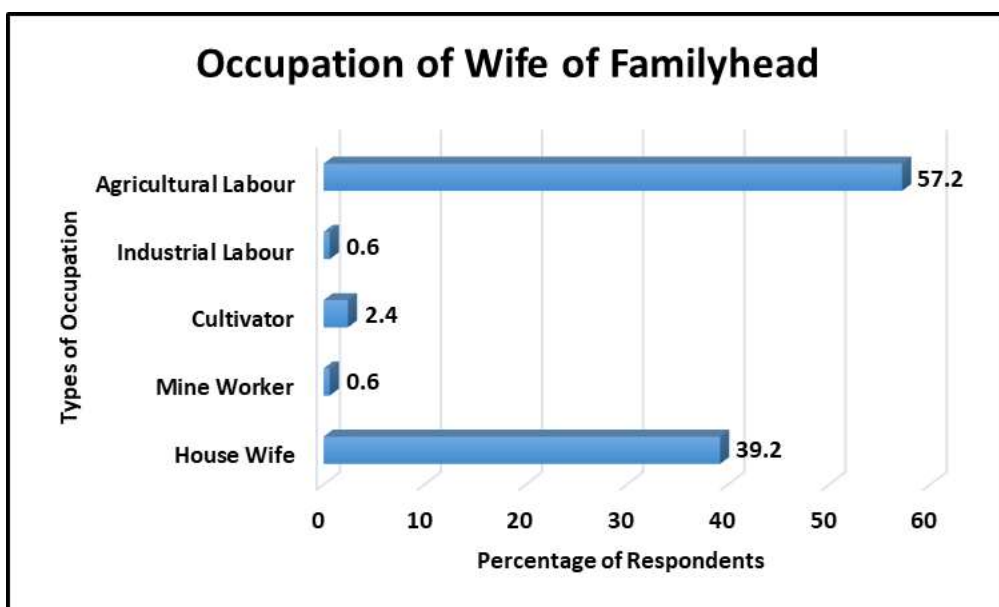


Fig.: Occupation of the Wife of Familyhead

Most of the tribal women are active in outdoor work. All the day long, they used to do different sorts of job like wage labour, cultivation, mine and industrial work etc. Primary survey among them revealed that almost 57.2% of the wife of family head performed as agricultural labour, few of them performed as cultivator, industrial and mine worker. But study shows that a large portion (39.2%) of tribal women used to engaged in home making as a house wife.

In recent times, some tribal women of Paschim Medinipur have also started to work in non-farm jobs, such as construction, domestic work, and other manual labour, as well as in government schemes and programs targeted at women's empowerment.

■ Migration for Work

Women of tribal villages used to migrate for work like male workers. From the survey, it is found that the tribal women of this district are much independent compare to non-tribal

women. A large share of the tribal women used to migrate as daily labourer to their nearby urban areas like Jhargram, Kharagpur, Midnapore town and its surrounding areas. For tribal women, migration can have both positive and negative consequences. On the positive side, migration may offer better economic opportunities and improved social status (Desai & Banerji, 2008). On the negative side, here the tribal women may face exploitation, discrimination, and adverse working conditions (Kothari, 2002).

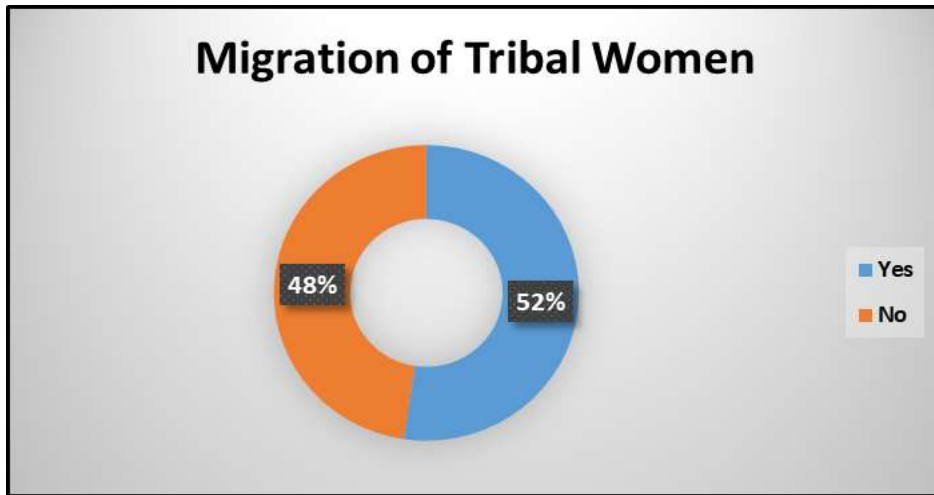


Fig.: Migration of Tribal Women

It is found from primary survey that about 52% of tribal women from rural part like to migrate in search of job. On the other hand, rest of 48% of women responded that they would like to engage in local economic practices like agriculture and forestry.

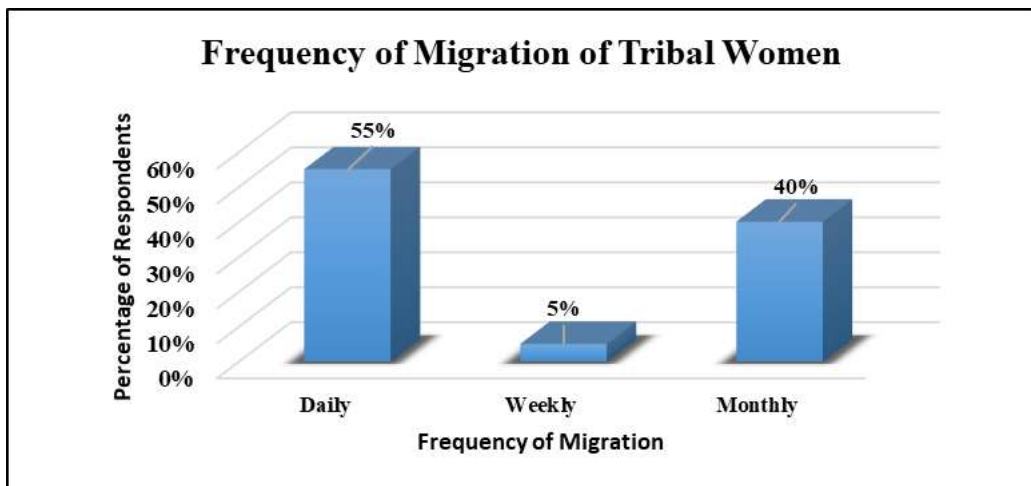


Fig.: Frequency of Migration

Primary data shows that 55% of women used to migrate on daily basis as wage labour whereas 40% of women migrates on monthly basis. Studies further reveals that during the

sowing and harvesting period of paddy cultivation, most of the women used to migrate as wage labourer. Sometimes the women usually migrates to the outstations for a week to more than a month.

■ **Role of Tribal Women in Joint Forest Management**

Tribal women in Paschim Medinipur district have played a significant role in Joint Forest Management (JFM) initiatives in the state. JFM is a collaborative effort between the forest department and local communities to conserve and manage forest resources sustainably. Tribal women have been active participants in JFM initiatives and have contributed significantly to their success. Their knowledge of local ecosystems and biodiversity is crucial in preserving forest resources and maintaining ecological balance (Sarangi, 2012).

One of the key contributions of tribal women in JFM initiatives has been in the area of forest protection. The tribal women of Jangalmahal have been involved in patrolling and monitoring forest areas to prevent illegal logging, poaching, and other activities that harm forest resources. They have also been instrumental in raising awareness among their communities about the importance of forest conservation and the benefits of sustainable forest management. Women are often involved in nursery raising, plantation, and protection activities, demonstrating their active participation in forest conservation efforts (Kumar & Kant, 2005).

Their participation in JFM committees has also empowered them socially and economically, leading to improved livelihoods and community well-being (Ghosh, 2010). Furthermore, the involvement of tribal women in decision-making processes has led to more equitable distribution of benefits derived from forest resources (Agarwal, 2009).

■ **Role of Tribal Women in Social Forestry:**

Tribal women in Paschim Medinipur district have played a significant role in social forestry over the years. These women actively participate in afforestation and reforestation activities by planting tree saplings in degraded or deforested areas, which helps in restoring the local ecosystem (Kumar & Kant, 2005).

The Forest Department has initiated several programs to involve tribal women in social forestry. One such program is the Joint Forest Management (JFM) program, where the forest department collaborates with local communities, including tribal women, to manage and protect forest areas. Social forestry projects often involve the formation of women's self-help groups. Tribal women participate in these groups, which provide them with access to resources, training, and credit for forest-related activities (Roy, 2007).

Moreover, tribal women are also involved in the production and marketing of Non-Timber Forest Products (NTFPs) such as honey, mushrooms, and medicinal plants. This has provided them with an alternative source of income and has also helped in the conservation of forest resources. Overall, tribal women in Paschim Medinipur district have played a crucial role in social forestry, and their involvement has helped in conserving and managing forests sustainably while also empowering them economically.

Findings of the Study:

The important findings of the study are as following-

Economic Marginalization: Tribal women of Paschim Medinipur district often have limited access to resources, land, and employment opportunities, which leads to economic marginalization. This can result in poverty and lack of financial independence.

Lack of Quality Education: Access to quality education is limited in many tribal areas

like parts of Binpur, Nayagram, Jhargram blocks, leading to low literacy rates among tribal women. Lack of educational opportunities can hinder their personal and professional development.

Malnutrition: Malnutrition is a prevalent issue among tribal women and children in Paschim Medinipur district. Lack of proper nutrition contributes to health problems and hampers physical and cognitive development.

Poor Healthcare Facility: Access to healthcare services is often inadequate in tribal regions of Jhargram, Binpur, Nayagram, Gopiballavpur etc. block. Tribal women may face challenges in accessing maternal and child health services, leading to higher maternal and infant mortality rates.

Migration: Due to limited economic opportunities in their home villages, many tribal women may be forced to migrate to urban areas of other state like Orissa, Jharkhand, Chattisgarh in search of work. This exposes them to vulnerabilities and challenges associated with migration.

Strategies to Handle the Challenges Faced by the Tribal Women:

Tribal women in Paschim Medinipur district face a range of challenges that hinder their overall well-being and empowerment. These challenges stem from social, economic, and cultural factors prevalent in the region. However, various strategies can be implemented to address these issues and uplift the lives of tribal women. These strategies are like-

Education and skill development; this includes ensuring schools and vocational training centers are accessible, providing scholarships, and creating awareness about the importance of education.

Health and sanitation; this can be achieved by establishing healthcare centers in tribal areas, conducting health camps, and providing education on nutrition, reproductive health, and maternal care.

Economic empowerment; this can be done through skill training programs, promoting entrepreneurship, providing microfinance and credit facilities, and encouraging women's participation in self-help groups.

Social and political participation; this can be achieved by conducting awareness campaigns, providing training on leadership and governance, and promoting women's representation in local governance bodies.

It is crucial to ensure that these strategies are implemented in a culturally sensitive and participatory manner, involving the tribal communities themselves in the planning, implementation, and evaluation processes.

Conclusion:

In conclusion, it is worthy to mention that women play a crucial role in tribal society in Paschim Medinipur district. They are responsible for maintaining cultural traditions and passing them down to the next generation. They also contribute significantly to the household economy through their skills in handicrafts and other traditional occupations.

Despite these challenges, several government and non-government organizations are working to improve the socio-economic status and empower tribal women in Paschim Medinipur district through various programs and initiatives. However, in recent years, many tribal women have emerged as agents of change in their communities. They are leading efforts to conserve forests, fight for land rights, and ensure that the benefits of development reach their communities (Roy, 2021). Their leadership in grassroots movements has garnered

national and international attention, highlighting the strength and resilience of tribal women in Paschim Medinipur as well as in India.

It is essential to recognize and value the contribution of women in tribal society and provide them with equal opportunities for education, healthcare, and economic participation. By doing so, we can ensure the overall development of tribal communities in Paschim Medinipur district and the empowerment of their women.

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A Comparative Study of Happiness among Adolescent Boys and Girls of Lucknow City

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Abstract

Happiness is important for everyone. This preliminary study compares happiness among adolescent boys and girls Adolescents in higher secondary students. Secondary students tend to be happier when they are fulfilled with their studies and have good connections with their peers and family. If they have time management quality, are active in co-curricular activities, and have a good equilibrium between work and play they are happier. 100 students, 50 male and 50 female students of higher secondary schools in the Lucknow district of the state of Uttar Pradesh were taken as a sample, for this purpose, A standard instrument “Children’s Happiness Scale” was utilized to calculate happiness. Search for the differences between means of Adolescent Boys and Girls on different variables t-test was applied. While the comparison gave expected outcomes on students’ insights the t-test estimates disclose that female students are happier in comparison to male students.

Keywords: Happiness, Adolescents, comparative Study, higher secondary schools.

Introduction

The word Happiness is considered a positive personal feeling, contentment, pleasure, joy, gladness, and enjoyment. Happiness, as, defined is a state characterized by feelings of pleasure and delight in one’s life. It is divided into majorly two parts, life satisfaction, and balance of emotions. Whereas Psychologists typically employ the term ‘well-being’ they emit about an emotional state. For many people, having a happy life and a meaningful life

are their two main goals in life. documentary, Happy (Shimizu & Belic,) defined happiness as an intentional behavior and skill that can't be purchased but can be learned, developed, and shared. Positive psychology is a new field concentrating on happiness as being happy can assist people to achieve their goals and success. Seligman (2004) defined happiness as a state of mind in which a person acts positively.” Cohen (2002) stated that Happiness is an essential criterion for a healthy life. Happy people are less self-focused, less hostile, and vulnerable to disease. Pradhan, M., & Pandey P. (2006) suggested that parents' love, affection, and cooperation with friends as sources of happiness for adolescents. The strongest source of happiness was 'friends for adolescents and love, cooperation in family, and friends as a source of happiness for adolescents Swami Vivekananda, suggested that “the real happiness is turning inwards”. Spiritual well-being is necessary apart from materialistic well-being. They catch themselves as winners. They have positive goals and positive tasks. Diener (2008) described, “Happy human beings set goals for themselves again and again. Positive thinking is essential for happiness. Sonja Lyubomirsky (2010) in her book “The How of Happiness” offers a new and potentially life-changing way to understand our innate potential for joy and happiness as well as our ability to sustain it in our lives. Joy, love, inner power, wisdom, and peace in life should be made the focal point of one's life. According to Sonja Lyubomirsky (2013), we should be appreciative and focus on the positive aspects of our existence. If we wish to live a happy and fulfilled life, We should uphold ideals like optimism, joy, helpfulness, forgiveness, healthy interpersonal connections, and constructive work. Zhang, Z., Chen, W. (2019) suggested that explore the mechanism of how physical activity influences the happiness of people. (P. F. Jonah Li, Y. Joel Wong & Ruth C.-L. Chao 2021) stated that happiness was positively and moderately correlated with meaning in life. Sharing is also a good source of being happy. Schindler reported, “Live as a giving person”. People who share are happier than those who did not share. Those who give to others find the attractiveness in the world.” Find the balance between rest and activity, the central point of a healthy and happy life. Most scientific research implies that relaxed people think more positively and are more joyful. Adolescents' happiness is also affected by friends, relatives, and peer groups. Adolescents who have a good peer group and a good circle of friends are happier than those who are isolated. They are more forgiving, trusting, energetic, loving, decisive, creative, helpful, and sociable. Everyone should take care of friendships and rehearse favorable activities with them.

Happy people have strong social relationships with their society. Diener recognizes five factors according to happiness: temperament adaptation, social relationships, money, society and culture, and favorable thinking styles. Society has shown interest in the matter related to happiness in recent years. More notice has been given to the study of happiness among adolescents than the previous studies of happiness. In the conversion period from childhood to adulthood, they might be challenged with different changes, which overstrains their coping process from learning to negative stress and health problems. (Byrne, Davenport, and Mazanec, 2007). Happiness levels of Adolescents are also reported to be less compared to the other age groups.

Adolescents have been viewed as a period of emotional upheaval, therefore, investigations on the indicators and factors that relate to Adolescents. Happiness is required to enhance their happiness level. Research on Adolescents' Happiness Is so insufficient mostly consists of studies on life satisfaction. The importance of examining adolescent happiness is underscored by the fact that at this stage of development, several events and changes may

have an impact on adolescent and child growth and wellbeing (Ericson, 1968).Coender, Gonzalez, and Casas, 2007). In this strange age, minor troubles appear to be just as stressful as significant life events. Adolescents have a much higher probability of happiness if they are realistic about the level of acceptance they will experience and content with the affection and acceptance they receive from others.

Most families devote a significant amount of their time, money, and other resources to helping their kids succeed academically, advance their professional prospects, and enjoy life more. Parents endeavour to meet all of their children’s requirements even if those demands are not in line with society’s increasing focus on children, which is impacted by nuclear families.

The data records for suicide, drug addiction, sexual activity, and other behaviours are found to be steadily rising today. It was crucial to research how adolescents, boys, and girls perceive happiness differently. Consequently, the current study explores children’s happiness.

The Present Research:- The purpose of this paper is to study the happiness of School going adolescent boys, and girls and compare happiness among adolescent boys, and girls in senior secondary schools in Lucknow.

Objectives:-

1. To study the happiness of adolescent in higher secondary schools in Lucknow city.
2. To compare the happiness of Adolescent Boys and Girls in higher secondary schools of Lucknow city.

Hypothesis:-

1. There is no significant difference in the happiness of male and female adolescent in Higher Secondary School.

Sample:

The sample of 100 students, aged 14 to 18 years were selected randomly from the higher senior secondary schools of Lucknow city. The sample was split into equal groups of girls (N=50) and boys (N=50).

Instruments:

Data were collected through “**The Children’s Happiness Scale**” which was developed by Dr. Roger Morgan (Children Right Director) England in 2014. It consists of 20 things, related to children or young people. They might say that about themselves.

Result and discussion according to the objective -one

To study the happiness of Adolescent in higher secondary schools in Lucknow city.

Table No.1 Showing Responses and Mean Value of Children’s Happiness scale as perceived by Adolescents

| Item no. | Statements | Mean |
|----------|-----------------------|------|
| 1 | Life is good for me | 2.96 |
| 2 | I am treated fairly | 1.81 |
| 3 | Happening in life | 1.82 |
| 4 | Dealing with problems | 1.96 |
| 5 | Proud of myself | 2.84 |

| | | |
|----|------------------------------------|------|
| 6 | Change something in my life | 1.82 |
| 7 | I don't have any big problem | 1.99 |
| 8 | I have lots of friends | 2.84 |
| 9 | I'm perplexed by what's happening. | 1.82 |
| 10 | Never feel secure | 1.99 |
| 11 | I'm prone to anxiety | 2.96 |
| 12 | When I'm alone | 1.45 |
| 13 | People have biases against me. | 0.76 |
| 14 | I consider mistakes as lessons. | 2.57 |
| 15 | shy person | 1.44 |
| 16 | I get bullied | 0.67 |
| 17 | Good at knowing new things | 3.25 |
| 18 | Obtaining all the help I need | 2.19 |
| 19 | I have lots of fun | 3.48 |
| 20 | I am efficiently depressed | 0.61 |

1. It is evident that on the first question, "life is good for me" the mean value is 2.69 which indicate that adolescents have a positive attitude towards their life. They enjoy every moment of their life. According to this point, we can say that at present adolescents feel free from stress and live a healthy life.
2. In the second question, "I treated fairly" the mean value is just 1.81 which is low than the first. It means that adolescent respondents were not happy with the treatment of their family, friends, and society. They should treat equally in family and society.
3. Similarly, in the third question "Happening in my life" the mean value is 1.82 which shows that respondents have awareness about whether they know what is happening next in their life. However, most of the respondents were not aware of happening in their life.
4. It is evident that on the fourth question "dealing with problems" the mean value of 1.96 means most of the respondents have a positive attitude and they know how to deal with problems. However, many of the respondents have no coping skills.
5. For the fifth question " I'm proud of myself " the mean value is 2.84 which shows that most of the respondents agreed with this statement and feel satisfied with their life.
6. Similarly, in the sixth question "which is "change some things about myself" the mean value of 1.82 most of the respondents were pleased with their life. However, many of the respondents were not satisfied.
7. It is obvious that on the seventh question. "I don't have any big problem at present" The mean value of 1.99 shows most of the respondents have given the correct answer and the respondents have a positive attitude towards their life. They enjoy every moment of their life. However, many of the respondents have no satisfaction with their life and feel problems in their lives.

8. For the eighth question “ I have lots of friends” the mean value is 2.96 showing most of the respondents agreed with it, they want to make lots of friends and feel with friends. Yet, some were not happy. It shows that adolescents enjoy their life more with friends.
9. Similarly, in the ninth question, “I get confused about what is going on” the mean value is 1.45 shows respondents have a little confused about what is going on in their life. Yet some respondents understood their life.
10. In the tenth question, “I never feel safe” the mean value is just .73 shows that most of the respondents agree with this statement. They feel security problems. However, some respondents were not agreed with this statement and they feel safe with their families and societies.
11. The eleventh question which is “I’ll often get anxious,” with a mean value of 1.32 shows most of the respondents who agreed with this statement feel anxious. Yet some did not agree with this statement.
12. Likewise, in the twelfth question “I get lonely” the mean value is only 0.7 exhibits respondents to agree with this statement and feel lonely. yet, most of the respondents were not satisfied with this. It means adolescents feel desolate because they do not share their feeling with anyone.
13. It is explicit that on the thirtieth question, “people are prejudiced against me” the mean value of 0.76 which indicates that most of the respondents were satisfied with this statement and believe that biased by many people. However, some of the respondents did not agree and did not think so.
14. In the fortieth question which is “I learn from my mistake,” the mean value of 2.57 shows that respondents have learned from their mistakes and they believed that from mistakes in our lives, we learn better.
15. In the fifteenth question, “I am a shy person” the mean value of 1.4 shows that at this age respondents feel nervous and agreed with this. Whereas some did not agree. It means they did not feel shy.
16. It is evident that on the sixteenth question which is “I get bullied,” the mean value of just 0.67 respondents was satisfied with this. It means most of the respondents believe that at this age they are compelled with their family and relatives. However, some did not think so.
17. The seventeenth question is “ I’m good at learning new things “ the mean value of 3.25 shows respondents highly agree with this statement and always learn from their mistakes However few did not agree with this statement.
18. Similarly, in the eighteenth query “which is I am getting all the help, I need” the mean value of 2.19 exhibits that most of the respondents were satisfied with this. Yet, some of the respondents were not satisfied with this statement.
19. The nineteenth question is “I’ll have lots of fun” The mean value ‘ ‘ 3.48 most of the respondents agreed with this statement and which means that they are very happy. Yet few were not agree with this statement.
20. In the twentieth question which is “I’m easily depressed,” the mean value of only

0.61 shows that most of the respondents did not agree with this statement. It means they did not easily depress by small things.

Result and discussion according to the objective -Two

To compare the happiness of female and male adolescents in higher secondary schools in Lucknow city

Table no. 2 showing the happiness of female and male adolescents in higher secondary schools in Lucknow City.

The estimated mean and standard deviation scores on the happiness scale are displayed in the above table. The t-test was used to compare the happiness levels of boys and girls in higher secondary schools. The results of the execution were shown in the table below.

| Variable | Groups | N | Mean | SD | t value | Sig (2-Tailed) |
|-----------|--------|----|-------|----------|----------|----------------|
| Happiness | Female | 50 | 3.043 | 0.244568 | 0.101424 | 0.05 |
| | Male | 50 | 2.96 | 0.25723 | | |

The happiness levels of boys and girls differ significantly, as shown in Table No. 2. However, based on the table, girls have a higher mean than boys in terms of happiness. Girls' means are 2.9666, while boys' means are 2.96, and their SDs are 0.191392 and 0.25723, respectively. This difference was significant at the 0.05 level of significance. Between the two groups, there was a substantial difference in the mean happiness scores, with girls scoring higher than boys. It demonstrates that female adolescents felt happier than male adolescents did. Findings are also supported by the result of Argyle and Lu.1990, Stephen, and Dulberg Joubert 1999) Found gender differences in happiness. Kamlesh N. Parmar (2018), also states that in the present scenario girls are happier than boys.

The current analysis was carried out to assess gender differences in teenagers' perceptions of happiness among higher secondary pupils.

Generally speaking, it thinks that men in our culture have the power and expectations to adequately protect women and children. We are all expected to be successful men who can better represent the political climate. One of the factors contributing to men's unhappiness is that it is all their duty. Boys are less happy than girls more frequently because of financial circumstances. Boys voiced their discontent with the things they are currently getting and their anticipation for more in the future. While girls do not feel the need to advance their jobs or earn a living and can enjoy sufficient independence in their field, boys are more inclined to hope for these things. Findings are also supported by the result of many types of research that have reported that analyses also found that females report encountering more magnified happiness and more drastic optimistic emotions compared to men.

The expectations to earn a good living and better social-political environment, males gain their strength to make adolescence, current descriptive analysis by economists of extensive facts settings for the developed countries such as the United Kingdom, the United States, and most continental European Nations also reported that women are happier.

Findings:

1. According to the result, Respondents have given 1247 correct responses, which is approximately 62.15% whereas 757 responses are incorrect i.e., 37.85%. It shows that adolescents are very happy with their life. They enjoy their life with lots of freedom. They are also aware of their problems and easily deal with them. They always learn from their mistakes and try to learn new things.
2. After comparing, the happiness of male and female adolescent in higher secondary school indicates, that there is a big gap between how happy boys and girls are. Girls have a higher mean level of happiness than boys, according to the results. In the modern age, it was discovered that girls were happier than boys.

Conclusion:

It is well understood; that Happiness plays a very important part in adolescents 'healthy development. After gathering data from 100 school-going adolescents via a **Children's Happiness scale** to study the happiness of school-going adolescents and comparing happiness between boys and girls. A student can be happier when they are happy with their studies, have good connections with families and friends, have good time management, and are active in curricular activities. According to the findings, teenage boys and girls experience happiness at significantly different levels. Girls in our modern day were much happy than boys since they had access to the same educational and employment choices.

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Demographic Profile of Ageing in India

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Abstract

Population ageing is a global issue, which has been recognized to have implications on the health care and social welfare systems. India, like many other developing countries in the world, is presently witnessing rapid ageing of its population. Ageing refers to the natural process of growing older and the changes that occur in an organism over time. This biological process is universal and affects all living organisms, including humans. Ageing is a complex phenomenon influenced by a combination of genetic, environmental, and lifestyle factors. The social definition of ageing refers to the way societies and cultures perceive and interpret the process of growing older and the roles and expectations associated with older individuals. It encompasses the social norms, attitudes, beliefs, and stereotypes surrounding ageing and older people within a given society. According to Population Census of India 2011 there are nearly 104 million elderly persons (aged 60 years or above) in India; 53 million females and 51 million males. This paper is an effort to analyze the demographic profile of ageing in INDIA.

Key words: Ageing, Demographic profile, Population Ageing, feminization of Aging, life Expectancy, Elderly

Ageing is a continuous, irreversible, universal process, which starts from conception till the death of an individual. Ageing is a complex phenomenon influenced by a combination of genetic, environmental, and lifestyle factors. The social definition of ageing refers to the way societies and cultures perceive and interpret the process of growing older and the roles and expectations associated with older individuals. It encompasses the social norms, attitudes, beliefs, and stereotypes surrounding ageing and older people within a given society. In a demographic profile of ageing, you would typically include key statistical information and characteristics related to the older population within a specific geographic area or population. The demographic profile helps to provide a clear understanding of the age distribution and

other relevant factors associated with ageing in a given region. Population ageing is the most significant emerging demographic phenomenon in the world today. In 1950, the world population aged 60 years and above was 205 million (8.2 per cent of the population) which increased to 606 million (10 per cent of the population) in 2000. By 2050, the proportion of older persons 60 years and above is projected to rise to 21.1 per cent, which will be two billion in number. Asia has the largest number of world's elderly (53 per cent), followed by Europe (25 per cent). This pressure of increasing numbers of elderly will increase in the next 50 years. In 2050, 82 per cent of the world's elderly will be in developing regions of Asia, Africa, Latin America and the Caribbean while only 16 per cent of them will reside in the developed regions of Europe and North America. Population ageing is therefore rapidly emerging as the problem of developing countries.

Ageing was not only an Asian trend up until 2000, but it is going to continue to dominate Asia in the next century as well (UNFPA, 1999). In 1950, there were 205 million persons aged 60 or over throughout the world (figure 8). At that time, only 3 countries had more than 10 million people 60 or older: China (42 million), India (20 million), and the United States of America (20 million). Fifty years later, the number of persons aged 60 or over increased about three times to 606 million. In 2000, the number of countries with more than 10 million people aged 60 or over increased to 12, including 5 with more than 20 million older people: China (129 million), India (77 million), the United States of America (46 million), Japan (30 million) and the Russian Federation (27 million). Over the first half of the current century, the global population 60 or over is projected to expand by more than three times to reach nearly 2 billion in 2050. (*World Population Ageing report, 2013*)

Currently, the growth rate of the older population (1.9 per cent) is significantly higher than of the total population (1.2 per cent). In the near future, the difference between the two rates is expected to become even larger as the baby boom generation starts reaching older ages in several parts of the world. By 2025-2030, projections indicate that the population over 60 will be growing 3.5 times as rapidly as the total population (2.8 per cent compared to 0.8 per cent).

The proportion of older persons is projected to more than double worldwide over the next half century. As the older population has grown faster than the total population, the proportion of older persons relative to the rest of the population has increased considerably. At the global level, 1 in every 12 individuals was at least 60 years of age in 1950, and 1 in every 20 was at least 65. By the year 2000, those ratios had increased to 1 in every 10 aged 60 years or older and 1 in every 14 aged 65 or older. By the year 2050, more than 1 in every 5 persons throughout the world is projected to be aged 60 or over, while nearly 1 in every 6 is projected to be at least 65 years old. That's why it is cleared that the population of older person is increasing very fast.

Ageing in Indian Context

Population ageing is a global issue, which has been recognized to have implications on the health care and social welfare systems. India, like many other developing countries in the world, is presently witnessing rapid ageing of its population. According to World Population Prospects, UN Revision, 2006, the population of aged in India is currently the second largest in the world. Even though the proportion of India's elderly is small compared with that of

developed countries, the absolute number of elderly population is on the high. There has been tremendous increase in the number of elderly population since independence in India from 20.19 million in 1951 (5.5 per cent of total population) to 43.17 million in 1981 and 55 million in 1991. According to 2001 census around 77 million populations is above 60 years which constitutes 7.5 per cent of the total population of the country. This number is expected to increase to 177.4 million in 2025. The growth rate of the population (1991-2001) of elderly has been higher (2.89) than overall growth rate (2.02) of the total population. According to World Population Data Sheet- 2002, 4 per cent of the Indian populations are in the age group of 65+ which accounts for 41.9 million. This phenomenon of growing population of senior citizens has been the result of recent successes in the achievement of better health standards and a longer span of life for our citizens. Due to this dependency ratio for the old had raised from 10.5 per cent in 1961 to 11.8 per cent in 1991; it is projected to be 16.1 per cent by 2021.

The United Nations Population Division projects that India's population ages 50 and older will reach 34 per-cent by 2050 (UN 2011). Between 2010 and 2050, the share 65 and older is expected to increase from 5 percent to 14 percent, while the share in the oldest age group (80 and older) will be triple from 1 percent to 3 percent. The population dynamics fueling India's growth and changing age structure are rooted in the combined impact of increasing life expectancy and declining fertility. Life expectancy at birth in India climbed from 37 years in 1950 to 65 years in 2011, reflecting declines in infant mortality and survival at older ages in response to public health improvements (Arokiasamy et al., forthcoming; Haub and Gribble 2011).

According to Population Census of India 2011 there are nearly 104 million elderly persons (aged 60 years or above) in India; 53 million females and 51 million males. Both the share and size of elderly population is increasing over time. From 5.6% in 1961 the proportion has increased to 8.6% in 2011. For males it was marginally lower at 8.2%, while for females it was 9.0%. As regards rural and urban areas, 71% of elderly population resides in rural areas while 29 % is in urban areas. The sex ratio among elderly people was as high as 1028 in 1951, subsequently dropped and again reached up to 1033 in 2011. The life expectancy at birth during 2009-13 was 69.3 for females as against 65.8 years for males. At the age of 60 years average remaining length of life was found to be about 18 years (16.9 for males and 19.0 for females) and that at age 70 was less than 12 years (10.9 for males and 12.3 for females). The old-age dependency ratio climbed from 10.9% in 1961 to 14.2% in 2011 for India as a whole. For females and males, the value of the ratio was 14.9% and 13.6% in 2011. iv In rural areas, 66% of elderly men and 28% of elderly women were working, while in urban areas only 46% of elderly men and about 11% of elderly women were working. The percent of literates among elderly persons increased from 27% in 1991 to 44% in 2011. The literacy rates among elderly females (28%) is less than half of the literacy rate among elderly males (59%). Prevalence of heart diseases among elderly population was much higher in urban areas than in rural parts. Most common disability among the aged persons was locomotors disability and visual disability as per Census 2011. In the age-group of 60-64 years, 76% persons were married while 22% were widowed. Remaining 2% were either never married or divorced. (Ministry of statistic and program implementation Gov. of India Report, 2016).

**Table no.1 Elderly population (aged 60 years and above) in India
(in Millions)**

| Source | Total | | | Rural | Urban |
|-------------|--------|--------|------|-------|-------|
| | Person | Female | Male | | |
| Census 1961 | 24.7 | 12.4 | 12.4 | 21.0 | 3.7 |
| 1971 | 32.7 | 15.8 | 16.9 | 27.3 | 5.4 |
| 1981 | 43.2 | 21.1 | 22.0 | 34.7 | 8.5 |
| 1991 | 56.7 | 27.3 | 29.4 | 44.3 | 12.4 |
| 2001 | 76.6 | 38.9 | 37.8 | 57.4 | 19.2 |
| 2011 | 103.8 | 52.8 | 51.1 | 73.3 | 30.6 |

Source –Population Censuses

As above table no.1 shows according to Population Census 2011, there are nearly 104 million elderly persons in India; 52.8 million females and 51.1 million males. It is interesting to note that up to Population Census 1991, the number of elderly males exceeded the number of females. In the last two decades, however, the trend has been reversed and the elderly females outnumbered the elderly males. This is also a major concern for policy makers as elderly women are more vulnerable on all fronts compared to elderly men. As regards rural and urban areas, more than 73 million persons i.e. 71 per cent of elderly population reside in rural areas while 31 million or 29 per cent of elderly population are in urban areas.

**Table No.2 Decadal Growth in Elderly Population vis-à-vis that of General Population
(% Change)**

| Period | In General Population | In Elderly Population |
|-----------|-----------------------|-----------------------|
| 1951-1961 | 21.6 | 23.9 |
| 1961-1971 | 24.8 | 33.7 |
| 1971-1981 | 24.7 | 33.0 |
| 1981-1991 | 23.9 | 29.7 |
| 1991-2001 | 21.5 | 25.2 |
| 2001-2011 | 17.7 | 35.5 |

Source –Population Censuses

It is clear from above table no.2 that the growth in elderly population is due to the longevity of life achieved because of economic well-being, better medicines and medical facilities and reduction in fertility rates. In India, the decadal growth in general population has shown a decreasing trend since 1961 and so is the growth in elderly population till 2001. In the last one decade, however, that is between 2001 and 2011, the growth in elderly population has shot up to 36 per cent while the same was 25 per cent in the earlier decade. The general population has grown by merely 17.7 per cent vis-à-vis 21.5 per cent in earlier decade. It is observed that in India, the growth in elderly population has always been more than the growth in general population. Very high growth rate in elderly population vis-à-vis of general population was observed earlier also in the two decades between 1961 and 1981.

Feminization of Ageing - The feminization of aging is the phenomenon whereby “a greater proportion of women than men” [is found] “among the elderly population, especially at older ages” (Sousa, Lima, Cesar, & Barros, 2018). The sex ratio of the elderly has increased

from 938 women to 1,000 men in 1971 to 1,033 in 2011 and is projected to increase to 1,060 by 2026 (with some variations across states) given the insignificant decline in mortality among males particularly during adult and older years.

Table no. 3 Trend in sex ratio (no. of female population per 1000 males) for the general and Elderly population.

| Population Census | General Population | Elderly Population |
|-------------------|--------------------|--------------------|
| 1951 | 946 | 1028 |
| 1961 | 941 | 1000 |
| 1971 | 930 | 938 |
| 1981 | 934 | 960 |
| 1991 | 927 | 930 |
| 2001 | 933 | 972 |
| 2011 | 943 | 1033 |

Source –Population Censuses

As the above table shows, data on sex ratio reveal a trend in sex ratio among the elderly population is in tandem with that in general population. Except for 1981 data, the sex ratio in both the population has decreased till 1991 after which it has started increasing. As per population census data of 2011 the sex ratio for general and elderly population are 943 and 1033 respectively which are quite close to the levels they were in 1951 i.e. 946 and 1028 respectively. Further it is observed that the difference in sex ratios in general and elderly populations also first narrowed and then it has started increasing again.

The gender position of the elderly reveals that the life expectancy of women is expected to remain higher. For the period 2006-2010 the life expectancy of female is 68.1 against 65.8 of males which will rise to 72.3 for female against 69.02 for males during the period 2011-2016. This indicates that the population of elderly women will account for a larger chunk compared to their male counterpart in 60+ age bracket. In absolute terms, the projection for male population in 60 + age group was 35 million in 2001, projected to be 40.7 million in 2006 and 48 million in 2011 as against the female population in same age group was 36 million in 2001, 42 million in 2006 and 50.2 million in 2011. From the projected figures for the year 2006-2011 and 2016, 2021 and 2026, it is also clear that percentage of female population in 70 + age group will outnumber their male counterpart in the same age group. This accounts for a larger female population in the overall 60 + age group compared to the male population in the years to come.

Table no.4.Population of different age group in India (1991-2011)

| Age Group (Years) | Census 1991 | | Census 2001 | | Census 2011 | |
|-------------------|-------------|------------------------|-------------|------------------------|-------------|------------------------|
| | Million | Percentage | Million | Percentage | Million | Percentage |
| All Ages | 838.6 | - | 1028.6 | - | 1210.6 | - |
| 0-4 | 102.4 | 12.2 | 110.4 | 10.7 | 112.8 | 9.3 |
| 5-9 | 111.3 | 13.3 | 128.3 | 12.5 | 126.9 | 10.5 |
| 10-14 | 98.7 | 11.8 | 124.8 | 12.1 | 132.7 | 11.0 |
| 15-59 | 464.8 | 55.4 | 585.6 | 56.9 | 729.9 | 60.3 |
| 60-99 | 56.5 | 6.8 (60 ⁺) | 76.5 | 7.4 (60 ⁺) | 103.2 | 8.6 (60 ⁺) |
| 100 ^s | 0.2 | - | 0.1 | - | 0.6 | - |
| Age not stated | 4.7 | 0.6 | 2.7 | 0.3 | 4.5 | 0.4 |

* Release of Social and Cultural Tables – Age Data Highlights – (Age data final 12/09/2013) by Dr. C. Chandramouli

It is clear from the above table that 56.5 million populations is belong to the age group 60-90 years in 1991 and in 2011 it is increased by 103.2 million..

Conclusion

The demographic profile of ageing provide valuable insights into the population age structure , trends and characteristics of elder persons with in a specific region of population. Understang the ageing demographic is crucial for policy makers, researchers and different organizations to develop appropriate stratigies and policies that cater the challenges of ageing population. one of the most important consequences of fertility control and of improvements in the expectation of life at birth of the populations all over the World, is the ‘ Aging of the Population’ characterized by the relatively rapid increase of the aged population i.e. the population aged 60 years and above. While the economically developed countries are already preoccupied with the issues emerging from the aging of their populations, the developing countries like India must start immediately to give due consideration to these issues if they have to avoid serious problems in the near future.

The growth in the elderly population raises many pointers for policy makers, researchers and civil society and their partnership for a more effective and sustainable care and support for senior citizens. A growing older population implies the need for a higher quantity and quality of geriatric services, arrangements of income security and improved quality of life in general. The need for social pension payments and resulting financial outlays to meet the increasing old age dependency and decreasing support base are more important for policy consideration now and in the future. Further, older persons and their families will have to deal with challenges arising out of increased longevity.

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Exploring Digital Marketing in the Banking Sector: A Comprehensive Overview

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Abstract:

The banking sector has evolved significantly over the years, expanding its range of services beyond traditional deposit and loan facilities. As competition intensifies, banks are recognizing the need for extensive marketing strategies to reach and engage their target audience effectively. With the advent of digital marketing channels, traditional approaches have become insufficient, necessitating a shift towards more innovative and customer-centric methods. This paper presents a comprehensive analysis of the relevance of various digital marketing channels and emphasizes their role in bolstering the presence of banks in the digital era. The paper also highlights various Digital marketing campaigns and strategies adopted by five banks i.e. HDFC Bank, SBI Bank, ICICI Bank, Axis Bank and Kotak Mahindra Bank, its benefits, including increased customer awareness, 24/7 availability, wider reach, and enhanced customer engagement and reveals that the adoption of digital marketing has become vital for banks, as it helps retain existing customers and attract prospective ones.

Keywords: Banking Sector, Digital Marketing, Engagement, Customer, Channels

1. Introduction

Over the years, marketing has undergone a remarkable transformation, encompassing various channels such as print advertisements, radio commercials, and event-based promotions. However, the introduction of digital marketing has revolutionized the global marketing landscape, reshaping the way businesses engage with their target audiences. Electronic media and interactive platforms like social media, websites, mobile apps, email, and electronic billboards have played a pivotal role in this transformation, bringing about significant changes in marketing practices (Krishen et al., 2021). The evolution of digital marketing can be traced back to the early 1990s (Dastane, 2020) and since then, it has continually advanced, particularly during the 2000s and 2020s, as an effective means of establishing profound and meaningful connections with consumers (Kumar, 2019). Digital marketing encompasses not only online platforms but also encompasses digital channels such as mobile devices and laptops, making it an indispensable component in today's digital age (Anurag & Kaur, 2021).

Digital marketing introduces innovative ways for businesses to reach, inform, engage, and sell products and services to their customers (Kim et al., 2021). In the banking sector, where competition has intensified and customer expectations have shifted towards

convenience, speed, and accuracy, digital marketing has emerged as a crucial element. Traditional advertising alone no longer suffices for banks to effectively communicate their offerings; they must embrace digital marketing channels to stay connected with their target audience. By fully embracing digital marketing strategies, banks can not only provide enhanced services to their customers but also position themselves at the forefront of the technological revolution.

The integration of digital marketing enables banks to promptly inform customers about their products and services, catering to the evolving needs and preferences of digital-savvy consumers (Krishen et al., 2021). This shift to digital marketing platforms benefits both banks and customers, fostering improved engagement and a seamless banking experience in the digital era.

1.1 Background of Digital Marketing in the Banking Sector

The banking industry has undergone significant changes in recent years due to the increasing number of banks worldwide. Customers' expectations when choosing a bank are different from those in other markets. While customers shopping for physical products can assess their quality and return them if dissatisfied, banking services are intangible and abstract. This immaterial nature presents new challenges and rules for competition in the banking sector. Simply relying on pricing and products is no longer sufficient to provide value. (Godwin, n.d.) Banks must adopt innovative digital marketing practices to engage existing customers, attract new ones, and retain their business.

In today's digital era, both customers and banks are present on various online platforms. Banks are investing more in digital marketing across social media, video, and pay-per-click advertising on search engines like Google and Bing. They aim to increase the effectiveness of their advertising and reach a global user base (WEB, 2019). Digital marketing plays a crucial role in the banking sector's marketing strategy by enhancing brand awareness, acquiring and engaging customers, and driving business growth.

To keep up with evolving market trends and customer behaviour, the banking sector has rapidly embraced digital marketing techniques. The current state of digital marketing in banking focuses on leveraging digital platforms and technology to improve customer experiences, foster trust, and build customer loyalty. (*Digital Marketing in Banking Sector Trends & Insight (2023) | SATU VISION Blog, 2023a*)

1.2 Significance of Digital Marketing in the Banking Sector

- **Wider Reach:-** Digital Marketing provides the benefit to the banking sector as its reach is very vast as well as it has many channels through which banks can reach their customer easily. For example SEO, social media marketing Email marketing etc through which banks can reach wider audience.
- **Cost Effective:** Digital marketing is considered cost effective than traditional channel (Anurag & Kaur, 2021) (Kumar, 2019) as in one click company can reach millions of people as well as it do not require huge investment in large holding banners, pamphlets etc. Also it does not require to make different advertisement for different places. One ad with help of digital marketing can reach multiple places at the same time.
- **Customization:** One of the greatest importance of digital marketing is that it can

customize its add for the users according to their needs also it can attract the customers with the help of lucrative offers, discounts etc. Customize offers grab the attention of the customers more easily can creates leads for the banks.

- **Recent updates on Banking product and services:** Now a days in banking sector innovation is happening every day with new product and services launching onboard frequently it requires extensive digital marketing techniques to aware its customer about the product and services.
- **24/7 Availability:** Digital marketing tools, including websites and mobile apps, offer customers the convenience of accessing banking services anytime, anywhere. These platforms ensure 24/7 availability, allowing customers to engage with banking services at their preferred time, providing enhanced flexibility and convenience.
- **Improved Customer Engagement:** Banks can interact with customers more personally and interactively by using digital marketing strategies like personalised email campaigns, social media interactions, and mobile banking apps, which results in stronger relationships. (Kumar, 2019)
- **Competitive Advantage:** Banks can maintain their competitiveness in a market that is changing quickly by embracing digital marketing techniques. Banks that successfully use digital channels can stand out from the competition and draw in tech-savvy clients.
- **Real-Time Customer Feedback:** Digital marketing platforms provide opportunities for customers to provide immediate feedback, enabling banks to gather valuable insights and improve their products, services, and customer experiences.
- **Enhanced Efficiency:** Digital marketing streamlines operations and boosts efficiency by automating a number of processes, including lead generation, customer onboarding, and targeted advertising.

1.3 Objectives:

1. To provide an overview of digital marketing strategies used in the banking sector in India.
2. To explore successful digital marketing campaigns implemented by selected banks in India.
3. To know the future relevance of digital marketing in banking sector in India.

2. Review of Literature:

(Bismo et al., 2019) Investigate the impact of digital marketing especially social media and email marketing on purchase intention with a mediation effect of customer engagement. The research conducted on 100 respondents which are potential buyers of PT. solitus Indonesia. PLS- SEM was used to analyse the data. The findings reveal that social media and email marketing can lead to customer engagement which leads to purchase intention.

(Ganeshan & Vethirajan,C., 2020) described the emerging trends in digital marketing in India and emphasizes the importance of digital marketing in this modern era, as well as its broad reach and scope. It advances India's digitization. It goes on to say that digital marketing allows customers to interact with the product via high-quality digital media. Mobile marketing techniques are extremely important and effective, and the goal can be easily attained through

Digital Marketing.

(Lizovskaya et al., 2020) explores the impact of digital technologies and changing consumer behavior on the banking sector. It presents qualitative and quantitative research findings, highlighting the importance of digital ecosystems and customer experience. The study emphasizes the role of digital services and offers recommendations for enhancing banking structures.

(Dastane, 2020) examines the impact of digital marketing on the online purchase intention with mediation effect of customer relationship management of e-commerce consumers in Malaysia. A empirical data was collected from 202 shoppers with a quantitative approach. SEM using IBM AMOS 24 was used to analyse the data. The results suggested that digital marketing had a positive significant impact on online purchase intention. However, the mediating effect of CRM was found to be insignificant.

(Meena et al., 2022) Investigate marketing strategies, key trends, digital innovations, and the most recent technological developments in the Indian banking sector. Based on secondary data gathered from a variety of websites, blogs, related journals, articles, and other sources the paper findings suggest that digital marketing has been a boon for banks, allowing them to reach a wider audience through SEO, SEM, and social media. It enables them to effectively engage with customers and offer innovative products, giving them a competitive advantage in the market.

3. Overview of Digital Marketing Strategies in Banking Sector

3.1 Search Engine optimisation, SEM and website marketing

Search engine optimization (SEO) entails implementing optimizations to boost organic website traffic by improving its ranking on search engine result pages (SERPs). It holds significant value as a marketing strategy for the banking sector (Meena et al., 2022). Bank SEO refers to the utilization of search engine optimization techniques with the objective of enhancing the ranking of a bank's website on search engine result pages (SERPs). Its purpose is to increase organic search traffic specifically for banking institutions. Bank SEO employs a variety of strategies aimed at improving visibility and attracting potential customers through search engines. Banking SEO holds significance as it enables banks to capture customers, leads, and drive foot traffic to their physical locations (*SEO for Banks (10 SEO Tips for Banking Websites)*, n.d.).

For example: For instance, if Bank A has used effective SEO strategies, its website is likely to show up at the top of the search results when someone searches for "banks in India" on a search engine. With more users clicking on Bank A's website as a result of its prominent positioning, the bank may see an increase in customer engagement and revenue opportunities.

3.2 Social Media Marketing

Social media marketing entails creating various types of content for various social media platforms in order to increase website traffic, raise brand awareness, and engage the audience. It has the potential to spread viral messages, build strong relationships, reach a larger audience, and collect valuable user feedback. Social media offers banks a potent marketing tool and a channel for relationship-building when used properly. Banks can improve their reputation, build brand equity, set themselves apart from the competition, and forge closer ties with customers by utilising social media. The major social media platform used by the banks are

Facebook, Twitter, LinkedIn, and YouTube (Chandani et al., 2022). Moreover, social media platforms also give banks the ability to promptly respond to customer needs and complaints as well as address customer inquiries. (Parusheva, 2017).

3.3 Digital Advertising

According to Bayer et al. (2020), digital advertising includes a variety of online formats, such as banners, plaintext, media-rich content, and video ads. Leading financial firms are reportedly investing more in digital advertising, according to recent Mintel research, to enable more specialised messaging (Marous, 2018). This type of marketing helps companies achieve a variety of goals throughout the marketing funnel, such as brand recognition, client retention, product launches, and repeat business (What Is Digital Advertising?, n.d.). To reach and engage their target audience, banks frequently use video ads on social media platforms and apply content marketing techniques.

3.4 Email Marketing: Email marketing offers banks an effective and cost-efficient way to connect with their customers. It is “the use of the email channel to promote products and/or Banking services.”By leveraging this strategy, banks can promote their products and services, enhance brand awareness, and boost customer engagement. To achieve favourable responses, banks can customize and target their emails, ensuring that the content is relevant and valuable to their subscribers. Through segmentation techniques, banks can increase the probability of eliciting a positive reaction from recipients. (*Digital Marketing in Banking Sector Trends & Insight (2023) | SATUVISION Blog, 2023b*)

3.5 Affiliate Marketing: A performance-based marketing strategy called affiliate marketing involves working with affiliates (publishers, influencers, or companies) to promote a bank’s goods and services in return for a commission. Affiliates serve as effective marketing allies by directing visitors and potential clients to the bank’s website or landing page. (Mehta, 2023) In affiliate marketing, companies pay affiliates to promote their goods or services online. Affiliate marketing can be used in the banking sector in a number of ways:(*A Beginner’s Guide to Affiliate Marketing in the Banking Industry - UQualify, 2023*).

- **Credit card affiliate programs:** Banks collaborate with affiliates to promote their credit cards and pay a commission for applications that are accepted.
- **Referral programs:** Banks offer commissions or other incentives to existing customers who successfully refer new customers.
- **Mortgage affiliate programmes:** Banks provide affiliate programmes where affiliates can promote the bank’s mortgage products in exchange for commissions.
- **Investment affiliate programs:** Banks offer affiliate programmes where members can promote the bank’s investment services and products in exchange for commissions.

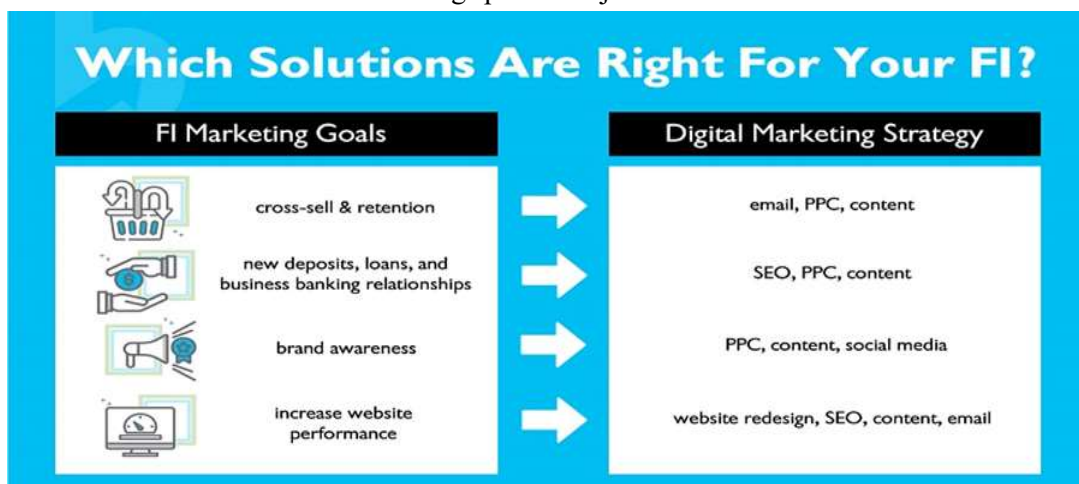
3.6 Content Marketing: Content marketing plays a crucial role in the overall digital marketing strategy of an organization, allowing them to assess the effectiveness and success of their online communication (Sawhney & Ahuja, 2021). It can be defined as a management process where a company identifies, analyzes, and satisfies customer demands to generate profit by creating and distributing digital content through electronic channels (Wong & Yazdanifard, 2015).By consistently delivering valuable and contextually relevant insights across multiple channels, content marketing helps build engagement and loyalty without the

direct sales approach. It also enables financial institutions to be easily found by consumers who are searching for their services. Offering blog posts, audio, and video content allows visitors to choose what they want to read, listen to, or watch, resulting in higher engagement and trackability compared to other marketing strategies. Consequently, it is essential for all financial institutions to incorporate content marketing into their marketing mix. (Marous, 2020)

3.7 Mobile Marketing: Mobile marketing is a set of practices that enables organisation to communicate and engage with their audience in an interactive and relevant manner through any mobile device or network (Michael, 2018). Mobile marketing for mobile banking entails utilizing mobile devices and channels to promote banking services, interact with customers, and encourage the adoption of mobile banking apps. This encompasses tactics like mobile app advertising, push notifications, SMS marketing, and optimizing email campaigns for mobile devices. With the rising popularity of managing finances on the go, mobile marketing for mobile banking plays a pivotal role in reaching and engaging customers effectively. A thoughtfully designed mobile platform can serve as a means to communicate information to clients, as well as send them timely reminders regarding their outstanding bills and updates on payments, thereby creating a sense of care and attention. (Makad, 2023)

3.8 Digital PR: Digital PR for banks encompasses the use of online platforms and digital channels to manage the public image, reputation, and communication strategies of banking institutions. It involves leveraging various digital tools such as social media, online press releases, content marketing, and influencer collaborations to effectively reach and engage target audiences. Digital PR helps banks showcase their thought leadership, share industry insights, respond to customer queries, and promote their products and services. By utilizing digital platforms, banks can enhance their brand visibility, establish credibility, and maintain positive relationships with stakeholders in the digital landscape.

According to (artyom, 2020) It's also true that certain digital marketing channels are more effective than others in achieving specific objectives.



Source : <https://www.bankbound.com/blog/digital-marketing-strategy/>

4. Digital Marketing Channel matrix

The Digital Marketing Channels Matrix illustrates the relationship between investment

and potential impact for different digital marketing channels. It is evident from the diagram that organic social media requires relatively lower investment since it is generated organically. However, its impact is comparatively low. On the other hand, website design necessitates a significant investment as it involves hiring web developers who typically charge higher fees as well also requires thorough planning and development process. . Nevertheless, website design has a considerably higher impact



Source : <https://www.bankbound.com/blog/digital-marketing-strategy/>

5. Methodology

To accomplish its objective, this descriptive research paper combines quantitative and qualitative analysis. Secondary data from numerous trustworthy sources, including published e-books, articles, conference papers, working papers, information from banks’ websites, and data from their social media platforms, were thoroughly analysed. The paper aims to offer a thorough understanding of the subject by drawing on these sources. By utilizing these sources, the paper aims to provide a comprehensive understanding of the topic. The analysis involves careful examination and interpretation of the data to derive meaningful insights and conclusions. The inclusion of both quantitative and qualitative methods enhances the depth of the findings, resulting in a well-rounded research paper.

For the analysis of the paper five banks with biggest market capitalisation has select from the report of Zee news and news 18, 2023 (*HDFC To Axis, 5 Indian Banks With Biggest Market Capitalisation, 2023*) (*Top 10 Banks in India, n.d.*) i.e. HDFC, ICICI, State Bank of India, Kotak Mahindra and Axis Bank.

■ HDFC Bank

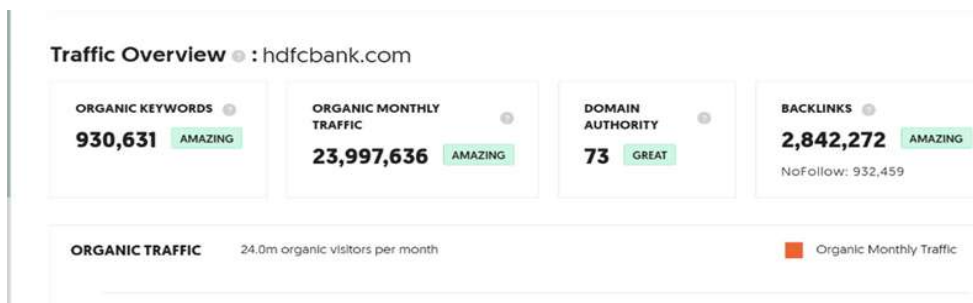
HDFC Ltd, one of India’s largest private banks in terms of assets and market capitalization, is renowned for its extensive presence in the banking sector. (*Top 10 Banks in India, n.d.*) (*HDFC To Axis, 5 Indian Banks With Biggest Market Capitalisation, 2023*) (*Top 10 Largest Banks in India 2023- Government Bank & Private Banks - 12th July 2023, n.d.*) Established in August 1994 as HDFC Bank Limited, the bank began operating as a Scheduled Commercial Bank in January 1995 and is headquartered in Mumbai. With a vast network of 7,821 branches across 3,811 cities as of March 31, 2023, HDFC Bank serves customers nationwide through various channels such as Phone Banking, Net Banking, Mobile Banking, and SMS-based banking. The bank’s mission is to be a world-class Indian bank, prioritizing

customer segments in both retail and wholesale banking while pursuing profitable growth aligned with its risk appetite. (*HDFC Bank About Us - Who We Are*, n.d.) By embracing digital marketing practices, HDFC Bank aims to attract customers from around the world, offering them convenient and innovative banking services.

According to CEO and Managing Director Sashidhar Jagdishan, HDFC Bank is strategically expanding its distribution footprint through physical branches and virtual relationship channels. The bank's primary channel for this expansion is digital marketing. By leveraging digital marketing, HDFC Bank aims to enhance its presence and effectively engage customers through diverse channels, including online platforms and virtual relationships. ("HDFC Bank's Key Strategy Is Digital Marketing," 2021)

· **Key Digital Marketing Strategies of HDFC Bank** (*In-Depth Marketing Strategy of HDFC - 2023* | IIDE, n.d.)

- HDFC has a strong digital marketing presence with 325k followers on Instagram, 612k followers on twitter, 328k subscribers on YouTube, 2.9M followers on Facebook, and approximately 2M followers on LinkedIn as on 14 July 2023.
- HDFC post regularly on social media platforms with relevant content and also engage with their followers regularly. They also post content related to awareness where the hashtag #GoDigitalGoSecure is used to save users from cyber fraud and fraudsters.
- HDFC Bank has 930,631 organic keywords which are more than amazing. It also has organic monthly traffic of 23,997,636 which shows that a great number of people are interested in HDFC Bank. All these statistics show that HDFC is doing a great job with its SEO strategy and can aim to become the best in the private sector while maintaining this number and making efforts on increasing it.



Source: Ubersuggest by NP digital; <https://app.neilpatel.com/en/dashboard>

- HDFC Bank has collaborated with renowned actors, YouTubers, and influencers for its influencer marketing campaigns. Actors such as Yami Gautam, Kajal Kitchlu, Rajkumar Rao, Kriti Kharbanda, and Tamannaah Bhatia have been involved in HDFC Bank's Festive Treats campaign. Additionally, influencers like Alkananda Bodapaty, Kaneez Surka, Radhika Apte, and others have played a significant role in HDFC Bank's Millennia campaign.
- E-commerce Strategy: HDFC Bank's e-commerce strategy includes the 'Smart Buy' option for booking travel and providing attractive rewards and cashback offers on credit and debit cards for various brands.
- Content Marketing: HDFC Bank effectively utilizes social media platforms and newspaper content to promote campaigns, raise awareness, and highlight new features

and apps.

■ State Bank Of India

State Bank of India (SBI) is a leading Indian multinational public sector bank headquartered in Mumbai. With a rich heritage of over 200 years, SBI is the largest public sector bank in India, serving more than 45 crore customers through a vast network of 22,000 branches, 62,617 ATMs/ADWMs, and 71,968 BC outlets. SBI focuses on innovation, customer-centricity, and operates globally with 229 offices in 31 countries. It has diversified its business through subsidiaries like SBI General Insurance, SBI Life Insurance, SBI Mutual Fund, and SBI Card. SBI continues to redefine banking in India with responsible and sustainable solutions. (SBI- About Us, n.d.)

Key Digital Marketing Strategies of SBI Bank (*Must Know Marketing Strategy of SBI Case Study + SWOT | IIDE, n.d.*)

- The existing website has been updated with the latest trends to meet the diverse demands of numerous customers.
- SBI has also a strong social media presence with 2.6M followers on Instagram, 4.8M on Twitter, 3M followers on LinkedIn, 916K subscribes on YouTube over 18M followers on Facebook as on 14 July 2023.
- SBI also uses hashtag, especially on twitter to expand its reach efficiently. It also participates in various discussion forums on twitter to increase its visibility.
- SBI maintains an active presence on social media platforms, regularly sharing relevant content and actively engaging with followers through interactive features like questions, polls, and quizzes on Instagram.
- The bank effectively executes festive marketing by offering exclusive festive promotions to customers and promoting them on their social media pages. Additionally, they extend their greetings to customers on various festivals. e.g., women's Day, Diwali Holi etc.
- The bank's website underwent a revamp to cater to the needs of the new generation of customers and is now highly user-friendly, providing all the necessary information.
- SBI Bank has 1,024,388 organic keywords which are again more than amazing. It also has organic monthly traffic of 18,412,625 which shows that a great number of people are interested in SBI Bank. All these statistics show that SBI Bank is also doing a great job with its SEO strategy and can aim to become the best in the public sector while maintaining this number and making efforts on increasing it.
- SBI has embraced digital banking with the YONO platform, allowing customers to access a wide range of services through the app. From travel bookings to bill payments, customers can conveniently manage their SBI accounts and perform transactions.
- State Bank of India (SBI) embraces 360-degree marketing campaigns, utilizing diverse channels and touchpoints to create a cohesive and impactful brand experience. By combining traditional and digital mediums, SBI maximizes brand visibility and engages customers across various platforms.
- SBI also launches tech learning platforms where customers can learn about security aspects of a bank's various digital platforms.



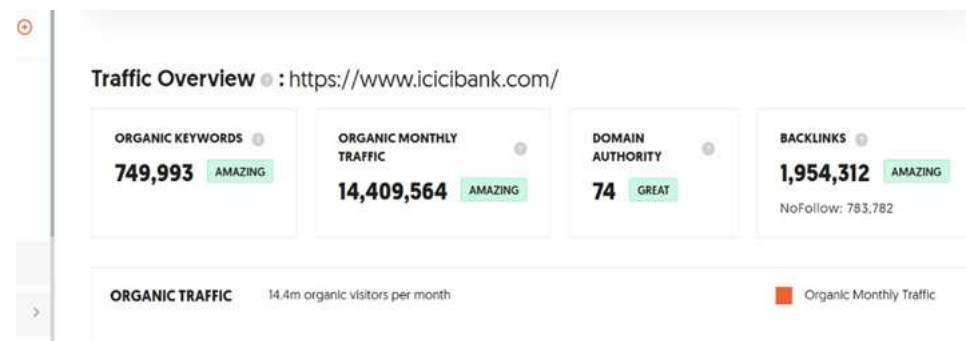
Source: <https://app.neilpatel.com/en/dashboard>

■ ICICI BANK

ICICI Bank, an Indian multinational banking and financial services company, is headquartered in Mumbai, Maharashtra. It was founded on January 5, 1994, and operates 5,275 branches and 15,589 ATMs throughout India. With a strong presence in 17 countries, ICICI Bank provides an extensive range of banking products and financial services to both corporate and retail customers through diverse delivery channels and its affiliated companies. (ICICI Bank | Details, Profile, Overview- Fincash, 2023)

Key Digital Marketing Strategies of ICICI Bank (ICICI Bank, n.d.)

- ICICI Bank presence on social media platforms as on 14 July 2023 are 367k followers on Instagram, 5.3M followers on Facebook, 283k subscribers on you tube, 3M on LinkedIn and 325 k followers on Twitter and delivers seamless digital journeys for all segments of customers
- ICICI Bank has 749,993 organic keywords which are again more than amazing. It also has organic monthly traffic of 14,409,564 which shows that people are also interested in ICICI Bank.



Source: <https://app.neilpatel.com/en/dashboard>

- It is also using omni channel platforms for customer engagement.
- Using ICICI stack the bank is offering solutions to customers on digital platforms and ensures uninterrupted banking experience for all customers.
- The bank's digital platform have transformed to provide best-in -class end- to – end seamless digital journeys, with the ability to offer personalised solutions, enable data

driven cross sell and up sell on board new customers enable self-service and provide value added features.

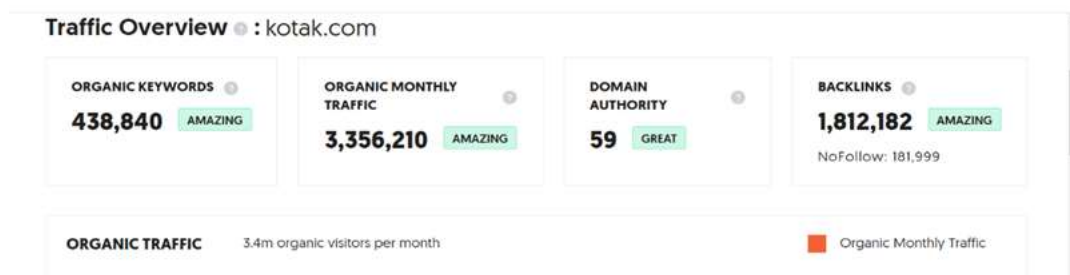
- Digital channels account for over 90% of financial and non financial saving account transactions.
- The bank also provides mobile application such as iMobile app for individuals which provide seamless transaction features and end to end digital journeys.
- ICICI Bank has rolled out a campaign to spread awareness about how its iMobile Pay app allows users to make UPI payments. The campaign consists of a film featuring Anil Kapoor.

■ Kotak Mahindra Bank

Kotak Mahindra Bank is a privately held Indian financial institution headquartered in Mumbai, Maharashtra. Its primary business is to provide a variety of banking services and financial products to both individual and corporate clients. Personal finance, investment banking, life insurance, and wealth management are examples of these services. Kotak Mahindra Bank had 1,780 branches and 2,963 ATMs across India as of March 31, 2023. (*Optionables Fintech LLP, 2020*)

Digital marketing strategies of Kotak Mahindra Bank: (*Full Case Study on Marketing Strategy of Kotak Mahindra Bank | IIDE, n.d.*)

- As of July 14, 2023, Kotak Mahindra Bank maintains a significant presence on various digital platforms. On LinkedIn, the bank has garnered 882,000 followers, while on Instagram, it boasts 184,000 followers. Furthermore, the bank enjoys a substantial following of 1.5 million on Facebook and has accumulated 275,000 subscribers on YouTube.
- In terms of online visibility, Kotak Mahindra Bank benefits from 438,840 organic keywords, contributing to an impressive monthly organic traffic of 3,356,210.



Source: <https://app.neilpatel.com/en/dashboard>

The focus extends beyond mere business offerings; it encompasses the establishment of brand awareness. In essence, it revolves around the brand's identity and the recognition it garners among people in connection to the business.

- Kotak Mahindra Bank has positioned itself as 'the bank of the future', prioritizing customer-centric services with attractive deals and offers. By expanding its presence in rural areas, the bank has established a robust foothold in the market. Additionally, Kotak Mahindra Bank invests significantly in marketing and advertising, contributing

to its strong market presence.

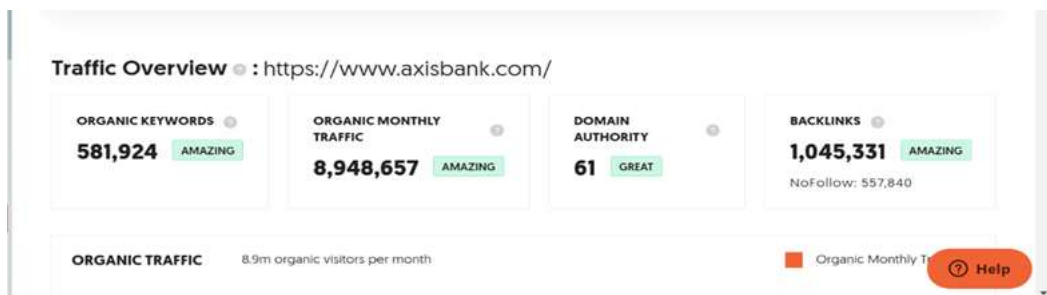
- Employing a dynamic marketing approach, the bank ensures that its advertising efforts effectively attract customers. Utilizing the influence of brand ambassador Ranveer Singh, they connect with customers and promote their services.
- The bank has achieved success through various impactful marketing campaigns, such as “kona kona kotak,” Jifi and KayPay, and “Bank from home,” which have contributed to its reputation and growth.

■ Axis Bank

Axis Bank is India’s third largest private sector bank. The bank provides a full range of financial services to customers in the Large and Mid-Corporate, MSME, Agriculture, and Retail Business segments. As of March 31, 2023, the bank had 4,903 domestic branches (including extension counters) and 15,953 ATMs and cash recyclers spread across the country. As of March 31, 2023, the bank had 6 Axis Virtual Centres and over 1,500 Virtual Relationship Managers. (*Corporate Profile - Third-Largest Private Sector Bank in India* | Axis Bank, n.d.)

Digital Marketing Strategies of Axis bank(Bhasin, 2016; Team, n.d.)

- Axis Bank has a strong digital presence across various channels. As of July 14, 2023, the bank has amassed a substantial following on different social media platforms. It has 129,000 subscribers on YouTube, 3.6 million followers on Facebook, 44,000 followers on Twitter, 233,000 followers on Instagram, and 2 million followers on LinkedIn.
- Axis Bank benefits from a significant online presence with 581,924 organic keywords, resulting in an impressive monthly organic traffic of 8,948,657.



Source: <https://app.neilpatel.com/en/dashboard>

- Axis Bank has effectively utilized its tagline “Badhti ka Naam Zindagi” to align with the growing digital era, enabling the bank to advance in the competitive landscape. Employing a customer-centric approach, the bank adopts an omnichannel strategy to market its services.
- To attract customers, Axis Bank offers discount coupons and competitive interest rates for loan applicants, while also conducting lucky draws with gift hampers as rewards. The bank employs direct marketing techniques to target corporate employees and students.
- An integrated marketing approach is employed, combining both online and offline mediums. For offline promotions, the bank uses print advertisements and television

commercials, while leveraging digital channels like social media for online marketing.

- To guide potential customers from discovery to consideration, Axis Bank implements a funnel strategy, aiming to encourage them to open accounts. They run simultaneous brand awareness and performance campaigns to raise awareness and generate leads for account openings.
- Axis Bank has enlisted Bollywood actress Deepika Padukone as its brand ambassador for promotional activities. Lately, their digital campaigns have incorporated the presence of models and actors. Furthermore, the bank employs direct marketing strategies to appeal to corporate employees and students.
- Despite efficient utilization of digital channels, Axis Bank acknowledges the need for higher engagement rates with their followers, especially given their position in the market.

6. Future relevance of Digital Marketing in Banking Sector

- Digital Marketing has already become an indispensable element of the banking sector, and its future relevance will continue to grow. In the coming years, the line between traditional and digital marketing will blur, and all banks, regardless of their size, will have to adopt digital marketing practices to remain competitive in the market.
- The ever-evolving nature of technology ensures that digital marketing will provide banks with new methods to engage with their customers effectively. It offers a significant advantage in terms of staying competitive and standing out in the market.
- Digital marketing also allows banks to tap into a larger market that may not be accessible through physical branches alone. It enables them to reach a wider audience and expand their customer base.
- One of the key benefits of digital marketing for banks is the ability to understand customers' needs and tailor product and service offerings accordingly. This personalized approach enhances customer satisfaction and improves the overall banking experience.
- Customers today expect a seamless experience across all channels, be it a website, mobile app, social media, or in-store interaction. By integrating these channels and ensuring consistent messaging and branding throughout the customer journey, digital marketing enables banks to create an omni-channel experience.
- The integration of chatbots into digital marketing strategies allows banks to handle routine customer inquiries, provide real-time assistance, and even personalize interactions. This improves efficiency and enhances customer engagement.
- Furthermore, leveraging digital marketing for online feedback and grievance redressal systems can further enhance the functionality and customer satisfaction of banks.

7. Findings, and suggestions

With an increasing number of customers using online and mobile banking solutions, digital marketing has become of paramount importance within the banking sector. To stay competitive and adapt to changing consumer and market trends, the banking industry swiftly adopted digital marketing strategies. The findings indicate that digital marketing not only provides a superior customer experience but also fosters trust and drives long-term business

success. The study also highlights that currently, all major banks confidently showcase a robust presence on various social media platforms, and extensively engaged in digital marketing endeavors to fortify its position in the digital realm and enhance customer outreach with SBI and HDFC banks standing out as particularly active, leading the way in executing digital marketing activities. These findings are in line with prior studies (Gaikwad, 2018; Chandani et al., 2018) and the study also reveals that blending digital marketing channels with traditional channels can be an effective approach for banks to strengthen their market position. Moreover, the study highlights the importance of digital marketing and the various strategies adopted by leading banks in India. As a result, future studies could delve deeper into exploring how artificial intelligence, machine learning, and automation can be effectively integrated into banking digital marketing strategies. Investigating the potential benefits and challenges of these technologies in automating marketing processes, leveraging data analytics for informed decision-making, and delivering personalized experiences at scale would offer valuable insights for banks seeking to optimize their digital marketing efforts in the dynamic market landscape.

8. Conclusion

Digital marketing has emerged as a vital lifeline for the banking sector in the face of intensifying competition and evolving customer demands. The adoption of digital marketing channels has proven to be a game-changer, offering increased customer awareness, 24/7 accessibility, wider reach, and enhanced customer engagement. For banks to thrive and remain relevant in the digital era, leveraging these innovative and customer-centric methods has become an imperative. Top Banks like HDFC, SBI, ICICI, Axis and Kotak Mahindra Bank all includes various digital marketing campaigns and techniques to attract and retain the customer through various digital channels. Hence, as technology continues to advance, the continuous exploration and integration of digital marketing strategies will remain paramount for the sustained growth and success of banks and businesses alike.

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Cybercrime Awareness among Post Graduate Students of Rajiv Gandhi University, Arunachal Pradesh

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Abstract

This paper aimed to highlight the study “*Cybercrime Awareness among Post Graduate Students of Rajiv Gandhi University, Arunachal Pradesh*”. The goal of this study was to learn more & more about how much awareness towards cybercrime among post graduate students of Rajiv Gandhi University, Rono Hills, Doimukh, Arunachal Pradesh, India because the way that people utilise the internet and how they behave online have a significant impact on how they intend to use information technology. Cybercrime has escalated due to people’s greater reliance on the internet. Everyone from the government to businessmen, school children to college students and teenagers to adults has become addicted at using the internet frequently. Therefore, 100 PG students from Science, Arts and Commerce backgrounds (48-male, 52-female) had been selected from RGU by using Purposive Sampling Technique from the entire population of PG students of RGU, Arunachal Pradesh. This study had been employed ‘Normative Survey Research Design’ under Descriptive Survey Research Approach. To measure the awareness towards Cybercrime, A Cyber Crime Awareness Scale (CCAS-RS) developed by Dr. S. Rajasekar (2013) had been used to collect the required data. The collected data were analysed by applying appropriate statistical techniques such as Percentage, Independent sample t-test & One Way ANOVA by using SPSS computer programming system to determine the level of cybercrime awareness among post-graduate students, to compare gender, location, and caste differences. The findings of the study revealed that the PG students of RGU had average cybercrime awareness, and the awareness of cybercrime among post-graduate students from diverse castes, rural and urban areas, and both genders did not differ

significantly from one another.

Keyword: Cybercrime, Awareness, Post Graduate Students, Rajiv Gandhi University

Introduction:

The current world is the age of technology and science. Science and technology have indeed been crucial to the growth of both the nation and the individual. In the age of globalization, progress is impossible without science and technology. Technology and science are essential to human life. Without science and technology, there's nothing we can do. Science and technology have made it possible for us to live in magnificent rooms, dress stylishly, travel on decent roads, and do other things. We are simultaneously dealing with a plethora of issues, including stress, conflict, human rights violations, global warming, corruption, gender discrimination, etc. We are currently dealing with the issue of cybercrime.

Since this developing issue is becoming more relevant, there has recently been an increase in research on cybercrimes. Additionally, the frequency of cybercrime rises along with the number of Internet users. Cybercrimes can affect graduate students just like they can affect any other Internet user. However, compared to other users of their age range, academic students, and particularly computer science students, ought to theoretically be more alert about cybercrimes.

Review of Related Literatures:

Rajasekar. (2011), carried out research on gender, location, and stream among B.Ed students that were significant predictors of cyber awareness. The B.Ed. students demonstrate a high level of awareness of cybercrime, with female students demonstrating greater awareness than male students. **Arpana et al. (2012)**, explore whether or not individuals would report crimes online. The study's specific goals are to determine how much awareness there is of cybercrime among various respondents. **Singaravelu & Kulasekar. (2014)**, conducted a study on B.Ed. Students' Awareness of Cybercrime in Perambalur District. **Goel. (2014)**, conducted a survey on cybercrime awareness among teacher trainees from Sonipat district. **Pramod and Raman. (2014)**, found that college students are aware of the security issues with smartphones, but they are not entirely aware of all the security threats and required security procedures. **Parabu. (2015)**, has been found that the level of awareness of students from Tamilnadu's Namakwa district's arts and science colleges is victims of cybercrime. **Kumaravelu (2018)**, found that there are substantial differences in B.Ed. trainees' awareness of cybercrime depending on gender, location, educational background, exposure to computers, and computer ownership at the 0.01 level. **Sreehari et al. (2018)**, comprehend the degree of cybercrime awareness among Kochi's college students. This study also aims to ascertain college students' knowledge of the numerous government programmes and forms of cybercrime, as well as the various safety measures used by students when using the internet. **Moanes et al. (2019)**, determined whether computer science majors had higher cybercrime awareness than students majoring in other fields at the same university. It was also to gauge the level of cybercrime knowledge among the teaching students. **Aneeta & Sonali. (2020)**, found that no appreciable differences in adolescent awareness of cybercrime according to gender or location. **Menka. (2020)**, in this study, the investigator wants to find out how college students feel about being aware of cybercrime. **Sanjay. (2021)**, has gather information from college students on their knowledge of cybercrime and assess the students' familiarity with this kind of crime.

Significance of the study:

Rajiv Gandhi University PG students know very less about the cybercrime because they are unable to use the new technological advancement. Many students are reluctant to learn or put forth any effort when using computers or the internet. Because of this, it is crucial that students, especially Undergraduate, Graduate & Post Graduate students, are very less aware of cybercrime. That was why the aim of this study was to fill this knowledge gap since no research had been done on postgraduate students of RGU regarding their understanding of cybercrimes. Therefore, it was necessary to conduct this research to know the level of cyber awareness among PG students of RGU who are shaping the future of Arunachal Pradesh as well as the India.

Objectives of the study:

The following objectives had been identified for the study:

1. To find out the level of cybercrime awareness of the Post Graduate students of RGU.
2. To find out the cybercrime awareness of the Post Graduate students of RGU in terms of gender, location and caste.

Hypotheses of the study:

The following null hypotheses had been formulated for this study:

1. There is no significant difference between Post Graduate male and female students with respect to their cybercrime.
2. There is no significant difference between Post Graduate rural and urban students with respect to their cybercrime.
3. There is no significant difference among the Post Graduate General, OBC, SC and ST students with respect to their cybercrime.

Scope of the study:

This study can directly help the all UG, Graduate, PG students, Research Scholars, Teachers, Professionals, Stakeholders, Caretakers, Researchers, Administrators, Curriculum Designers & Planners, Policy Makers, NGOs, Internet service providers and parents of all students.

Delimitations of the study:

This study was restricted to study the “Cybercrime Awareness among Post Graduate Students of Rajiv Gandhi University, Arunachal Pradesh”. The study was delimited at Papumpare district of Arunachal Pradesh, India only and samples had been selected on the related & concerned population at the Rajiv Gandhi University, Arunachal Pradesh only.

Methodology of the study:

Research Design:-The ‘*Normative Survey Research Method*’ was adopted for this study under Descriptive Survey Research Approach. This method is most widely used and accepted scientific research methodology which entails dissecting phenomena into their constituent parts. One of the most popular methods is to survey educational issues.

Population of the study:

All the Post Graduate students of Rajiv Gandhi University in Arunachal Pradesh State in India were comprised the population of this study.

Sampling Design & Size:

Researchers had selected 100 Post Graduate students (IInd Semester and IVth Semester) of Rajiv Gandhi University as a sample from the entire population. To gather the data for the chosen PG student's samples, a Purposive Sampling Procedure was used by researchers.

Tool for Measurement:

Cyber Crime Awareness Scale (CCAS-RS) developed by Dr. S. Rajasekar (2013) had been used to collect the data for representative study. The data were collected through "Google Form" and all the students were very sincerely filled all the items in Google Form. The tool had included 27 closed-ended statements about cybercrime knowledge, each of the items which were given a rating on 1 to 5, on a Likert scale, 1-represents "strongly disagree," while 5-represents "strongly agree." The statements dealt with the participants' understanding of cybercrime and their attempts to defend themselves and they covered every aspect of cybercrime awareness.

Results and Interpretations:

Table no-1: level of cybercrime awareness of the PG students:

| Scores | Frequency | Percentage | Levels of Awareness |
|---------------------------|-----------|------------|---------------------|
| Above 130.253 | 21 | 10.95 | High awareness |
| Between (130.253-110.263) | 57 | 77.08 | Average awareness |
| Below 110.263 | 22 | 12.32 | Low awareness |
| Total | 100 | 100 | |

Table no. 1: shown majority of postgraduate students (77% in number), i.e., 77% of postgraduate students, had scores between 130.253 and 110.263. Therefore, it can be concluded that post-graduate students in Rajiv Gandhi University are neither more nor less awareness of cybercrime, i.e., their awareness of cybercrime is good or average.

Table no 2: Independent sample t-test on PG male & female or rural & urban students with respect their cybercrime

| Variables | | N | Mean | SD | t-Value | Remark at 5% level |
|-----------|-----------------|----|--------|-------|---------|--------------------|
| Gender | Male students | 48 | 121 | 10.82 | .4 | Not significance |
| | Female Students | 52 | 119.96 | 9.73 | | |
| Area | Rural students | 65 | 120.26 | 11.78 | .003 | Not significance |
| | Urban Students | 35 | 120.25 | 7.77 | | |

Testing of H_{01} :

In this study, a t-test was used to find out the significance difference between the means of two variables. Therefore, an independent sample t-test was conducted by taking gender as an independent variable and entrepreneurship as a good career choice as a dependent variable.

The result of an independent t-test (table 2) showed a significant difference between the mean values for males ($M=121$, $SD=10.82$) and females ($M = 119.96$, $SD = 9.73$) conditions; $t=.4$, $p = 0.05$. The estimated t-value was less than the table value of $1.98(.41.98)$, indicating that the difference in the awareness of cybercrime between PG male and female students in Rajiv Gandhi University was not significant at the 0.05 level. The null hypothesis was therefore accepted, therefore no appreciable difference in cybercrime awareness between Post-Graduate male and female students.

Testing of H_{02} :

The significance difference between the means of P.G. rural and urban pupils was determined in this study using a t-test. The result of an independent t-test (table 2) showed that the mean values for rural ($M = 120.26$, $SD = 11.78$) and urban ($M = 120.25$, $SD = 7.77$). Therefore, if it was 1.98 or higher, a t-test was significant at 0.05 levels. In this instance, the computed t-value was = 003. The calculated t-value was below the 1.98 value in the table (.0031.98). With regard to their awareness of cybercrime in Rajiv Gandhi University PG rural and urban students' were not statistically significant at the 0.05 level. The null hypothesis was accepted. That was to say; there hadn't been a discernible difference in postgraduate rural and urban students' on cybercrime.

Table No 3: One-way ANOVA on PG General, OBC, SC and ST students with respect their cybercrime

| | Sum of Squares | df | Mean Square | F | Remarks |
|----------------|----------------|-----|-------------|------|-----------------|
| Between Groups | 230.81 | 2 | 115.40 | 1.16 | No significance |
| Within Groups | 6959.24 | 98 | 99.41 | | |
| Total | 7190.05 | 100 | | | |

Testing of H_{03} :

The null hypothesis was therefore accepted (table 3). To examine the influence of caste on perceptions of entrepreneurship as a good career choice, a One-Way ANOVA test was conducted to identify the significant difference among General, OBC, SC, and ST students with respect to cybercrime awareness. The null hypothesis in this regard was; There is no significant different in the awareness of cybercrime among such as General, OBC, SC, and ST students. The results of ANOVA from table 3 show at 0.05 levels of significance, it was found that the estimated F-value (1.16) was lower than the crucial value of (3.13) As a result, the null hypothesis was accepted, showing that there is no significant different in the General, OBC, SC, and ST students' with respect their awareness of cybercrime.

Findings of the study:

It was known from the above analysis that there were no significant differences in cybercrime awareness in Rajiv Gandhi University of Arunachal Pradesh.

1. In the analysis, $N=100$, $\text{Mean}=120.26$, and $\text{SD } 9.993$. Still here, the maximum student stay had gone from 110.263 to 130.253. It was known that there were both favourable and unfavourable impacts on the PG students. **Eyong, Abbas & Ludwing (2020)**, have conducted research on cybercrime awareness and found moderate level of awareness among students. Students do not always know how to protect themselves from cyber-attacks or what actions they should take in order to reduce the risks of cybercrime, even if they show a high level of awareness of cybercrime.
2. Another way, which was also known as the t-test, means there were no significant differences between PG male and female students of Rajiv Gandhi University. Although boys' mean scores were higher than girls' mean scores, therefore, indicating that boys were slightly more aware of cybercrime than girls, this difference was not large enough to support the idea that gender had an impact on cybercrime awareness. It might be because both boys and girls had equal access to the internet. **Goel, Jagadish, Singaravelu & Pillai (2015)** showed that students' awareness of cybercrime is not significantly influenced by gender.
3. The results support our second hypothesis that "there is no significant difference in locality upon cybercrime awareness of rural and urban students". The mean score of rural and urban students was almost similar in their cybercrime awareness. Because in the 20th century, both rural and urban students had exposure to opportunities in the city and village, where there had been significant technological improvement and where the facts could be known right away. It has been discovered that students who have their own computers at home are better at understanding cybercrime because they are more knowledgeable about the hardware and software.
4. Still, the researchers have done analysis through ANOVA and knew that there were no significant differences among the various caste students but OBC students had more awareness of cybercrime than the other caste students. Also all the hypotheses in this study can be seen as accepted.

Educational Implications:

The researchers had recognized some of the educational implications of the current study so that they can be taken into account in the field of education in the future.

1. All postgraduate students who are unsure about cybercrime including various forms of online crime will be benefited from the current study.
2. According to this, students and teachers need to be cautious when logging out of their accounts, when using their credit or debit cards in public and also when accessing their email accounts.
3. This research will aid in educating society's citizens about various crimes. This study will also help in the classroom while students conduct team teaching, micro-teaching, etc.,

Conclusion:

Internet usage is widespread among young people and has become a necessary evil. Schools and universities must provide parents with information on safe surfing, utilizing

workshops and seminars as the primary teaching tools. However cybercrime awareness should be a part of regular course work much as schoolchildren study the fundamentals of computers as part of their curriculum and syllabus. The survey demonstrates that college and university students who use the internet are not fully informed about cybercrimes. Therefore graduate students are really concerned about cybercrime security. In universities, such as among PG students a growing internet addiction is evident and in the modern world, the fusion of smart phones and laptops is already underway and widely accepted.

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Artificial Intelligence: Challenges and Opportunities

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Artificial intelligence is the simulation of human intelligence processes by machines, especially computer systems. Specific applications of AI include expert systems, natural language processing, speech recognition and machine vision.

How does AI work?

As the hype around AI has accelerated, vendors have been scrambling to promote how their products and services use it. Often, what they refer to as AI is simply a component of the technology, such as machine learning. AI requires a foundation of specialized hardware and software for writing and training machine learning algorithms. No single programming language is synonymous with AI, but Python, R, Java, C++ and Julia have features popular with AI developers.

In general, AI systems work by ingesting large amounts of labelled training data, analysing the data for correlations and patterns, and using these patterns to make predictions about future states. In this way, a chatbot that is fed examples of text can learn to generate lifelike exchanges with people, or an image recognition tool can learn to identify and describe objects in images by reviewing millions of examples. New, rapidly improving generative AI techniques can create realistic text, images, music and other media.

Artificial Intelligence (AI) has rapidly emerged as a transformative force, revolutionizing various aspects of our lives. Its impact on the modern workplace and daily life is profound, presenting both challenges and opportunities. In this blog, we will explore the challenges faced by AI and the exciting possibilities it brings to our professional and personal spheres.

Key Words: AI, C+,C++, ITU, ICT

Overview

In recent years, Artificial Intelligence (AI) has been advancing at an exponential pace. Artificially intelligent machines are able to sift through and interpret massive amounts of data from various sources to carry out a wide range of tasks.

For example, AI's ability to analyse high-resolution images from satellites, drones or medical scans can improve responses to humanitarian emergencies, increase agricultural productivity, and help doctors identify skin cancer or other illnesses.

The transformative power of AI, however, also comes with challenges, ranging from

issues of transparency, trust and security, to concerns about displacing jobs and exacerbating inequalities.

When AI is leveraged for good by ensuring it is safe and beneficial for all, it can rapidly accelerate progress towards all 17 United Nations Sustainable Development Goals (SDGs).

AI promises

AI programming focuses on cognitive skills that include the following:

Learning. This aspect of AI programming focuses on acquiring data and creating rules for how to turn it into actionable information. The rules, which are called algorithms, provide computing devices with step-by-step instructions for how to complete a specific task.

Reasoning. This aspect of AI programming focuses on choosing the right algorithm to reach a desired outcome.

Self-correction. This aspect of AI programming is designed to continually fine-tune algorithms and ensure they provide the most accurate results possible.

Creativity. This aspect of AI uses neural networks, rules-based systems, statistical methods and other AI techniques to generate new images, new text, new music and new ideas.

Challenges

1. Ethical Concerns

As AI technology advances, ethical concerns around its use are becoming more prominent. For instance, there are concerns about using AI in decision-making, such as hiring or lending. There is also a risk that AI systems can perpetuate existing biases and discrimination. Therefore, ensuring that AI systems are designed and implemented ethically and transparently is essential.

2. Job Displacement

One of the biggest challenges posed by AI is the risk of job displacement. As machines become more intelligent and efficient, they can replace human workers in many industries. It could lead to job losses and socioeconomic inequality. Therefore, it is crucial to prepare workers for the changing job market and provide them with the necessary skills to work alongside AI.

Ethical Considerations: One of the primary challenges surrounding AI is ethical decision-making. As AI systems become increasingly autonomous, questions arise about accountability, bias, and privacy. Ensuring that AI operates in a fair and responsible manner remains a pressing concern.

Job Disruption: AI-powered automation has the potential to reshape the job market. While it eliminates some routine tasks, it also creates new roles and demands new skill sets. The transition may lead to job displacement and requires proactive measures to upskill and reskill the workforce.

Data Privacy and Security: AI systems rely heavily on data. The collection, storage, and analysis of vast amounts of personal and sensitive information raise concerns about data privacy and security. Safeguarding data and ensuring its responsible use is crucial for maintaining trust in AI technologies.

Lack of Transparency: Complex AI algorithms often lack transparency, making it

challenging to understand how they arrive at certain decisions or recommendations. This opacity can raise concerns about biases, especially in critical domains such as healthcare or criminal justice.

3. Security Risks

AI systems can be vulnerable to cyberattacks, and the consequences of such attacks can be severe. For instance, hackers can exploit vulnerabilities in AI systems to steal sensitive data, manipulate decision-making, or cause physical harm. Therefore, developing robust security measures to protect AI systems from cyber threats is essential.

4. Lack of Regulation

The rapid development of AI technology has outpaced the growth of regulatory frameworks. It creates a risk that AI systems can be used in ways that are harmful to society. Therefore, it is essential to develop regulations that ensure the responsible use of AI technology and protect humanity from its potential adverse effects.

Opportunities of Artificial Intelligence

1. Personalized Services

AI technology can analyse vast amounts of data to understand customers' preferences and behaviour patterns. It enables businesses to offer personalized products and services, improving customer satisfaction and loyalty. For instance, online retailers can use AI algorithms to recommend products based on customer's past purchases and browsing history. It helps customers find products they are interested in and encourages them to make more purchases.

2. Improved Healthcare

AI has the potential to revolutionize the healthcare industry by improving patient outcomes and reducing costs. AI-powered machines can analyse medical images and patient data to detect diseases early and accurately. It can lead to early intervention, improved treatment, and better patient outcomes. Moreover, AI can help healthcare providers optimize operations, reduce waste, and cut costs.

3. Smarter Transportation

AI can transform the transportation industry by making vehicles safer, more efficient, and more environmentally friendly. Self-driving cars powered by AI technology can reduce accidents caused by human error and improve traffic flow. Moreover, AI-enabled systems can optimize logistics operations, reduce fuel consumption, and cut costs.

4. Increased Efficiency and Productivity

AI automates repetitive tasks, enabling humans to focus on more complex and creative work. It streamlines workflows, enhances accuracy, and improves efficiency, allowing organizations to achieve higher productivity levels.

5. Enhanced Decision-making:

AI systems possess the ability to analyse vast amounts of data and provide valuable insights. This empowers businesses and individuals to make data-driven decisions, leading to improved outcomes and performance.

6. Advancements in Healthcare:

AI has the potential to revolutionize healthcare by assisting in disease diagnosis, drug

discovery, and treatment planning. AI algorithms can analyze medical data and assist healthcare professionals in making accurate diagnoses, improving patient outcomes.

7. Automation and Robotics:

AI-driven automation and robotics have the capacity to transform industries such as manufacturing, transportation, and logistics. This leads to increased efficiency, reduced costs, and improved safety in various processes.

Artificial Intelligence presents a unique set of challenges and opportunities in the modern workplace and daily life. While ethical considerations, job disruption, and data privacy remain important challenges, AI also offers immense potential for increased efficiency, enhanced decision-making, personalized experiences, advancements in healthcare, and automation in various industries.

Addressing the challenges requires a collaborative effort from policymakers, industry leaders, and society as a whole. Developing robust regulations, promoting responsible AI practices, and investing in education and training are crucial for harnessing the full potential of AI while minimizing its negative impacts.

As we navigate the evolving AI landscape, it is essential to strike a balance that promotes the ethical and responsible use of AI while embracing the transformative opportunities it presents. By doing so, we can build a future where AI augments human capabilities and leads to a more prosperous and inclusive society.

To balance the consequences of AI on employment and benefit from the new job opportunities that AI offers, it is essential to create environments that are conducive to acquiring digital skills, be it through formal education or training at the workplace. In particular, AI will bring employment opportunities to people who have the advanced digital skills needed to create, manage, test and analyse ICTs.

Efforts that protect the safety, privacy, identity, money, and possessions of the end-user need to be deployed to address AI-related security challenges in areas as diverse as e-Finance, e-governance, smart sustainable cities, and connected cars.

ITU's contribution to AI for good

Facilitating conducive policy and regulation

As the United Nations' specialized agency for information and communication technologies, ITU brings together stakeholders representing governments, industries, academic institutions and civil society groups from all over the world to gain a better understanding of the emerging field of AI for good.

Building on the success of ITU's first AI for Good Global Summit, the 2018 Summit collaborated with 32 UN family agencies and other global stakeholders to identify strategies to ensure that AI technologies are developed in a trusted, safe and inclusive manner, with equitable access to their benefits. The Summit spawned more than 30 pioneering 'AI for Good' project proposals on expanded and improved health care, enhanced monitoring of agriculture and biodiversity using satellite imagery, smart urban development and trust in AI.

ITU maintains an AI Repository where anyone working in the field of artificial intelligence can contribute key information about how to leverage AI for good. This is the only global

repository that identifies AI-related projects, research initiatives, think tanks and organizations that aim to accelerate progress on the 17 United Nations Sustainable Development Goals (SDGs).

ITU regularly brings together heads of ICT regulatory authorities from around the world to share views and developments on AI and other pressing regulatory issues, address questions of governance and strengthen collaboration to use AI for good.

Ethical use of artificial intelligence

While AI tools present a range of new functionality for businesses, the use of AI also raises ethical questions because, for better or worse, an AI system will reinforce what it has already learned.

This can be problematic because machine learning algorithms, which underpin many of the most advanced AI tools, are only as smart as the data they are given in training. Because a human being selects what data is used to train an AI program, the potential for machine learning bias is inherent and must be monitored closely.

Anyone looking to use machine learning as part of real-world, in-production systems needs to factor ethics into their AI training processes and strive to avoid bias. This is especially true when using AI algorithms that are inherently unexplainable in deep learning and generative adversarial network (GAN) applications.

Explainability is a potential stumbling block to using AI in industries that operate under strict regulatory compliance requirements. For example, financial institutions in the United States operate under regulations that require them to explain their credit-issuing decisions. When a decision to refuse credit is made by AI programming, however, it can be difficult to explain how the decision was arrived at because the AI tools used to make such decisions operate by teasing out subtle correlations between thousands of variables. When the decision-making process cannot be explained, the program may be referred to as black box AI.

In summary, AI's ethical challenges include the following: bias, due to improperly trained algorithms and human bias; misuse, due to deepfakes and phishing; legal concerns, including AI libel and copyright issues; elimination of jobs; and data privacy concerns, particularly in the banking, healthcare and legal fields.

Setting standards

Moving forward, international standards—the technical specifications and requirements that AI and other technologies will need to fulfil to perform well—can help address the risks of AI by allowing machine learning to be ethical, predictable, reliable and efficient.

The ITU Focus Group on Machine Learning for Future Networks, including 5G, has been examining how technical standardization can support emerging applications of machine learning in fields such as Big Data analytics, as well as security and data protection in the coming 5G era. The Group will draft specifications to enable ICT networks and their components to adapt their behaviour autonomously in the interests of ethics, efficiency, security and optimal user experience.

Out of the 2018 AI for Good Global Summit came the call for more standardization for health, in the form of the newly created Focus Group on Artificial Intelligence for Health (FG-AI4H), which aims inter alia to create standardized benchmarks to evaluate Artificial

Intelligence algorithms used in healthcare applications.

Conclusion

In conclusion, AI technology presents significant opportunities and challenges for businesses and society as a whole. The responsible development and implementation of AI technology require collaboration and commitment from all stakeholders. By addressing the challenges posed by AI, we can unlock its potential and ensure that it is used in a way that benefits everyone.

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Memory and Narratives as tool for Reconstruction: A Study of select stories on Tripura Bengali Partition Narratives

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Abstract

The study of any historical event requires the use of narratives, because they allow one to understand and analyse actions along with causes and effects. Narratives has the ability to shape identities and influence our behaviour now and in the future. The narrative structure of a traumatized memory follows a different principle than any other account of history. However, in order for this memory to be classified as a trauma memory, the 1947 Partition and the subsequent migration of the Bengali community in Tripura. There is a connection of mutual history between the person recounting the horrifying incidents and the person who listens to it. However, it cannot be an assessment of reading history, which aims to downplay the unexpected and to be able to lessen the impact of the horrifying. As a result, information about Bengalis from Tripura, their journey of arrival, and their settlement stories may be the main topic of the paper's introduction. It is not just a historical record of a horrific incident that affected a number of individuals; rather, the motive is to look into how the trauma affected those involved. Examining the traits of distressing recollections and, in turn, how people integrate and construct their experiences and difficulties through narratives is the purpose of this research.

Keywords: Narrative, Memory, Tripura Bengali

1. Introduction:

Among the most tragic moments throughout the chronicles of the Indian subcontinent was the division of the India in 1947. It directed to creation of the two sovereign nations of India and Pakistan along religious lines. Millions of people crossed the new borders to join their fellow believers during the division, resulting in great bloodshed, displacement, and fatalities. People who experienced the partition suffered severe psychological damage as a

result, and their memories of it still influence the lives. The division caused much more than just physical trauma, but also psychological and emotional too. Many survivors suffered from post-traumatic stress disorder, depression, anxiety, and guilt. They had to cope with the loss of their homes, families, friends, and identities. They were forced to adjust to new and unfamiliar environments, often facing discrimination and hostility. They needed to cope with the stigma and shame of being raped, abducted, or converted. The partition of India was a tragic and traumatic event that affected millions of lives. Its memory is still alive and painful for many people, and it has influenced the politics and culture of nations and communities. However, by acknowledging and engaging with the multiple and diverse narratives of the partition, we can hope to understand its complexity and humanity, and to overcome its legacy of hatred and violence.

Partition narratives reveal the political, social, economic, and religious factors that prompted the division of the country, in addition to the violence, displacement, and suffering that followed it. They also demonstrate how millions of people's lives were impacted by the Partition, across generations and regions, and how it shaped the identities and relations of the migrated peoples. They also explore the complex and contradictory emotions, memories, and responses of the survivors, such as nostalgia, trauma, guilt, anger, forgiveness, and reconciliation. They contribute to the literary and artistic expression of the division, which is a rich and varied field of creativity and innovation. Partition narratives employ various genres, forms, styles, languages, and techniques to represent the Partition, such as books, life writings, poetry, and short tales, essays, films, plays, paintings, and songs. Additionally, they explore with various themes, motifs, symbols, metaphors, and narratives to convey the Partition, such as borders, trains, maps, letters, photographs, and ghosts. They create a powerful and lasting imprint of the Partition, and inspire further artistic and intellectual exploration of the topics.

2. Scope and Objectives:

The aim of the study is mentioned below:

- 2.1.** The study will evaluate the significance of Tripura Bengali memory and storytelling.
 - 2.2.** The researcher will investigate the accounts of migration, belonging, and identity creation throughout the study.
 - 2.3.** This work will inspect how narratives shape one's identity and help to reconstruct.
- IV. This study will emphasize the experiences and difficulties faced by Bengalis in Tripura.

3. Partition and its Consequences in the context of Tripura:

Tripura was significantly impacted by the 1947 Indian partition, which altered the state's geography, population, and sociocultural environment. Tripura was isolated from the rest of India by being surrounded on three sides by East Pakistan, which is now Bangladesh. There was a time when the hilly region and the plain region made up the old princely state of Tripura. The steep region was known as Hill Tipperah, and the Manikya monarchs ruled over it. The plain area was called Chakla Roshanabad, and it lay on the Eastern side. The king had to play dual role, in the uneven land the king ruled as primary ruler whereas in the even part they were Zamindars. The Bengali population was concentrated in the easterly section of the land, even they had continuous connectivity between Chakla Roshanabad and

Hill Tipperah. However, the plains of Chakla Roshanabad, which was a significant loss, and got integrated with East Pakistan after the Partition, which altered the dynamics of Tripura. Hence many Hindus began arriving in Tripura due to the turmoil of the division. Partition of Bengal also had a cultural impact on Tripura, as it severed its ties with the Bengali-speaking regions. Tripura holds the past of cultural exchange and interaction with Bengal, as the Manikya kings patronized Bengali literature, music, and art. Hence before partition there used to be an internal migration of peasants who used to come to Hill Tipperah to work under the Manikya Kings.

4. Settlements and Cultural Demography of Tripura-Past and Present:

In 20th century the movement by the Indians to gain freedom started taking shape and challenged the British rule in India. The Tripura kings and the Zamindars of Chakla Rosanabad contributed in the movement, and supported the freedom from British and to bring democracy. The Tripura kings also advocated for the integration of Tripura with the Indian Union, and opposed the partition of Bengal. The division of India in 1947 resulted in the creation of Bengal which was named as East Pakistan (now Bangladesh) and the other half as West Bengal. Chakla Rosanabad became part of East Pakistan, and was separated from Tripura. The Tripura kings and the Zamindars of Chakla Rosanabad lost their titles and estates, and became ordinary citizens of Pakistan. Those who belonged to Chakla Rosanabad also faced discrimination and violence from the Pakistani authorities and the majority Muslim population. Many of them migrated to India, especially to Tripura, where they settled as refugees and immigrants. The settlement of Bengali community in Tripura is a complex and historical issue that involves migration, displacement, and conflict. The Bengali migration to Tripura started during the British colonial rule, when many Bengalis from neighbouring regions came to work as administrators, traders, and labourers. The migration increased in 1947, when many Bengali Hindus fled from East Pakistan (now Bangladesh) to escape religious persecution by the Muslim majority.

After the division, the Bengali community lost their ancestral homeland, and had experienced their identity stolen. Their home and a glimmer of hope was the princely state of Tripura. However, there were many terrible incidents on the journey from East Pakistan to Tripura, where the distance was shorter but the misery was greater. The journey holds many narratives which has become the part of their existence, these tales hold historical significance from past and helps to know the roots of the Tripura Bengali community. The significance of the Tripura Bengali narrative comes from the fact that it tells a distinctive and intricate tale of migration, adaption, and identity building in India's northeast. The Tripura Bengalis have encountered many difficulties and opportunities in their new country, including conflict, cultural assimilation, political engagement, and economic growth. Additionally, their story illuminates the modern and historical dynamics of Bangladeshi-Indian relations as well as the roles played by the government and civil society in resolving refugee-related concerns. The significance of Tripura Bengali's narrative about the partition provides a human perspective on the upsetting and violent events that caused India and Pakistan to be split apart in 1947. The accounts and tales of thousands of people who were compelled to flee their homes, possessions, and identities in search of safety and protection across borders. These are tales of the loss, pain, and tenacity of the refugees who had to contend with illness,

death, and displacement along the way. Additionally, they tell the tales of how refugees adapted to their new environments, integrated into them, and contributed to them while reestablishing their lives.

The experiences of refugees during the division and its aftermath are complicated and varied, making them essential sources of historical and cultural knowledge. They oppose official and nationalist narratives that frequently dismiss or diminish the voices of refugees and their predicament. They also help us better grasp the political, social, and economic effects of the split on both sides of the border. Refugee stories also have therapeutic and cathartic value since they aid in the trauma recovery and healing of the scars caused by the partition for both the refugees and their descendants. Additionally, they help refugees and their communities feel like they belong and have an identity.

4. Threads from Migration and Diaspora:

Migration is the process of relocating, either inside a country or across international borders, for a variety of reasons, including environmental, political, social, and economic ones. Whereas the word “diaspora” refers to the dispersed groups of people who live in many parts of the world but have a common origin, culture, or identity. Hence migration and diaspora have a complicated and multidimensional relationship. Migration can be temporary or permanent, voluntary or involuntary, regular or irregular, while diaspora is usually a long-term or permanent phenomenon that involves a sense of attachment or loyalty to the homeland. The Bengali community’s journey began with the 1947 partition, as Tripura was the only location that could offer them a haven of security. However, the Bengali community was unfamiliar with this new territory; their nostalgia for the former home and their ties to ancestral land made them sentimental. This condition of constant oscillation generates due to the diasporic ties with the former homeland. The Bengali community’s loss of identity, home, and people following partition was the main cause of the nostalgia for the past. As they found refuge, the Bengali people began to disperse throughout Tripura. The majority of Bengalis had to start over, while those who were fortunate enough began leading normal lives in Tripura. They started maintaining a sense of identity and belonging through cultural practices, such as language, religion, food, music, art, literature, and festivals. These rituals and tradition have shaped the identity of Tripura Bengalis.

6. Memory and Identity:

Philosophers, psychologists, and neuroscientists have all examined the connections between the concepts of memory and identity. Identity refers to a person’s sense of self, whereas memory is the capacity to store and retrieve information about prior experiences. Because memory offers a personal history that shapes one’s values, beliefs, and self-concept, it can have an impact on identity. By influencing how a person interprets and recalls their experiences, identity can also have an impact on memory. The consequences of memory on identity can vary depending on the type. For instance, autobiographical memory refers to recollections of one’s own life experiences, such as birthplace, educational background, and marital status. Autobiographical memory can help create a coherent narrative of one’s life and maintain a sense of continuity and uniqueness. Cultural memory is another kind of memory. It is the collective memory of a group of people who belong to the same culture, be it nationality, religion, or race. Because cultural memory offers a common history, customs,

and values, it helps foster a sense of identification and belonging.

Since memory keeps scattered people and communities connected to their roots, heritage, and history, it is an essential component of diasporic identity. As memory reflects the experiences of violence, injustice, and displacement that many diasporas have encountered, it may also be a source of trauma, nostalgia, and resistance. As diasporas navigate their sense of agency and belonging in their new environments, memory can also be challenged, rebuilt, and passed down through generations. Narrative and memory go hand in hand since both are means of making sense of the past and giving the present context. While memories are the building blocks of narratives, they also influence how memories are created, recalled, and passed down. Displaced people, such as refugees, migrants, exiles, and survivors of trauma, often face challenges in preserving, sharing, and validating their memories and narratives. They may experience loss, fragmentation, silencing, or distortion of their personal and collective histories. Narratives can also be a source of resilience, empowerment, and healing for displaced people. They can help them reclaim their identities, connect with others, and create new spaces and places of belonging. Narratives of displaced people can also enrich the understanding and empathy of those who are not directly affected by displacement.

7. Narrative Space and Storytelling-A Tool for Reconstruction of Identity:

Storytelling and narrative space are two ideas which are strongly tied to one another, particularly when it comes to identity reconstruction. The process of redefining or changing one's sense of self following a major life event, such as a mental illness, trauma, migration, or loss, is known as identity reconstruction. People can develop and share important tales about their past, present, and future selves with the support of narrative spaces and storytelling, which can aid in identity reconstruction. Storytelling has the power to enhance the resilience and creativity of refugees, and it enables them to discover their strengths and potentials for positive change. This process of storytelling can also connect refugees with their cultural heritage and values, and help them to integrate into new environments without losing their sense of identity.

Therefore, in the case of Tripura Bengalis, their part of the stories also signifies historical evidences, the sense of pain and loss and also the stories of settlement. Although their narratives were never focused by the mainstream society, their stories remain silent until the emergence of various Tripura Bengali writers and some publishing house. Previously these tales were only shared through oral narration by the elderly member of the house to the younger ones. This process of sharing personal experience of partition later on turned into literary prose and poetries.

8. Select Texts and Analysis:

The numerous tales that are composed of distinct communities are abundant in Tripura's diversified cultural areas. The Tripura Bengalis, who have lived here since before partition, strive to preserve the culture and customs of their forefathers, and literature is essential to doing so. Although the legends of Tripura are still unknown in mainland India, many contemporary poets, such as Bijoykrishna Chakraborty, Nakul Das, Aparajita Roy, and Swati Indu, are attempting to capture the tales of the Tripura Bangals in their works. Conversely, the prose works of Kalyanbrata Chakraborty, Dilip Das, Swapan Sengupta, Sujit Chowdhury, and others depict real-life events and tales that have happened to numerous people.

In an attempt to forsake their country and lessen their desolation, the migrated Hindu Bengalis attempted to establish their own society with the assistance of former neighbours.

In “Kuri Kuri Bochorer Por,” Kalyanbrata Chakraborty speaks about his early memories of the division and settlement in Tripura while recalling the events. He writes about his father, a member of the Swadeshi movement from Bangladesh’s Kumilla district. He talked about how they had a good existence, much like many other Hindu Bengalis. But the division of the country altered their circumstances and the way they crossed the border.

In a cold winter night, we four left our country and started our journey for India. My father was carrying a suitcase, my brother had a bag over his head and my mother was carrying some utensils. I was sleeping at that time. (Self translated, pp. 242)

Kalyanbrata Chakraborty mentioned how they struggled in Tripura during the days of settlement,

My elder brother used to cut dry branches from trees and he use to throw it on the ground. I use to collect and ties all the branches. It was very difficult to carry those heavy branches... I remember the day our mother started weeping when she saw her two sons carrying those heavy branches. (Self translated, pp: 243)

The writer also talked about how the people of Dharmanagar feed them every day and helped them settling in Tripura. This story shares the struggle of many people who left their country due to the partition, which changed their fates in one night.

Dilip Das describes a boy in another story named Arekta Desh who, at the age of twelve, fled East Bengal and sought safety in Tripura. He said that because other countries were not like their own, his grandparents never saw any other land as their own. The boy remembers the day he and his father left the country; he remembers the sobbing mother and grandma and how he was feed his favourite foods a day before leaving his country.

Two days ago, his father asked what do you want to eat? Without giving any second thought he said, Rasagolla. (Self translated, pp. 334)

This incident signifies the pain of the parents who were bound to send their children away from them only to keep them safe from partition violence. In this story the unnamed twelve-year-old boy was the only member who was sent to India, so for him it was a new experience. This narrative describes the hardships faced by a young refugee who recalls the evening when a large number of people were in que to depart from the nation. The boy recalls how a man was narrating and instructing them to cross the border,

No one should make any noise. Do not speak. Wherever I tell you to stop, stand right there. Don’t lit any smoke (Self translated, pp. 336)

When the country was divided, many people surpassed the boundary and they were completely clueless of the strict rules and regulations of the border forces. It was very difficult journey to leave one country and to move into another. The child, who was excited to see what India looked like, was astonished to see the fictitious barrier, which was more mental than real. When he crossed the border with his father and came to Tripura which was referred by everyone as “Natun Hali” or “new land”, he was surprised to see the hilly roads and many others who were also refugees like him. This story narrates the reminiscences of the painful journey of a displaced child, who didn’t realise the pain of separation until he reached in a new land. The title of the story “Arekta Desh” which means “Another Country” generates the feeling of alienation in the mind of the narrator.

The main theme of Satyabrata Chakraborty’s “Tripura Deshbhager Porinam” is remembering the time when India was split up and Tripura was referred to as Chakla Roshanabad. The author describes how immigrants from across the border began to arrive in

Tripura and then expanded throughout the entire city of Agartala. Since it isn't a made-up tale, Satyabrata Chakraborty recalled his early memories of Tripura, including the period when his family moved there.

He describes the period in 1947 when Maharani Kanchanparbha Devi signed the bill to admit Tripura as a state of India, even though the procedure wasn't finished until October 15, 1949. Additionally, he writes of having been present at the historic time when Tripura joined India. Nevertheless, when the number of Bengalis from across the border began to rise, the balance between the tribal and non-tribal groups began to shift. There are numerous authors still penning about Bengalis' love for the days before partition, when there was no distinction between any community.

Many stories about India's partition have been ingrained in the memories of those who have survived and those who moved from East Pakistan to Tripura. The historical narratives from different storytellers carve out a special place for the Bengalis. It contributes to changing the perception of society by avoiding generalizing about people's experiences with partition. The Tripura Bengalis are attempting to preserve the recollections of ancient customs by staying true to their heritage and engaging in their customs. The next generation is given these stories and experiences so they can learn about their illustrious past and appreciate what they have now.

9. Conclusion:

The numerous narratives that are composed of distinct communities are abundant in Tripura's diverse cultural spaces. Literature is essential to the Tripura Bengalis, who have been living there since before the partition, as they strive to maintain the culture and traditions of their forefathers. Lastly, texts addressing these broad topics and written over an extended length of time attempt to reconstruct the lives of marginalized or elite people and communities whose experiences with suffering and dislocation had severed them from their own narratives. The family and community spaces that these texts highlight are affected by displacement and violence in less obvious and delayed ways. They shed light on a number of minors, frequently unspeakable incidents that occurred within the partition and reveal the ways in which writing turns the real world into the legendary and apocryphal. In short, it can be stated that within the genre of partition literature that highlight the various incidents during the division of their country have a distinct perspective on migration and a feeling of common identity. This demonstrates how literature conveys unknown and unspoken stories that allow the characters to emerge victorious.

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Awareness on Constructivist Approach based 5E Instructional Model among B.Ed. Trainees of Assam

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Abstract

The aim of this paper was to study the awareness on constructivist approach based 5E instructional model among the B.Ed. trainees of Assam. The methodology of the study had been used descriptive research method. The data had been collected through well-structured questionnaire and secondary data had been collected rigorous search of documents, related literatures, journals books, reports, newspapers, internet etc. An online survey was used to measure the awareness on constructivist approach based 5E Instructional model. Random sampling technique was used for selecting the sample. A structured closed ended questionnaire with 5 point Likert scale having the options of strongly agree, agree, undecided, disagree, strongly disagree was design and supplied to collect the all response from 101 bed trainees from different stream in different bed colleges and universities of Assam through Google form. The collected data were analysed with the help of SPSS. Main aim and objectives of the paper was to study the awareness on 5E based teaching approach among Bed trainees of Assam in regards to gender, locality and stream. Findings of the result showed that awareness of B.Ed. trainees with regard to gender and locality on constructivist approach based 5E instructional model is not differed and students with regard to stream (arts, science, commerce) is significantly differed on awareness of constructivist approach based 5E instructional model.

Keywords: Constructivist Approach, 5E Instructional Model, Awareness, B.Ed. trainees

Introduction:

In order to develop physically, socially, mentally, emotionally, and spiritually as well as to further national development, education is a crucial first step. The teacher, the students, and the schools are actively participating in this process. Learning is a process for discovering new information and comprehending past knowledge and ideas. Depending on the learner's desire and involvement. It is the process of deeper understanding where one can transfer it to

any situation, whatever is learned in one concept or situation will also apply in another context or situation. NEP 2020 emphasizes the development of the creative potential of each individual. It's the best on the principle that education must develop not only cognitive capacities – both the foundational capacities such as critical thinking, and problem-solving- and also social, ethical, and emotional capacities. Learning strategies are techniques, principles, and a set of rules that facilitate the acquisition, manipulation, integration, storage, and retrieval of information's across situations and settings. Learning is the process of acquiring knowledge so it may be applied in daily life situations. The current education system focuses on improving student's ability to think critically in hopes of bringing about required societal change and improvements. Its goal is to find individuals who can act as changing agent and bring about reform in a society that is essentially accepting of the current social system.

Background of the study:

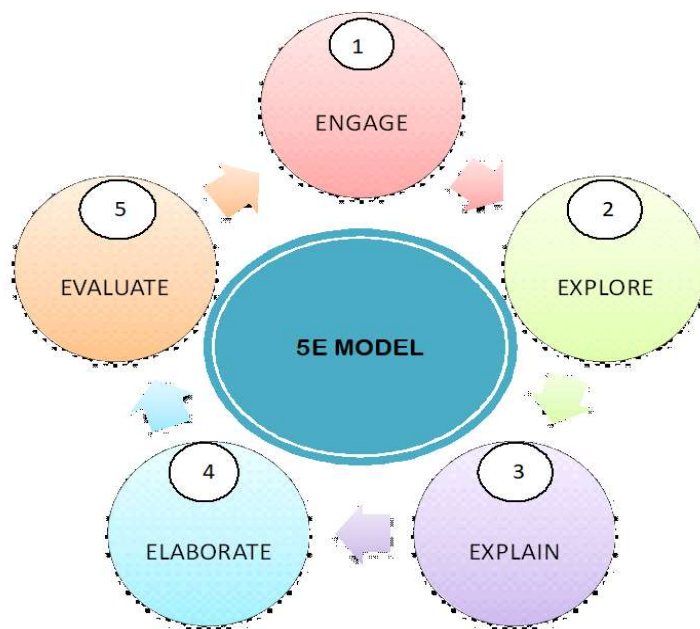
Constructivism is an approach which is related in the field learning. Basically constructivism deals with the how people learn. A constructivist teacher and a constructivist classroom are distinguished from a traditional teacher and classroom by a number of identifiable qualities where the learners are actively involved, the environment is democratic, the activities are interactive and student-centred, and the teacher facilitates a process of learning in which students are encouraged to be responsible and autonomous. Jean Piaget was the founder of constructivism theory and Jerom Bruner was the supporter of constructivism and discovery learning(Deka, 2018).Constructivist teaching is based on constructivist learning theory. Constructivist teaching is based on the belief that learning occurs as learners are actively involved in a process of meaning and knowledge construction as opposed to passively receiving information. Learners are the makers of meaning and knowledge. Constructivist teaching fosters critical thinking, and creates motivated and independent learners.Constructivism is a learning theory that emphasizes the active role of learners in building their own understanding. Rather than passively receiving information, learners reflect on their experiences, create mental representations, and incorporate new knowledge into their schemas. Constructivism is a learning theory where student constructs their own experiences, and construct their own understanding through integrating new information with what they already know. Constructivism emphasizes how the learner constructs knowledge from experience, which is unique to each individual (Olusegun, 2015).This promotes deeper learning and understanding.The learner is viewed by constructivism as both a responsible and active agent in the process of acquiring knowledge.Instead of being a passive taker of information who copies what has been heard or written, works alone, and evaluates his own understandings, the constructivist approach views the learner as a self-motivated thinker and explorer who expresses his or her own point of view, inquires for understanding, builds arguments, exchanges ideas, and collaborates with others in finding solutions.

5E Instructional Based Model

5E Instructional Model is based on a combination of Constructivist Learning Theory and Conceptual Change Learning Theory.The 5E instructional model that is used as the embodiment of the constructivist approach is composed of activities that increases students'

concerns, supports their expectations related to the topic and includes active use of their knowledge and skill (Bybee et al., 2006). Constructivism is a learning theory where student constructs their own experiences, and construct their own understanding through integrating new information with what they already know. The 5Es-based instructional model consists of five stages that are Engage, Explore, Explain, Elaborate, and Evaluation. This model helps to design meaningful, purposeful lessons for students. Using this strategy, learners can reframe, restructure, clarify, and transform their fundamental ideas via self-reflection and engagement with their mates and their surroundings. Each step enables us to learn in new ways. In the 5E learning model, students have opportunities to explore their conceptions and their shortcomings, to analyse own beliefs and weaknesses, to create their own interpretations, and to articulate and encourage innovative ideas instructors to further improve them through extra-curricular activities, and to assess new insight through challenges and peer assessment.

Figure1: Diagram of 5E Instructional Model:



5E's Activities

Engage This is the very first step of 5E Instructional model. In this step basically teacher tries to gain attention of the students to know the prior knowledge of the students. Teacher helps students to make connection.

Explore Explore is known as the second phase of 5E Instructional Model. Here, students are given the chance to learn new things while drawing on their prior knowledge.

Explain Students attempt to combine new knowledge in this phase or steps with the teacher's assistance. The teacher leads a class discussion by posing questions, assessing student responses, and assisting the students in leading

Elaborate The elaboration phase of 5E Instructional model focuses on giving students

space to apply what they have learned. They gain a greater understanding as a result. To strengthen newly learned skills, the teacher could invite the pupils to conduct more research. Before assessments, this stage enables pupils to solidify their knowledge.

Evaluation This is the final steps of 5E Instructional model. At this phase teacher assesses students learning through formal or informal assessment.

Teachers/Students rule in a constructivist classroom:

An educational strategy that prioritizes student learning over teacher instruction is known as constructivism. Students are empowered by a teacher who acts as a facilitator and adviser in a democratic setting with participatory, student-centered activities. Additionally, it urges educators to consider several approaches for involving every student. In constructivist classroom students create their own knowledge by previous experience. By applying constructivist idea, teachers are able to encourage students to constantly assess how the activity is helping them to gain understanding. By questioning themselves and their strategies students in the constructivist classroom ideally became “expert learners”. This gives them over broadening tools to keep learning. With a well-planned classroom environment, the students learn ‘how to learn. The teacher functions more as a facilitator who coaches, mediates, prompts, and helps students develop and assess their understanding, and thereby their learning..

Review of related literature:

Anil &Bati (2015) conducted a comparative meta-analysis on 5E and traditional approaches. The aim of this study is to compare the 5E learning model with traditional learning methods in terms of their effect on students’ academic achievement, retention and attitude scores. Review of different study was used for the investigation in Turkey over the period 2008-2014 on the 5E model. The treatment effect method was used in the data analysis and the Comprehensive Meta-Analysis (CMA) statistical program, the MetaWin and Microsoft Excel 2010 Office programs were employed for the effect size calculation. The result of the study showed that the 5E model has a positive effect on academic achievement, retention and attitude scores. Wallia.P. (2012). carried a research work on “Effect of 5E Instructional Model on Mathematical Creativity of Students. The study was conducted to examine the effect of 5E instructional model on mathematical creativity of eighth grade students. Purposive sampling was used to select the sample of 32 students from one school of Kurukshetra city of Haryana. The investigator divided sample into two group i.e., experimental group and the control group. Experimental group was taught through 5E Instructional model and the control group was taught by the traditional method of teaching. Man Whitney test was used for calculating the result between pre-test and post-test of academic achievement. Result revealed that there was a significant effectiveness of 5E instructional model on mathematical creativity. CARDAK et.al. (2008). completed a research study. The aim of this study was to research the effect of the 5E instructional model on primary (sixth grade) student success during the circulatory system unit. Sample size of the study was 38. Study was conducted between two different classes named as control group and experimental group. For the experimental group appropriate 5E instructional model were placed. Traditional teaching method like question and answer method applied for the control group. The findings of the study showed that a significant difference occurred in favour of the experimental group as a

result of the application. Ismiyatin (2015) said that the application of 5es model with a variety of technique improved students' creativity. Shivam, P. K. (2021). Studied on "Effect of ICT Integrated 5E Learning on Higher Order Thinking Skills in Science: A Literature Review." The researcher had reviewed article, researcher described an innovative way of teaching through ICT Integrated 5E learning model on Higher Order Thinking Skills in science in this modern era. Study said the important of to implement the construction of learning modules with the help of ICT integrated 5E learning model on higher order thinking skills in science. Alshehri (2016) studied on effect of 5E instructional model on achievement in mathematics subject. The study's findings showed that the 5E educational paradigm had a beneficial effect on fifth-graders' mathematics achievement. Martin & Bybee (2022) conducted a study on the cognitive principles of learning through the 5E Model of Instruction. The researchers wanted to examine how well the 5E learning model worked and how its theoretical contributions affected student progress. According to the findings of this study, the 5E model is useful for students because it gives them enough time to comprehend the concept, gives them chances to debate it with their friends, and engages them in discussions that are based on known to unknown concepts to improve learning. Bakris & Adnan (2021) concluded that adapting 5es learning model considered important and it enhanced students' mastery.

Need and significance of the study:

Teachers can aid students in fully understanding subjects by using an instructional model, which is a series of steps. A method known as the instructional model enables a student to achieve more than they could on their own. Teachers make up the heart of a civilization that is developing. More than just transmitting knowledge to get pupils ready for the workforce is part of a teacher's duty. They have a significant part to play in assisting students in acquiring the necessary knowledge, attitudes, abilities, and competence to be decent citizens. Thus, it is essential to conduct research on recently employed Indian instructors in order to evaluate their ability on a realistic basis. To be effective, a teacher must possess a strong understanding of pedagogy, or the art of teaching. Due to the significant impact this gift would have on the learners' cognitive, emotional, and psychomotor capacities. The national educational policy for 2020 focuses on the objectives of education, the role of teachers, and suggestions on many education-related issues to make it more progressive. Even if critical thinking, creative thinking, problem solving, and other abilities are emphasized in our educational system, preparing students for exams takes precedence. As a current necessity, new forms in the context of teaching and learning are replacing obsolete conventional methods and procedures. The traditional education system focuses only on lecture method rather than establish innovative teaching method which ultimately may fail to develop inner potentialities, creative thinking among pupils to realising the true facts. The teaching and learning process should always be learner-centred and increase the learner's ability to think critically.

An instructional model is a set of phases that instructors can use to help pupils comprehend concepts completely. The instructional model is a technique that allows a pupil to be more than what he or she could do on their own. To create a successful and efficient learning experience, an instructional model should be designed. 5E model-based teaching technique based on constructivist approach encourages instructors to provide students with a unique learning experience. Instructors really can implement creative classes such as the 5E Model throughout existing classrooms to assist students create a firm strong foundation of knowledge

by engaging them in active learning. Among all professions, teaching is regarded as the mother vocation. A teacher should plan and prepare effectively for a successful classroom. For making teaching learning process so effective teacher should always focus and adopt innovative teaching methods and strategies. As the B.Ed. students are directly engage with teaching profession so they need to know different teaching methods. Therefore, taking into account of all these factors, the researcher felt the necessity to perform a study on it.

Objectives of the study

1. To study the awareness on Constructivist Approach based 5E Instructional model among B.Ed. trainees of Assam.
2. To study awareness on Constructivist Approach based 5E Instructional model among B.Ed. trainees of Assam with regard to gender.
3. To study awareness on Constructivist Approach based 5E Instructional model among B.Ed. trainees of Assam with locality.
4. To study awareness on Constructivist approach based 5E Instructional model among B.Ed. trainees of Assam with stream.

Hypotheses of the study

Ho₁: There is no significant difference on Constructivist based 5E Instructional Model among B.Ed. trainees with regard to gender.

Ho₂: There is no significant difference on Constructivist based 5E Instructional Model among B.Ed. trainees with regard to locality.

Ho₃: There is no significant on Constructivist based 5E Instructional Model among B.Ed. trainees with regard to Stream.

Research questions:

1. Is the awareness of male and female students of B.Ed. on constructivist based 5E Instructional model differing?
2. Is there any difference of awareness on constructivist based 5E Instructional model with regard to locality?
3. Is there any significant relation on awareness among B.Ed. trainees on constructivist based 5E Instructional model with regard to stream?

Methodology:

Research Design: Descriptive survey method is used in the study

Sample and sampling technique: The population of the study is comprises of all B.Ed. students of Assam. Random Sampling Technique has been used in the study. The sample of this research was 101 B.Ed. students of different bed colleges of Assam.

Tool used in the study:

The researcher has prepared self-constructed 5 point Likert type scale having the options of strongly agree, agree, undecided, disagree, strongly disagree. The tool consists of 20 close ended items to gather respondent's response. Out of 20 items, 11 are positive items and 9 are negative item. The scoring procedure is given in the following table-

| Type of Items | Strongly agree | Agree | Undecided | Disagree | Strongly disagree |
|---------------|----------------|-------|-----------|----------|-------------------|
| Positive Item | 5 | 4 | 3 | 2 | 1 |
| Negative item | 1 | 2 | 3 | 4 | 5 |

Delimitation of the study:

1. The study is delimited to the students of B.Ed. only.
2. The study is delimited to the students of different B.Ed. colleges/ universities of Assam only.

Data collection:

Researcher used self-made questionnaire consisting questions 20 based on constructivist approach based 5E instructional model for the study. The researcher took the data through the Google form.

Statistical Technique used in the study:

Descriptive statistics like Mean, Standard deviation is used to understand the nature of the data. Independent sample t-test is used to compare the level of awareness among B.Ed. trainees on Constructivist based 5E Instructional model with regard to gender and locality. One way ANOVA is used to compare the level of awareness among B.Ed. trainees on Constructivist based 5E Instructional model with regard to stream.

Analysis and Interpretation:

Objective No.1: To study the awareness on constructivist approach based 5E Instructional model among B.Ed. trainees of Assam.

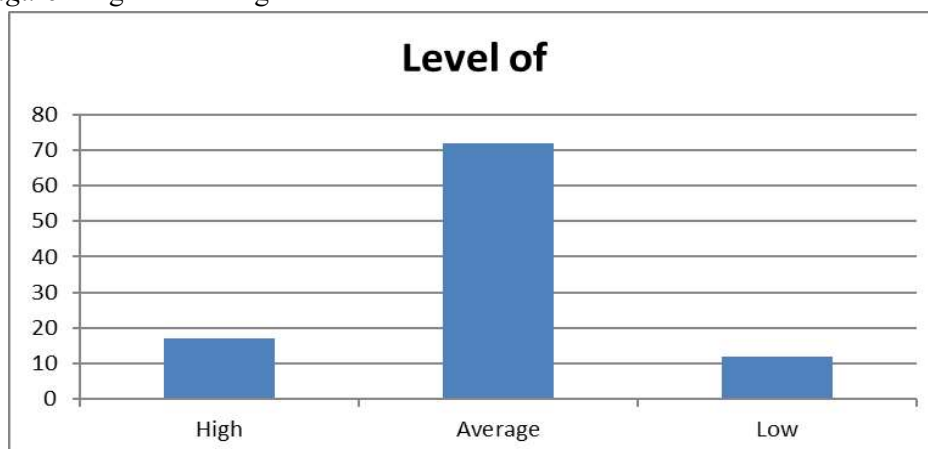
Table no. 1:

| Range | Level | No of Students |
|-----------------|---------|----------------|
| Above 75.751 | High | 17 |
| 75.751 – 63.931 | Average | 72 |
| Below 63.931 | Low | 12 |

Interpretation:

Table1 shows that maximum students of B.Ed. trainees of Assam have average level of awareness on constructivist approach based 5E Instructional model. Out of 101 students, 17 of them shows high level of awareness, 72 of 101 shows Average level of Awareness and 12 shows low level of Awareness on Constructivist Approach based 5E Instructional Model.

Figure2: figure showing the level of awareness-



Objective No.2 To study awareness on constructivist approach based 5E Instructional model among B.Ed. trainees of Assam with regard to gender.

Ho₁: There is no significant difference between on Constructivist based 5E Instructional model among B.Ed. trainees with regard to gender.

Table 2: Gender wise Comparison-

| Sex | N | Mean | SD | SEd | df | t | Remarks (95% confidence) |
|--------|----|-------|---------|------|----|------|--------------------------|
| Male | 37 | 68.77 | 6.01480 | 1.23 | 98 | -1.5 | No significance |
| female | 64 | 70.37 | 5.84862 | | | | |

Interpretation:

From the above table reveals that t -1.5 is less than the table value 1.96. so the hypothesis is no differ at 0.05 level. Hence the researcher can say that there is no significance difference of awareness on constructivist approach based 5E instructional model between male and female B.Ed. students of Assam.

Objective3: To study awareness on constructivist approach based 5E Instructional based model among B.Ed. trainees of Assam with locality.

Ho₃: There is no significant difference in awareness on constructivist approach based 5E Instructional based model among B.Ed. trainees of Assam with locality.

Table No. 3 Independent Sample T-Test Result of B.Ed. Trainees towards constructivist approach based 5E instructional model-

| Locality | N | Mean | SD | SEd | df | t | Remarks (95% confidence) |
|----------|----|-------|------|------|----|-------|--------------------------|
| Rural | 72 | 69.51 | 5.77 | 1.32 | 98 | -1.12 | No significance |
| Urban | 29 | 70.64 | 6.4 | | | | |

Interpretation:

From the above table reveals that t value -1.12 is less than table value 1.96; so that the hypothesis is accepted at 0.05 levels with the df 98. Hence the researcher can say that there is no significance difference of awareness on constructivist approach based 5E instructional model between rural and urban B.Ed. trainees.

Objective 4: To study awareness on Constructivist approach based 5E Instructional model among B.Ed. trainees of Assam with stream.

Ho₄: There is no significant difference in level of awareness on constructivist based 5E Instructional model among B.Ed. trainees of Assam with regard to Stream.

Table No. 4

| Stream | Sum of Squares | df | Mean Square | f | Sin. |
|----------------------|----------------|-----|-------------|------|------|
| Between Group | 58.748 | 3 | 29.374 | .837 | -436 |
| Within Group | 3438.717 | 98 | 35.089 | | |
| Total | 3497.465 | 101 | | | |

Interpretation

From the above table reveals that $f = 1.8$ is greater than P value .172. So the hypothesis is rejected at 0.05 levels with the df 38. Hence the researcher can say that there is significance difference of awareness among the Arts, Science and Commerce B.Ed. trainees on Constructivist approach based 5E Instructional model

Major Findings:

The present study was conducted to know the awareness on constructivist based approach 5E instructional model among B.Ed. trainees of different colleges in Assam. The finding of the research shows that-

1. The majority of B.Ed. trainees of different B.Ed. colleges of Assam have an average awareness on constructivist based 5E Instructional model.
2. Awareness of B.Ed. trainees of Assam on constructivist approach based 5E Instructional model does not significantly differ in terms of gender.
3. Awareness of B.Ed. trainees of Assam on constructivist approach based 5E Instructional model does not significantly differ in terms of locality.
4. Awareness of B.Ed. trainees on constructivist approach based 5E Instructional model has significantly differed in terms of stream.

So the research questions can be summarized as awareness of B.Ed. trainees with regard to gender and locality on constructivist approach based 5E Instructional model is not differed and students with regard to stream (arts, science, commerce) is significantly differed on awareness of constructivist approach based 5E Instructional model.

Educational Implications and Future Research of the study:

A learning theory known as constructivism is based on the idea that by thinking back on our experiences, we may build our own understanding of the world we live in. Constructivism is a crucial theory of learning that educators have utilised to support students' learning. According to constructivism, reality is determined by our experiences as learners and that people actively create their own knowledge. In order to make sure that students understand as much as possible, pre-service teachers might adopt several teaching strategies based on constructivism. Instead of being individuals who only educate, teachers ought to assume the position of facilitators and aid in the growth of learners. The constructivist method, which emphasises that learning occurs as a result of an active process, has recently been included into the Indian curriculum. The way that this approach recommends organising the classroom is very different from the way that the conventional approach recommends. By giving those examples from everyday life, teachers assist students in building information and in making connections between previously taught material and newly encountered material. In a nutshell, the constructivist approach defines the teacher's duty as that of a guide who must give pupils the tools they need to organise their information. Following suggestion are given for further research-

1. Comparing the relative merits of constructivist and traditional learning in terms of their contributions to students' learning outcomes and conceptual shifts in teaching and learning can be done through experimental investigations.
2. More research on constructivist classrooms have to be done at higher educational

levels as well as at other levels of education.

3. In the constructivist framework, teachers should use new teaching strategies to promote students' holistic development.
4. Promote interaction between students and the teacher as well as between students.
5. Constructivist learning may be used to compare various teaching and learning techniques

Conclusion:

As we all know that the future of our nation is shaped in the classroom. Every child is unique so at the very outset teacher plays a very significant role in the students' academic life. Teachers are the role model of every student. It depends on teachers how they shape, how they instruct, how they treat, how they behave to a student to grow. B.Ed. (Bachelor of Education) is the qualification which is directly linked with the education field, so it is necessary to know is the trainees of teachers interested to follow or apply the different method of teaching in the classroom for improvement of pupil. Strategies or approaches are an essential tool in the instructor's toolbox for instructing the students. The manner that teaching methods have evolved over time to take the demands of both society and students into consideration. Teachers and those aspiring to become teachers need to keep up with new advances in order to fulfill their roles in society..

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Family, Khap and Honour Killing: A study in State of Haryana

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Abstract

Family is a social institution, which is very important for the smooth functioning of any society. In the State of Haryana¹, there are Khaps², who try to control various social institutions and family is one of them. These act as a mechanism of social control in rural areas. The present research paper focuses upon the institution of family and role of Khaps in wielding control in the rural Haryana. The introductory part of the paper throws light on the institution of family. With the help of case studies, the second part of the paper will discuss in detail how Khap Panchayats try to control the institution of family and marriage in rural society. The control will be examined with the help of diktats issued by Khaps on various social issues mainly honour killings in Khap belt of Haryana. This research paper is based on extensive fieldwork employing qualitative techniques of data collection in the State of Haryana.

Keywords: Family, Khaps, Honour Killings, Marriages, Institution, Inter-caste, Same gotra, same village.

Introduction

The Indian society which is patriarchal in nature, honour of the family turns to be something that is cherished above all things. People, in order to save their honour even never hesitate to kill near and dear ones. Even if the family wishes, it is not allowed to settle the matter of inter-caste marriages amicably rather is forced to treat it as a matter of honour by the community which is ready to take over if the family does not adhere to listen to the

community. The family at times is left with no option then to sacrifice their daughters in the collective interest of the whole community. Thus the concept of honour operates at the cost of human sentiments and values. Indian family has always been a dominant institution in the life of an individual and the community (Mullatti, 1992)³. Kinship ties are of utmost imperative. Most of the families in India adhere to patriarchal ideology, which meant patrilineal rule of descent, patrilocal residence and these endorse traditional gender role preferences. Sociologically speaking, family is a social institution. For example, family systems exhibit the characteristics of legitimacy and authority. Family is broadly perceived as a union of “two or more persons united by ties of marriage, blood, adoption or consensual unions”. Human development, therefore, may be very well enriched by family life. The family exists as a social system at the core of any civil society. It tries to restore the balance between demands and resources.

Historical background

Honour killing in India can be traced back to ancient times. Caste system that operated in the society which divided people into four varnas was very rigid. It was considered a social taboo for everyone who dared to marry outside his caste. Swear punishments were inflicted to maintain this social order. One of the most shocking exhibitions of honour killing was in the ancient tradition of Jauhar practiced in the Rajput families. In this form of honour killing, women self immolated in order to avoid getting captured during invasions to save themselves from dishonor at the hands of enemy. However, the worst case of honour killing was seen during the Partition of India and Pakistan. Millions of people lost lives and women were the one who suffered the most. Women were raped or even killed by own family member from the fear of disgrace that would come if they were left alive. Women were forcibly married for example -*Evacuation of Scheduled Castes Office Record File LV/23/46A* dated 4th march 1948 states that a young women

“Shrimati Viranwali daughter of Shri Sewa Singh age 16/17 year of Tehsil Mirpur in Poonch State mentions that a Muslim mob attacked her village and killed her parents and she along with her 6 year old sister was abducted by Nawab Pathan one of the raider. She states that the attack was made on a refugee camp at Mirpur where a lot of people had gathered to be evacuated. The raiders took away 4-500 girls .Nawab married me and kept me hiding from place to place as police was in search of me. Then we were caught and I was asked whether I want to be evacuated or not .Out of fear I refused as I had lost my parents and I knew no one in India. I had no option then to marry Nawab and I was put into the dump. Dump was guarded by police and abducted women were kept in it who got married to Muslims. We were not allowed to go out from that dump and all those Muslims who married abducted women were allowed to visit that dump”. In the present times as well the continuous presence of rigid caste system, patriarchal structure one finds honour killings.

Locale of present research paper is the state of Haryana, which is totally patriarchal, the reflection of patriarchy is clearly visible in various available statistics, i.e. sex ratio, child sex ratio, sex ratio at birth, data from health department and crime against women. The paper is based on Khap belt of Haryana, where patriarchal and traditional joint family system is commonly found in rural belt. The ultimate decision making power rests with the men only. Family is supposed to be an institution based on the values of love and affection. One of the

major functions of family is reproduction and nurturing/rearing of children. However, it is shocking that the same institution of family is perpetrating various forms of violence and committing atrocities on their young children in the rural belt of Haryana. There has been rapid increase in the number of incidents where girl or boy or both were killed for the sake of honour. The couple, along with their families had to face the trauma and fear of social boycott. In certain cases custodians of honour declared them to be brother and sister. There has been alarming increase in the number of female foeticide. Further, the State has earned notorious reputation for gender-bias and daughter killing, resulting in a low sex ratio in general and low child sex ratio in particular. The family members are not letting their girls to be born which reflects the patriarchal mindset of the people of Haryana. If a daughter is born and if she elopes with boy of her neighbourhood, it considered a dent on the family honour. Therefore she is not given birth. Even the respondents irrespective of caste, class and gender narrated that girls should be shot dead. All relations with the girls must be ceased by her family and community members. [*Goli MaarDeniChahiyeAesichhokriyonko*: such statements are commonly heard when the research was interviewing the community members irrespective of age, caste, and class which reflects a particular ideology]. In most of such cases, girls bear punishment. Interestingly, these heinous crimes that are committed by the family members are justified / explained in the name of age old social mores reinforced by khap panchayats which are still prevalent and functional in the state of Haryana. With this backdrop in view, the present paper shall discuss the extent to which evil practices are prevailing in contemporary times within the institution of family in the Khap belt of Haryana. It has been argued that these practices which are unconstitutional and criminal are backed by Khap Panchayats which are also patriarchal bodies. Therefore, the focus of the paper shall be to examine the interface of Khaps and the institution of family in the khap belt of Haryana. Is the warmth of the family, has disappeared? Institution of family has been hijacked by Khaps? Do Khaps have dominant role? Does the fear of Khaps, compels the family to kill their own children? These questions will be answered.

Review of Literature

Family violence, is defined as any violent act inflicted by one family member on another. It may occur between partners, perpetrated by parents against children, by children against other children, by children against parents and by adult children against elderly parents. It is a complex concept which encompasses wife abuse, child abuse, and elderly abuse. Pagelow (1981, p. 437)⁴ defined family violence as “any act of commission or commission by family members and any condition resulting from such acts and inaction which deprive other family members of equal rights and opportunities and/or interfere with their optimal development and freedom of choice.” Thus in the present research paper the focus shall be on family violence which is let loose by family members upon their adolescent children. Campbell (1964)⁵ says that killing deviant woman is seen as an act of purification for the family. Welchman and Hossain (2006)⁶ have explained honour killing to be an extreme kind of violence against women committed by male members of the girl’s family due to the extra-marital relationships, suspected adultery and pregnancy of some of these outside marriage. Jafri (2008)⁷ explained that the whole notion of honour killing is linked with the idea of male ‘izzat’ (honour). The case of Samia Sarwar in Pakistan, who wished to seek a divorce in court with the help of two human rights activists. She was not only killed by her family

members for this demand, but killing was also justified by the society, political leaders, certain media persons, and religious men. The two women activists were condemned for making their women corrupt and dishonourable in the wake of modern human rights. Also in India, Chowdhry (2006)⁸ has argued that couples in Haryana, who have violated the norms of caste endogamy and village exogamy, have to face extreme violence perpetrated not only by their families but also by the powerful and conservative Khaps. Mernissi (1987)⁹ explains that honour is immediately linked with the family. In collective societies, family is core unit with which the individual identifies with and is naturally a powerful institution in the way communities are organized. Study highlights that, sexual purity of woman is considered to be the most important reflection of family's reputation. Lang (2000)¹⁰ considered honour killing intentional murder of a girl committed by her male relative for restoring the family's social reputation. Dhull (2017)¹¹ explains reasons of honour killings, i.e. female, got married against her parent's wishes, having extra-marital affair and pre-marital relationship. Another study by Deol (2014)¹² very minutely depicts the intolerance of the family members to the pre-marital relationships and choice marriages. Besides fathers and brothers, there is direct involvement of their mothers, paternal and maternal uncles, family friends and even at times contract killer into the murders.

Dogan (2014)¹³ studied the dynamics of honor killings and the Perpetrators Experiences in Turkey. Findings reveal that chains of events that culminated in the murder began with a mere that a female relative has defied accepted cultural norms by being disobedient or behaving improperly.

Thus, literature revealed who were the perpetrators and victims however there was no focus on familial background of these couples. Studies till now have not discussed the interface between institutions of family and khap. Therefore, a need was felt to conduct a systematic study on the family profile of honour killing cases in study area.

Research Objectives: In the light of research gaps mentioned above, the proposed study has focused upon the following objectives:

1. To examine the socio-economic profile of families;
2. To examine the factors justifying the unconstitutional acts of family members;
3. To understand the interface between khaps and family.

Research Methodology

Qualitative research methodology was used for the present study. The research was conducted in the State of Haryana, where Khaps are active with regard to social issues. Peculiar cases of honour killings and other social *fatwas* from 2003-2013 were selected for the present study. The cases were selected using snowball sampling with the reference of community members, members of NGO (AIDWA), and social activists from Haryana, police personnel and acquaintances. The research paper is based on both primary and secondary data. Primary data were obtained from different categories of respondents, i.e. members of Khap (Pradhan, members, spokesperson and secretary), Sarpanches of selected villages wherever the researcher went for fieldwork, community members irrespective of age, caste, class and gender, family members of the victims of honour killing and the victim themselves where they are surviving. Apart from this the social activist, members of NGOs, academicians, police personnel, advocates and judges dealing with the cases of honour killings were also

interviewed. Conversational interviews were conducted with diverse kinds of respondents in order to extract in depth and authentic information, with the help of Interview Guides specifically designed for different kinds of respondents. Data were collected mainly by using various qualitative techniques such as group discussions, observation, narratives, conversational interviews, case study, etc. Narratives were procured with the help of recorders as well as with the help of researcher's field notes.

Honour Killings in Khap Belt of Haryana: A Few Case Studies

The present research paper focuses upon five cases of honour killings in Khap belt of Haryana. The detailed information was procured from the various categories of respondents. Keeping in view the objectives of the study, the cases in the present paper have presented the detailed background profile of both the boy and the girl. Cases of honour killing have been discussed in the following section.

Case 1

The first case of honor killing describes how the Gawandand khap baichara norms ended the life of young couple. In this case, the boy and girl from neighbouring villages were in relationship, eloped and got married. The girl belongs to economically and socially powerful family. In Khap belt of Haryana, the whole community members and *Biradari* look down upon choice marriages. The boy and the girl were from different *gotras*, different villages, different Khaps and different districts. Girl's parents requested boy's parents to send the girl back to her home for few days to attend some social function with the promise that she would be sent back. Meanwhile Banwala Khap declared this marriage null and void and announced the death sentence of the couple (Chaudhary, 2014). The members of Banwala Khap Panchayat argued that even though the *gotras* of couple were different, the villages were neighbours and the norms of *Bhaichara* were applicable. It was told that both the villages share the boundaries; therefore they violated the norms of *GawandBhaichara*. Media too highlighted the clippings where the members of Banwala Khap Panchayat said: The violators of existing relations will meet the same fate. If the decision of Khap Panchayat is not honoured, then Manoj and Babli episode would be repeated). Later when the wife didn't return, the husband went to wife's house with warrant officer and armed policemen. The boy was lynched to death in front of the warrant officer and in the presence of 300 community members.

Case 2

This is again a very famous case of honour killing in the state of Haryana, reported widely in the media. In this case, Additional Sessions Judge, Vani Gopal Sharma, even passed a sentence of capital punishment to five and life term to two Khap members in Manoj and Babli case in March 2010. In the year 2007, Boy and Girl eloped and got married at Chandigarh. Both belonged to the same *gotra* and same village. In the Khap belt of Haryana, a boy and a girl of the same village were considered as brother-sister and marital relations are prohibited (Chowdhry, 2006). Later, both were brutally killed by the girl's male family members and their bodies were thrown into a 'Nallah'. Such ideology prevails in the Khap belt of Haryana. Elopement and Runaway marriages becomes a question of honour for the family members and the entire village community. In this case, the sufferings of Manoj's family did not end there. His mother and sister had to face humiliation from the entire village community and society at the behest of the Khaps. They were traumatized, threatened and

the social boycott was announced. It was also announced that anyone who would maintain any contact with them will be fined Rs. 25000 as revealed by one of the social activist of Haryana. When the hearing of the case started in Karnal District Court, numerous Khap members along with Babli's family members came to their house and offered money in lakhs to stop the case. Irrespective of caste, class, gender, religion and area, elopement and runaway marriage by a girl was believed to be a dent upon family honour. Researcher while in field interacted with the community members, most of the respondents were dead against choice marriages, runaway marriages, same village and same gotra marriages and marriages within neighbouring villages. In a number of cases, the boy or girl who had a runaway marriage was penalized by their parents who disowned them, or refused to give their share in the ancestral property or were killed. Thus in order to study the phenomenon of honour killing, the institution of family along with village community and khaps had to be taken into account. Family is a microscopic unit in Khap belt of Haryana, which cannot be studied alone. Decisions of the family directly or indirectly are influenced by community and Khaps.

In this case too, both were brutally murdered by the girl's family members. It was noticed that the entire village supported the killing of the couple. The Sarpanch of the village at the time of the killing was of Jaat caste [upper and dominant caste] and he remained silent over the happening. Woman respondent told that in the villages, social norms were very important and anyone who violated the norms would meet the same fate. In this particular case, Gangaraj an influential person, who had access to political power, announced the social boycott of the boy's family and further announced that any villager found to be maintaining any relation with them would be fined Rs. 25000 and would also be out-cast. Such kinds of honour killings are rampant in Haryana and many cases go unreported and never come to limelight. Even a members of AIDWA, revealed that honour killings are still prevailing in villages of Haryana. Girls are killed by their male family members due to the notion of honour. After their death, the parents of the girls say that due to sudden stomach ache they died. It was noted that it is the family members who kill the girl and the boy if he happens to be from weaker section. The action of the family members is also influence by the values of the village community.

Case 3

Again in the year September 2013, an incidence of honour killing took place in the village Ghirnavati of district Rohtak. A young couple, Boy, 23, and Girl, 20 were studying in Rohtak and every day they used to commute by bus. Both while studying in Rohtak city, developed friendship, intimacy eloped and got married. The couple had eloped due to the fear that their families would never agree to their match. Both belonged to the same village and to the same *gotra*. Boys and girls from the same *gotra* and same village are considered to be brother and sister as discussed above. Therefore, such relationship is considered to be a social taboo in the village community. When the couple was running short of money, they agreed to come to Bahadurgarh town hoping to get financial support. As they got down from the bus at Bahadurgarh bus stand, they were bundled into a vehicle by the girl's family members who were waiting there.

After a few days, both of them were brutally murdered by the male members of the girl's family. Boy was beheaded and his body was thrown in front of his house after tying him with

tractor while the girl was lynched. Immediately after this Girl was taken to the cremation ground and cremated. The girl's parents and uncles had no remorse and justified that they had to set an example. They felt what was done to them was the right thing to do. The policeman from village Ghirnavati when confronted about the killing he angrily said: What else could have been done? Respondents narrated that *both the boy and the girl were from the same village. They used to go to Rohtak town for their studies. They developed a friendship there and one day both of them eloped from the village. In our community if the boy and girl are from the same village they can't marry. The two of them were of the same gotra; their houses were in the same lane. If the boy and the girl are of the same village or adjoining villages having a common boundary, they are considered as brother and sister. They ran away because they knew that their relationship would not be accepted. This is considered as a matter of shame for the family and the entire village community.*

Case 4

In this case, boy and his parents were killed by the male members of girl's family in the village Kharkhoda in district Sonapat of Haryana. The boy was a Scheduled Caste and the girl belonged to an influential Jaat Family. Both were studying together, where they develop feelings towards each other and knew that their alliance will not be accepted by the girl's family members. Thus one day both of them got married. The couple had a daughter and a son. In this case, the boy and his parents were murdered. The girl is still surviving with her two children. Her brothers are behind the bars but the girl's family members are trying to influence the statement of the girl in order to free them. In this case, caste was the major factor due to which such heinous crime took place. This was an honour killing mainly because of inter-caste marriage. Marital alliance between Jaatgirl to a Scheduled Caste boy is strictly not acceptable in Khap belt of Haryana. It is seen as dent to the family honour within community.

Case 5

This was a case of honour killing from village Nadina, district Rohtak, Haryana. The village came under MehamChaubisiKhap. During the fieldwork while interacting with the members of Meham Khap the incident of honour killing from village Nadina was found. Pradhan of Khap and other community members revealed the case was of honour killing. The question about the role of Khaps in general was asked like; what kind of functions do these Khap Panchayats perform in villages? Very patiently the Pradhan and another man from the village narrated the whole incident. He said: *A nephew was living with his maternal uncle, because the maternal uncle had no child. That boy got really spoiled because the maternal grandparents pampered him a lot. He had an affair with a girl of the same village; the girl's family went and discussed the matter with his family. They confided everything in his maternal grandparents, but the boy was pampered so much that he did not even listen to his grandparents. One day the girl's family butchered the boy (cut him into pieces). The killing was planned by the girl's family when he didn't stop meeting her. The people, who were responsible for this honour killing, came to the Pradhan (Chief) of the Khap and had a meeting. The court proceedings also started, but then they worked on the witness to change the statements in the court. Hence those people were saved. The decision was also taken by the Khap Panchayat for the old maternal uncle as well, that the brother of the girl would be*

staying with the elderly maternal grandparents and would serve them because the murdered boy was the only support of those grandparents. This was the binding decision (fatwa) pronounced by the Khap Panchayat.

It was observed from the above disclosure by the villagers that their emotions get so strong that they could even go to the extent of killing/murder. Here one could also observe that the girl was from influential Jaat family and the boy’s family lacked equal status. The nexus of Khap Panchayat with local authority and people under their jurisdiction was also very strong and well knitted.

CASES OF HONOUR KILLINGS: A SOCIO DEMOGRAPHIC PROFILE OF COUPLES

In the present section, an attempt has been made to present the socio demographic profile of the couples. The variables like family composition, caste-category, type of household, occupational structure and land ownership have been analyzed in this section. Table 1 highlights family profile of the victims of honour killing cases in Haryana. The existing studies have highlighted the role of family and community in perpetrating honour killings in order to save their familial and community honour. It is also very important to understand the phenomenon of honour killing through a gender lens. Majority of the studies are highlighting killing of female family members by a male patriarch.

Table 1

| Family Composition | | | | |
|---------------------------|------|-------------------------------------|---------------|-----------------|
| | | Father/Brother [Male member] | Mother | Sister/s |
| Case 1 | Boy | Father [Not alive] Brother [Yes, 1] | Yes | Yes [2] |
| | Girl | Father [Not alive] Brother [Yes, 3] | Yes | No |
| Case 2 | Boy | Father [Yes], Brother [Yes, 1] | Yes | - |
| | Girl | Father [Yes], Brother [Yes, 2] | Yes | Yes [1] |
| Case 3 | Boy | Father [Yes], Brother [Yes, 1] | Yes | Yes [1] |
| | Girl | Father [Yes], Brother [Yes, 1] | Yes | - |
| Case 4 | Boy | Father [Yes], Brother [Yes, 1] | Yes | - |
| | Girl | Father [Yes], Brother [Yes, 2] | Yes | Yes [1] |
| Case 5 | Boy | Father [No], Brother [No] | No | No |
| | Girl | Father [No], Brother [Yes, 1] | Yes | Yes |

Source: Ph.D. Fieldwork in Khap Belt of Haryana

Table 2

| Caste Category | | | |
|-----------------------|------|------|------------------|
| Case 1 | Boy | Jaat | General Category |
| | Girl | Jaat | General Category |
| Case 2 | Boy | Jaat | General Category |
| | Girl | Jaat | General Category |
| Case 3 | Boy | Jaat | General Category |
| | Girl | Jaat | General Category |

| | | | |
|---------------|------|-----------------|------------------|
| Case 4 | Boy | Scheduled Caste | Scheduled castes |
| | Girl | Jaat | General Category |
| Case 5 | Boy | Jaat | General Category |
| | Girl | Jaat | General Category |

Source: Ph.D. Fieldwork in Khap Belt of Haryana

Table 3

| Type of Household | | | |
|--------------------------|--------|-------|---------|
| | Gender | Joint | Nuclear |
| Case 1 | Boy | - | Yes |
| | Girl | Yes | - |
| Case 2 | Boy | - | Yes |
| | Girl | Yes | - |
| Case 3 | Boy | - | Yes |
| | Girl | - | Yes |
| Case 4 | Boy | Yes | - |
| | Girl | - | Yes |
| Case 5 | Boy | - | Yes |
| | Girl | Yes | - |

Source: Ph.D. Fieldwork in Khap Belt of Haryana

Table 4

| Occupational Profile and Land Ownership Pattern of Family Members | | | |
|--|--------|----------------------|------------------------------------|
| | Gender | Occupational Profile | Land Ownership Patterns (in acres) |
| Case 1 | Boy | Skilled Labourer | 2 |
| | Girl | Farming | 15 |
| Case 2 | Boy | R.M.P.* | 2 |
| | Girl | Farming | 6 |
| Case 3 | Boy | Farming [Small] | 3 |
| | Girl | Farming [Big] | 25 |
| Case 4 | Boy | Daily Wagers | - |
| | Girl | Farming [Medium] | 12 |
| Case 5 | Boy | Farming [Small] | 3 |
| | Girl | Farming [Big] | 20 |

Source: Ph.D. Fieldwork in Khap Belt of Haryana

*Registered Medical Practitioner

Discussion

In the present research paper five cases of honour killings have been examined. An attempt has been to explore the family background of the victims of honour killings in Haryana and to find out the factors responsible for honour killings. Table 1-4 very clearly explains the family profile of both, i.e. boys and the girls. It was found that in all the five cases, two girls were killed (case 2 and case 3), two (case 1 and 5) was married to an elderly person in a distant village and another one (case 4) was kept alive so that her brother (who had killed her husband and his parents) should be free from jail. It was noted that all the five boys (case 1, 2, 3, 4 and 5) were brutally murdered by the girl's family members in order to restore their family honour. In all the five cases, the girls belonged to Jaat caste with huge landholdings and influential background. However, the four boys (case 1, 2, 3 and 5) belonged to Jaat caste and one (case 4) to Scheduled Castes. The four (case 1, 2, 3 and 5) had meager landholdings, whereas the fourth one (case 4) had no landholdings. Class differences and caste hierarchies within village community was responsible for such kind of honour killings in Khap belt of Haryana. It was found that rule of caste endogamy is followed in Khap belt of Haryana and if the children violate this rule, he/she invite the anger of the family members. Looking at the occupational profile of the family, the family members of the four boys (case 1, 2, 3 and 5) were engaged in agricultural activities while the last one's (case 4) family had no land and were engaged as labourer and agricultural labourer. On the contrary girls' family in all the five cases (case 1, 2, 3, 4 and 5) had large or medium size land holdings i.e. maximum 25 acres and minimum 6 acres of land. In case 4, the girl's family had 6 acres of land whereas boy's family did not even own 1 acre and belonged to different caste. In this case, the rule of caste endogamy and hypergamy was violated. In sociology hypergamy means that women get married to men who had higher socio-economic status than themselves. Thus it can be said that although family were the main perpetrators but they too have the support or fear of the Khaps. Thus it reveals that the interface between family, community and Khaps exist in Khap belt of Haryana. Both girls and boys were killed for destroying honour and bringing shame to the family. It can be inferred that inter-caste marriages, same village marriage, neighbouring village marriages, runaway marriages, choice marriages, elopement etc., were responsible for these acts of honour killings which are justified by the family members in the name of Khaps which are active in the Khap belt of Haryana. It is the notion of 'honour' which makes the girls in Khap belt of Haryana most vulnerable. It is of course strange that the lost honour, as believed by villagers, can be regained only by killing them in a ghastly manner, and that too by their own near and dear ones. Such killings were justified by and large by the people, men and women, young and old, irrespective of caste status. The family members justified their acts as violating the age old cultural norms. It can be further inferred that the families whether of girl or boy, whether from high or low class gets affected by the institution of Khap. It means that the family which is considered a micro but an independent unit is not able to take decisions against Khap and is not able to stand against the wishes of the society. Hence, it can be said that family is much affected by outside forces. This gives the further direction to the research which should be that do individual members have faith in family system as the decisions taken by the family are not independent and are not taken keeping in mind the wishes of the members but of the societal institutions.

In Khap belt of Haryana Honour of the family is most important. –Women from study area narrated: *Killing of one or two girls would certainly bring improvement. The society will be cleansed. Even if it is my daughter I will say kill her.* In our village too, one girl was killed. She was pregnant. She committed a mistake therefore she had to be killed. We had no other option than to kill her in order to save our honour. It was observed that such girls, who were victims of these atrocities who survived, were married off by their family members to anyone, even an elderly person or even an alcoholic or an already married man. Even women favoured such merciless killings. In all cases the sufferer is a woman. The victimization would aggravate in case the boy or the girl belonged to a Scheduled Caste. It was observed that all the cases of honour killings do not get reported. There were instances in which killing took place at night and before sunrise the girl was cremated and no one comes to know about it. Only a few of them with the support of social activists and media activism gets reported. No one came to know about the large number of honour killing cases in villages of Haryana. During an interview, a social activist working on Khap Belt of Haryana revealed that it was a difficult task to find out whether the girl was killed or died naturally. Was it a case of suicide or if it was an accidental death. No one really bothers. The girl goes missing and the villagers do not utter a word. The researcher went to school and interviewed children, school teachers and checked school attendance registers. School registers were checked and the one who was consistently absent from the school, inquiries were made about those girls. An attempt was made to find out the entire history of the girl. She further narrated that teachers of the school confirmed that girls who were consistently absent were generally killed by the family members for violating the norms of Khap *Bhaichara*. In one of the villages of the district Jhajjar, a girl of the Scheduled Caste community had an affair with a Jaat boy of the same village. The girl was pregnant and parents came to know about pregnancy. They went to the boy's family. The boy's family members in order to save family honour told the members of the girl's family to kill the girl and also gave monetary support to them. The girl was given a Celphos tablet at night and she died. Before sunrise, she was cremated. The villagers were told that she was not well and hence she died. The whole village knew about the issue, but the case was never reported and was hushed up silently. No one lodged any complaint and it was shown that she had committed suicide by consuming Celphos tablets. A woman respondent, who was asked about the unreported cases in the villages of Khap belt of Haryana, replied: all the cases of honour killing in Haryana do not come into limelight. Out of many cases only one or two have been reported while the rest remains buried and are never brought out in the open. The girls are hurriedly married a second time and sent away too far off, remote places. This is a clever move to hush up the matter.

Conclusion

The above cases brought out the strong belief of the society in orthodox and primitive ideology, still religiously followed by the people of the villages of Khap belt. It was rather shocking that even the younger generation supports the primitive thoughts so strongly. The angry out-burst was so furious that the whole village got together to support the killing of the young couples in the Khap belt of Haryana. It was also observed that these thoughts, norms and ideology got applied differently for the people of different status. The reaction of the

members of KhapPanchayats and dominant people depends upon the status, the influence, the financial background and economic status like landholding, Jaat or non-Jaat, men or women, involved were enjoying in the village. In addition, the Additional Sessions Judge said that the judgment can be given only on the basis of facts. In Manoj and Babli case, all the facts were against those who perpetrated the crime. But in some honour killing cases, the whole village became hostile and no one dared to come forward. Thus the findings discussed above highlights that these Khaps are not only controlling one family or some members of the village but through these attempts they are controlling the society at large.

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Endnotes:

1. Haryana: a north Indian state which was a part of Punjab till 1966. On 1st November 1966 the State 'Haryana' was formed. It's a patriarchal state, which is evident from census and health data. Since last one decade media highlighted the state for being notorious in gender-issues, i.e. honour killings etc., In 2011, one of the district, i.e. Jhajjar, (774) was at bottom place when it came to child sex ratio.
2. KhapPanchayats are powerful village level governing bodies in states like Haryana, in districts Bhiwani, Jhajjar, Rohtak, Jind, Kaithal, Rewari, Gurgaon and Mewat. These are also found in adjoining states like Western Uttar Pradesh, Rajasthan, and rural areas of Delhi. It is an institution, wielding control over a particular area where it has supremacy or sovereignty.
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Parental Encouragement and Career Maturity: A Study on Adolescents of Papum Pare District in Arunachal Pradesh

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Abstract

Parental Encouragement refers to the general process undertaken by the parents to initiate and directs the children's behavior towards high academic accomplishment. The support of family helps their children to make decisions in their life. One of the important decisions in an individual life is to take the decision of their career. Parents can play a greater role in their child's life by helping them while taking decisions related to their career. With time and parents' involvement in career decision, an individual becomes mature in their career related problems. Career maturity is defined as the individual ability to make appropriate career decisions and the degree to which one's choices are both realistic and consistent over time (**Crites 1978; King 1989**). In this piece of research, the researcher tried to find out the level of Parental Encouragement and Career Maturity level of adolescents of Papum Pare district, Arunachal Pradesh. A total of 200 adolescents from government schools of Papum Pare district, Arunachal Pradesh were selected as sample for the study. It has been found that about 60% of adolescents were having low parental encouragement, and 89% of adolescents were having a low level of career maturity. Also, there is a significant relationship between parental encouragement and career maturity.

Keywords: Parental Encouragement, Career Maturity, Adolescents, Arunachal Pradesh,

Introduction

Education should enable a person to be financially independent and live a reasonable and responsible life. One of the most crucial decisions a young adolescent must make is the selection of occupation. These days there are many career options available to students and it is difficult take a mature and wise choice for youngsters. India is home to more than 10.5 crore tribal people. It is quite evident that tribal students fail to keep pace in every sphere of life as compared to non-tribal students. Arunachal Pradesh is the 14th largest state by area and 21st largest population of Scheduled Tribes in India (according to the 2011 census). The population of Arunachal Pradesh stands at about 13.84 lakhs, making it the 27th most populated

state in India. The literacy rate in Arunachal Pradesh has seen an upward trend and is 66.95% (*Source: NFHS-5 in 2019-21 and Survey by National Statistical Office (NSO) data of 2017-18 *UTs & NE States based on 2011 Census*). According to National Family Health Survey (NFHS-5 in 2019-21), male literacy is 73.69 % while female is 59.57 %. The Arunachal Pradesh government's task force on education (increase GER and reduce dropout rates) set up to prepare its Vision – 2030 document, presents a gloomy picture of prevailing conditions in tribal-dominated areas of Arunachal Pradesh. Career education or vocational education is very important, especially in the context of recent changes in the education system, which aim to bridge the gap between work-oriented education and mature career choices. It enables the individuals to be realistic and competent, emotionally intelligent, socially adjusted, and intellectually capable of making congruency with his/her interests with his/her level of aptitude (**Sharma & Ahuja, 2017**). **Crites (1973)** first coined the term 'Career Maturity' when he published the Career Maturity Inventory (CMI). According to Crites, career maturity is defined as the individual ability to make appropriate career decisions and the degree to which one's choices are both realistic and consistent over time (**Crites 1978; King 1989**). Individuals are ready to make informed, age-appropriate career decisions (**Luzzo, 1993**). Parental encouragement is one of the parenting styles that supports and directs teenagers so they won't become discouraged while facing a particular challenge. It is crucial in shaping a child's academic and psychological development. In other words, Parental Encouragement refers to the general process undertaken by the parents to initiate and directs the children's behavior toward high academic accomplishment. Parental encouragement is essential for children to be successful in school and later in their lives.

Critical Appraisal of Reviews

Many factors like study habits, student attitudes toward the teaching-learning environment at school, the family environment, parental support and encouragement, higher socioeconomic class, parents' educational level, and the degree of their care for their children are just a few of the factors that influence a child's academic development and ability to make wise career decisions. Teenage children also perform better academically when their parents are more involved in their lives (**Kazmi, 2011; Masud et al., 2019; Ponnusamy et al., 2021**). Parents' encouragement impacts their children's self-perception and academic success (**Bhat, 2013; Ponnusamy, 2021**), and it's been revealed that mothers' encouragement has a greater impact on academic success than fathers' (**Ponnusamy, 2021**). The fact that parents and families are frequently unaware of their children's learning results in a low level of encouragement, which negatively impacts the education of the child. As a result, parents must pay careful attention to their children's academic development by fostering a joyful home environment and sharing meaningful time with them. Children's social skills improved when their parents cooperated and had superior conversational skills (**Praveen and Shafeeq, 2019; Lata, 2013**). However, children who are raised in loving households have access to the right tools for learning and can anticipate academic success (**Kumar and Lal, 2014**). The outcomes of students' learning are improved by teachers' attempts to motivate students in the classroom (**Radhika 2018; Harinarayanan and Pazhanivelu 2019**). Through educational support and encouragement from parents to students, parental participation drives the enhancement of student learning through guidance and counseling (**Bishara 2017**). This enables students to attain their academic goals (**Chowdhury 2020**), Parental encouragement has varied in the

context of locality (Sekar and Mani, 2013; Bashir and Bashir, 2016). As a result, some in higher education are concerned about the high levels of parental participation in the lives of today's college students as well as the increasing interaction and communication between them and their parents (Taub, 2008).

Career maturity assesses a person's emotive and cognitive level of career growth. (Rojewski, 1995). Students are very curious and hurry to create their identities in society. Identity statuses significantly predict the career maturity of adolescents and all-time gender doesn't play any significant role in the career maturity context (Salami, 2008). The influence of school management substantially affects the career maturity of tribal students. Both tribal and non-tribal students showed equal attitudes toward their career maturity (Acharya, 2016; Suman and Devi, 2017). Most of the time, students lack confidence in their skills and talents and are hesitant to learn more about their future professions. (Eliana et al., 2016).

The Rationale of the Study

The study is important for educational administrators, teachers, and parents to know the role of parental encouragement toward career maturity among adolescents. Not only taking admission in schools, colleges, and universities for higher study then, it is the duty of the institutions and teachers to the upliftment of students' careers and personal development. Parents are as much as equally responsible for students' development they guide their children to opt for an appropriate and secure career. The students get guidance and encouragement from parents and teachers to make adequate career choices. In contrast, parental support also motivates students to do better because parents were instrumental in ensuring their child's academic success. No, or fewer studies have been carried out regarding students' parental encouragement and the career maturity of adolescents. From the perspective of students, this context is much more needed for the societal prospect.

Objectives of the study

1. To examine the level of parental encouragement of adolescents with reference to gender, locality.
2. To examine the level of career maturity of adolescents with reference to gender, locality.
3. To examine the relationship between parental encouragement and career maturity among adolescents.

Hypotheses of the Study

1. The parental encouragement of adolescents does not differ significantly with reference to gender and locality.
2. The career maturity of adolescents does not differ significantly with reference to gender and locality.
3. There is a significant relationship between parental encouragement and the career maturity of adolescents.

Delimitation of the Study

Adolescents in the Papum Pare District are the exclusive focus of the current investigation. Parental Encouragement and Career Maturity are the study's dependent variables, while Gender (male and female) and Locality (rural and urban) are their independent factors. 200

teenagers in total from the Papum Pare District in Arunachal Pradesh were chosen as the study's sample.

Design of the Study

The current study followed a descriptive type of survey design that aims to collect accurate and significant data on parental support and teenage career maturity concerning gender and location.

Population and Sample

All the Papum Pare district adolescents were the target population of the current study. In the present study, the researcher collects data from a random representative sample (N=200) of students who were chosen from four government schools, two each from rural and urban areas in the Papum Pare district. The sample of the study were students of Class XI and XII.

Variables of the Study

The variables included in the study were as follows:

Independent Variables: Gender (male and female)

Locality (Rural and Urban)

Dependent Variables: Parental Encouragement and Career Maturity.

Tools used

For the present study, the tool used to assess the level of Parental encouragement the standardized tool of Parental encouragement developed and standardized by **Dr. Kusum Agarwal (2019)** known as the **Parental Encouragement Scale (PES)** was used. The reliability of the scale is 0.79 (KR Method), and 0.82 (Test-retest Method). The validity was found to be 0.73. The Career Maturity Inventory (CMIG), created by John O. Crites and adapted for use in India from **Dr. (Mrs.) Nirmala Gupta's Career Maturity scale**, was used to assess the attitudinal and cognitive aspects of Career Maturity.

Analysis and Interpretation

Table 01: Level of Parental Encouragement

| Levels of Parental Encouragement | Number of Students (200) | Percentage of Responses |
|---|---------------------------------|--------------------------------|
| Extremely High | 6 | 3% |
| High | 17 | 8.5% |
| Above Average | 38 | 19% |
| Average | 81 | 40.5% |
| Below Average | 33 | 16.5% |
| Low | 18 | 9% |
| Extremely Low | 7 | 3.5% |

As seen in Table 1, a fraction of adolescents pupils reported receiving parental support. The aforementioned data makes it evident that most teenagers receive an average amount of parental support. When it comes to the level of parental support given to students, it is evident that 3% of students have extremely high parental support, 8.5% of students have high parental support, 19% of students have above-average support, 40.5% of students have average support, 16.5% of students have below-average support, 9% of students have low parental support, and 3.5% of students have extremely low support. Adolescent pupils receive

an average amount of parental support, according to the findings.

Table 02: Level of Career Maturity

| Dimensions of career maturity | Level of career maturity | Frequency in Nos. (Total Sample=200) | Percentage (%) |
|-------------------------------|--------------------------|--------------------------------------|----------------|
| Attitude | High | 21 | 10.5 |
| | Moderate | 92 | 46 |
| | Low | 87 | 43.5 |
| Self-Appraisal | High | 22 | 11 |
| | Moderate | 64 | 32 |
| | Low | 114 | 57 |
| Occupational information | High | 34 | 17 |
| | Moderate | 74 | 37 |
| | Low | 92 | 46 |
| Goal selection | High | 38 | 19 |
| | Moderate | 65 | 32.5 |
| | Low | 97 | 48.5 |
| Planning | High | 33 | 16.5 |
| | Moderate | 58 | 29 |
| | Low | 109 | 54.5 |
| Problem-solving | High | 19 | 9.5 |
| | Moderate | 79 | 39.5 |
| | Low | 102 | 51 |

This was evaluated using attitude and proficiency across all samples of adolescents. Five of the 05 components included in the inventory Self-Appraisal, Occupational Information, Goal Selection, Planning, and Problem-Solving were used to evaluate competence. Table 2 makes it evident that only 21 students demonstrated the attitude component, or 10.5%, a high level of career maturity, 92, or 46%, a moderate level of career maturity, and 87, or 43.5%, poor level of career maturity.

Among the 05 components in the self-appraisal component, only 22 no or 11% of adolescents showed a high level of career maturity, 64 no or 32 % were in moderate level and 114 no or 57% were in the lower level of career maturity.

In the occupational information, only 34 no, or 17% of adolescents possess a higher level of career maturity, 74 no, or 37% were at a moderate level and 92 no or 46% were in a lower level of career maturity.

In the goal selection component, only 38 no or 19% of adolescents possess a higher level of career maturity, 65 no or 32.5% were at a moderate level and 97 no or 48.5% were in a lower level of career maturity.

In the planning component, only 33 no or 16.5% of adolescents possess a higher level of career maturity, 58 no or 29% were at a moderate level and 109 no or 54.5% were at a lower level of career maturity.

In the last component i.e. problem-solving component, only 19 no or 9.5% of adolescents

possess a higher level of career maturity, 79 no or 39.5% were at a moderate level and 102 no or 51% were at a lower level of career maturity.



Table 03: Parental encouragement with reference to gender

| Category | N | M | SD | 't' value | Level of Significance |
|----------|-----|-------|-------|-----------|-------------------------------|
| Boys | 100 | 62.52 | 10.71 | 1.21 | Not Significant at 0.05 level |
| Girls | 100 | 60.66 | 11.57 | | |

Table 3 displays the mean scores, standard deviation, and t-score of the gender difference in parental encouragement. From the table above, it is clear that the tabulated value of t is 1.21, and this study found no statistically significant difference in parental encouragement of boys and girls at the 0.05 level of significance.

Table 04: Parental encouragement with reference to locality

| Category | N | M | SD | 't' value | Level of Significance |
|----------|-----|-------|------|-----------|---------------------------|
| Rural | 100 | 65.41 | 7.8 | 5.3 | Significant at 0.05 level |
| Urban | 100 | 57.77 | 12.2 | | |

In Table 04, the mean score, standard deviation, and t-score of the disparity between parental encouragement of adolescents from rural and urban areas are clearly displayed. The chart makes it evident that the estimated t-score of 5.3 is significant at the 0.05 level of significance, leading one to the conclusion that parental support for adolescents in rural and urban areas differs significantly.

Table 05: Career Maturity with reference to gender

| Category | N | M | SD | 't' value | Level of Significance |
|----------|-----|-------|-----|-----------|---------------------------|
| Boys | 100 | 61 | 4.7 | 2.21 | Significant at 0.05 level |
| Girls | 100 | 58.12 | 3.5 | | |

According to the preceding data, the mean career maturity scores for adolescents who are boys and girls are 61 and 58.12, respectively, with SDs of 4.7 and 3.5. At the 0.05 level of significance, the estimated t-ratio (2.21) is higher than the table value at the degree of freedom 198. The estimated t-ratio is therefore significant at the threshold of 0.05. Therefore, the null hypothesis that “there is no significant difference in the career maturity of adolescents with reference to gender” is rejected. It implies that gender has a major impact on professional maturity.

In other words, based on mean differences, it can be argued that there is a difference between adolescents who are boys and girls in terms of greater or lesser professional maturity. In the current environment, male students often have greater possibilities to learn about a variety of professional options. They now have an equal advantage in terms of professional maturity thanks to the availability of career counseling programmes and managing career displays.

Table 06: Career Maturity with reference to locality

| Category | N | M | SD | ‘t’ value | Level of Significance |
|----------|-----|-------|-----|-----------|---------------------------|
| Rural | 100 | 57.12 | 3.2 | 3.8 | Significant at 0.05 level |
| Urban | 100 | 61.13 | 3.3 | | |

According to the above data, the mean career maturity scores for adolescents from rural and urban areas are 57.12 and 61.13, respectively, with SDs of 3.2 and 3.3. At the 0.05 level of significance, the estimated t-ratio (3.8) is higher than the table value. So, at both significance levels, the estimated t-ratio is very significant. The null hypothesis has been disproved as a result. It implies that location has a big impact on the issue of professional maturity. Additionally, the urban adolescents mean score is much higher than that of the rural adolescents, indicating that the urban adolescents are more career-advanced than the rural adolescents. The students’ lack of exposure to cutting-edge professional sectors and lack of confidence in pursuing unorthodox career ideas may cause this outcome. From the foregoing, it can be inferred that the students’ lack of infrastructure and career knowledge is another factor contributing to their immaturity in terms of selecting the right careers. A vocation becomes feasible via exposure, which is precisely what rural places lack.

Table 07: Relationship between Parental Encouragement and Career Maturity

| Group | N | Df | r | Remarks |
|---|-----|-----|------|-------------|
| Parental encouragement Career Maturity | 200 | 198 | 0.44 | Significant |

Product moment coefficients of correlation between parental encouragement and career maturity of adolescent students. It is evident from the table that the coefficient of correlation between parental encouragement and career maturity is 0.44, which is significant. Hence, the hypothesis that there is a positive and significant relationship between parental encouragement and the career maturity of adolescents is accepted.

Measures/Suggestions

For Teachers

- Extreme or lax discipline should be avoided when teaching in a classroom. Giving students the ability to speak freely about what they believe is important.
- A youngster without a mother or father must be handled compassionately. Every kid should find attending school to be enjoyable.
- On the one hand, educated parents are more ambitious than their children's productivity; on the other hand, uneducated parents, who live in poverty, scarcely understand the importance of encouraging their children. When this occurs, the instructor can provide them with appropriate advice and guidance.

For Parents

- In order to recognise their children's emotions, parents must spend time interacting with them. Over-expectations from the children should be avoided.
- Parents should treat their kids similarly, regardless of gender.
- Children shouldn't be forced to feel things that their parents don't. Children should be encouraged to behave properly, but excessive praise and encouragement should always be avoided.

Conclusion

A crucial career decision cannot be made in a single day or even in a single minute. In reality, it requires a certain amount of maturity to consider and make the right decision. Therefore, various factors exist that directly or indirectly affect teenagers' decision-making. In the current study, it can be deduced that urban adolescents are more mature than rural students when choosing a job on the basis of the acquired replies after analysing the data. Male adolescents are more mature than female adolescents when making judgments regarding their career choices, according to the study.

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Women's Role in Preserving Indigenous Environmental Knowledge (IEK) in India

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Abstract

Bhârat or India is considered to be *Matrubhoomi* (Mother Land) of every Indian, better understood by Bhârat Mâtâ (Mother India). People from India has special imaginary female figure in their mind that makes them unite with robust emotional connect towards their motherland just like a child who is connected towards his/her mother. Just like the way in which a mother raises her child in her lap similarly, Mother India has raised her children by providing water, food, air, shelter etc. and has taken care for a better future by making them achieve name, fame, health, and wealth. The land of diverse environmental knowledge and cultural wisdom is personified in form of Goddess clad in a saffron sari. The Indigenous Environmental Knowledge (IEK) in India is very much associated with the women as compared to men, as they possess adequate knowledge about the nature. Women have the better knowledge, wisdom, and ability to use the natural resources with care in comparison to men as they are more sensitive towards the natural resources with respect to the family needs. Women are considered as the home makers (e.g., architect, manager etc.) in Indian society because of the ability of managing the daily household needs like land, water, and food. They are also managing many self-help groups (SHGs) as well. Women fosterages and guards the child and looks forward for their all-inclusive development. The concept of IEK in context of India can be seen as more womanized. This paper takes the innovative approach to study the role of women in preserving the IEK with the help of primary observation and secondary resources.

Keywords: Bhârat (India); Bhârat Mâtâ (Mother India); Indigenous Environmental Knowledge (IEK); Women; Home Makers.

1. Introduction

The female population in world shares about the 49.6 % of total population (Roser,

2019), while in India their population share is 48 % of total population (Staff, 2019), whose duties, household responsibilities, and potential influence on individual, families, and communities position them at the heart of locally controllable, cost-effective, and long-term development (Khan, 2003). India is considered as *Matrubhoomi*, the mother land having the same understandings taken from the mother who bears child, help them in grow, fed them by providing water, food, air, shelter etc. and take care by making them achieve name, fame, health, and wealth etc. The women connectivity towards animal and plant ecological networks shows and indicate greater resource sharing. The instant natural solution to many diseases like fever, cold, cough, stomach ache, injuries etc. symbolizes their interrelatedness of biodiversity (Fernanda Vieira da Costa, 2021).

The notion of BhâratMâtâ (Mother India) has been used to figuratively depict India as a nation since its independence in 1947, and it relates to a strong emotional attachment to the motherland, Indian nationalism, and nation-building. *Unabimsapurana* in 1866, KC Bandyopadhyaya's play called BhâratMâtâ of 1873, Bankim Chandra Chatterjee's book *Anand Math*, published in 1880, and Rabindranath Tagore's picture, created in 1905, were the first to recognize BhâratMâtâ as a representation of India's country (Jha, 2016).

The motivation to have gendered perspective in preservation of Indigenous Environmental Knowledge came from the authors field work during his research time following the self-observation on wisdom and creative consciousness of Kumhar community (potter community in India) where women play a major role in pottery production with the help of various natural resources such as clay and water. Gender relations in the environment have major symbolic and material implications in how nature is seen, as well as how environmental resources and responsibilities are managed and divided in day-to-day activities (Roberta Hawkins, 2011).

2. Research Methodology

In-depth qualitative research with descriptive approach has been done for writing this article with the help of primary observations and secondary information based on available scientific studies, data and documentation such as journals, books, research thesis, newspapers, magazines and websites.

3. Indigenous Environmental Knowledge (IEK)

"Indigenous Environmental Knowledge" term is cultural continuity of traditional knowledge from one generation to another related to Environment generally held in indigenous community. This term is used synonymously to the other terms like "local knowledge," "traditional knowledge," "rural knowledge," "traditional ecological knowledge," "folk knowledge" and so forth.

As per the Tiu (2007), IEK is "*The accumulated knowledge and skills of indigenous people and their relationships with the environment*". IEK stresses on gross root knowledge of animals and plants species, it offers a link to biodiversity conservation initiatives. To make biodiversity protection more meaningful, it is necessary to have a better grasp of indigenous people's past knowledge about the natural environment. If conservation messages are not relevant to people's daily lives and concerns, they will be forgotten. The documentation of indigenous concept is need of the hour keeping in view of sustainable development. The features of IEK having relevance in today's world for the sustainable development are as follows (Kumar K. A., 2018):

- i. It is locally appropriate that represents a way of life evolved with the local

environmental conditions.

- ii. It promotes the production for subsistence needs only and resist the natural resource exploitation.
- iii. It helps in diversification of production system and minimizes the overexploitation of a single natural resources.
- iv. It worships sacred land as mother land to show the respect for the environment in same way as people respect their mother, so that the negative consequences in future can be minimized.
- v. It accepts and promotes flexibility to become more adaptable to new conditions incorporated outside the knowledge.

Indigenous knowledge is a better term for the information, expertise, insight, and philosophies that any aboriginal people may provide to environmental assessment and management. Indigenous knowledge can be divided into two categories for environmental assessment, harvest assessment, and co-management, all of which attempt to incorporate aboriginal ecological knowledge into decision-making. Traditional knowledge and nontraditional knowledge are the two types of indigenous knowledge. Such perspective acknowledges here the two facts (Stevenson, 1996) as seen in figure 1:

- I. That aboriginal people have knowledge and experience that is not based on conventional ways of living, spirituality, philosophy, social connections, or cultural values; and
- II. That it is the articulation of traditional or indigenous and non-traditional or non-indigenous knowledge, and it is frequently dialectic.

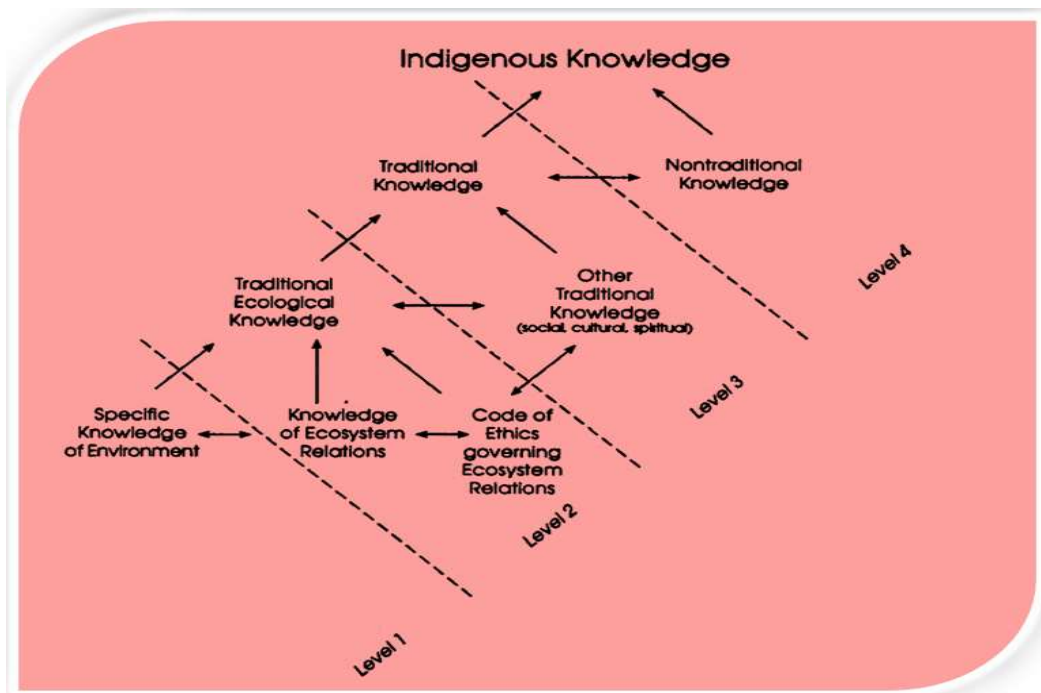


Figure 1: Structural component of Indigenous Knowledge

The majority of ethnic peoples have a large body of nontraditional knowledge derived from interactions with non-indigenous people and institutions, television and other modern media, adoption of Western scientific thinking, and exposure to foreign values, attitudes, and philosophies. IEK systems, on the other hand, are built on indigenous local knowledge groups' having common experiences, customs, values, traditions, subsistence lives, social interactions, ideological orientations, and spiritual beliefs. Together, these two pillars of knowledge establish a worldview, a frame of reference, comprehension, and validation that gives significance and worth to the lives of modern indigenous peoples [Fig. 1, Courtesy: (Stevenson, 1996)]

4. Women and Indigenous Environmental Knowledge (IEK)

Gender refers to the societal variations in roles and opportunities that come with being a man or a woman, as well as men and women's interactions and social relationships. As per the World Health Organisation (WHO), the term Gender is used to label the characteristics of women and men that are socially constructed i.e., learned behavior of man and women from the societal relationship (WHO, 2002). Gender is a cultural construct that impact the activities of men and women, what men and women do and how they do it, within a certain social group. Gender difference arises from the unique experiences, knowledge, and abilities that women and men acquire as they carry out the productive and reproductive obligations that have been given to them (Fernandez, 1994).

The human beings are very much dependent upon the natural environment from the day of conception of life in the womb to their death. Natural environment is a place of interaction of human with the environment for the better life support to each other. The gendered aspect of IEK is frequently disregarded, dismissed, or ignored. While inequalities in industrial countries may be more subtle, the same cannot be true for developing countries. Information, particularly IEK-related information, is seen, interpreted, and acted upon in different ways by men and women. IEK is the result of environmental study and information sharing among groups who share a philosophical and cultural beliefs in resource utilization, also referred to as social-ecological systems of traditional knowledge. One of the key determinants of the structure of traditional knowledge's social-ecological system is Gender. Women are more likely to know about natural species for subsistence and family care, according to several studies in quest of social and environmental knowledge as they are mostly recognized as Home Makers (Fernanda Vieira da Costa, 2021).

Women are being identified or symbolically associated with nature, as opposed to men, who are identified with culture (Ortner, 1974). The women are more sensitive towards the environment and its biotic or abiotic compositions. They consider each and every species of the nature as an important component for maintaining ecological balance. Here, the authors can quote Ortner who has argued that

"women's body, like that of all female mammals, generates milk during and after pregnancy for the feeding of the newborn baby. The baby cannot survive without breast milk or some similar formula at this stage of life. Since the mother's body goes through its lactation processes in direct relation to a pregnancy with a particular child, the relationship of nursing between mother and child is seen as a natural bond, other feeding arrangements being seen in most cases as unnatural and makeshift. (Ortner, 1974)

Two things can be easily observed from women in any house of Indian family. Firstly,

most of the rituals worshipping the nature are practiced by women in India. They worship rocks, plants, animals' species and considers them as supernatural power. In Indian context, women are considered to be caring, loving and emotional as compared to men. Women are always treated and compared to the Goddesses. A Goddess is always seen as a supernatural power who always care for the wellbeing of the living creatures. On the other hand, they may also be the reason for the destruction. They never try to rule or dominate over the natural phenomena. This shows the women's nature, sensitiveness, love, and level of respect towards the natural environment. The emotions which make women more connected towards the nature is their IEK. Accordingly, for the development process, IEK is relevant in the following sectors and strategies mentioned in table 1 (Kumar K. A., 2018). Most of the sector mentioned below in the table 1 have shown increased participation of women in India.

| Table 1: Sectors of IEK along with Strategies Courtesy: (Kumar K. A., 2018) | |
|--|--|
| Sector | Strategies |
| Agriculture | It involves knowledge of farming, crop selection, intercropping and planting times. |
| Animal Husbandry and Ethnic Veterinary Medicine | It involves knowledge related to livestock, breeding strategies, flora uses for treatment of common illnesses among the livestock |
| Natural resource Management | It involves the soil fertility management, sustainable management of wild species. |
| Health Care | It involves the knowledge about medicinal uses of different plant species. |
| Community Development | It creates a proper common or shared knowledge of survival strategies as per local resource available. It generally talks about the poverty alleviation. |

In India, about 72% people in rural area are involved in agricultural practices for the survival. According to a news report of Shweta Saini and Pulkit Khatri, there were around 263 million agricultural laborers in India in 2021, with 37 percent (or 98 million) of them being women. More than 85 million agricultural employees entered the workforce between 1991 and 2011, with 49 million (58%) of them being women [see figure 2, Courtesy: (Khatri, 2021)]. While the number of male growers has decreased by 3 million since 1991, the number of female cultivators has increased by 14.2 million. In the last two decades, there has been a 74 million rise in agricultural laborer's, with around 47% of these being women (Khatri, 2021).

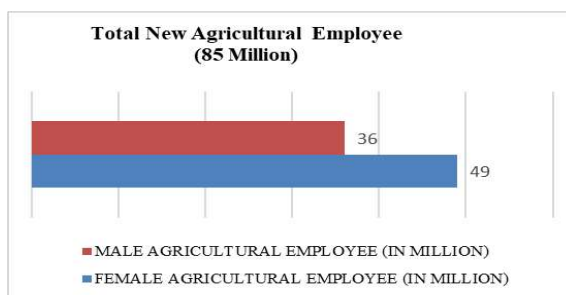


Figure 2: Agricultural Employees Entered the Workforce Between 1991 and 2011.

The women participation in animal Husbandry and indigenous health care to animals is more than men. As per research study by Jadav et al. (2014), animal husbandry is becoming feminized and dairy part is mostly managed by the women in India. For more explanation the table 2 and figure3 can be viewed, which has been accumulated here from various studies done by many researchers. As per the table no. 1 it can be easily understood that the women participation in animal husbandry and primary indigenous health care is more in comparison to the men.

| Activity | Women Percentage Contribution |
|----------------------------------|-------------------------------|
| Construction of Animal Sheds | 75.83 |
| Care of New Born Calf | 65.3 |
| Washing and Grooming of Animals | 70.83 |
| Cleaning of Sheds | 89.16 |
| Disposal of Cow dung | 86.66 |
| Compost Making | 73.33 |
| Milking of Animals | 90 |
| Pregnancy Diagnosis | 90.83 |
| Weaning and Management of Calf | 66.66 |
| Farm and Dairy Record Management | 52.5 |

As far as indigenous health care is concerned Mishra et al., (2008) mentioned that the involvement of women in health care of animals are 67% in comparison to 21 % men and 13 % take care of animals in health together. Another study as per Kaur (2015), in Punjab about 98.6% rural women were involve in health care of pregnant animals, 55.30 % involved in deworming, 52 % were taking animals for treatment and 30.60 % women are involved in vaccination of domestic animals (Kumar K. D., 2019).

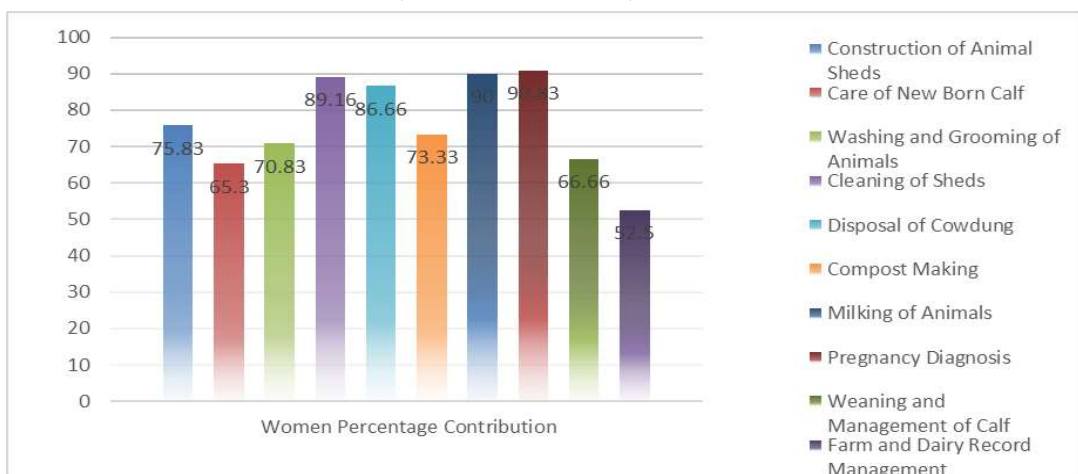


Figure 3: Women Contribution in Percentage

Community development is a method of resolving local issues with the help of effective participation of local people so that holistic development of society along with individuals can take place. The coming up of Self-Help Groups (SHGs) in the rural villages of India have improved the participation of women in various community development work helping them into coming out from poverty. SHGs are somewhere transforming the indigenous women into more empowered, powerful, and confident in the competitive world.

5. Women as Traditional Home Maker (e.g., Architect, Manager etc.)

From the above discussion, the knowledge about the locality and environment has been found more in women. It has been discovered that women had a larger repertoire of known plant species and are more likely than males to communicate what they know. Furthermore, women have a more coherent network with more important persons, resulting in a more cohesive network. Our findings shed light on how gender plays a role in the horizontal sharing (acquisition/transmission) of indigenous environmental knowledge (Fernanda Vieira da Costa, 2021).

The work that women do, as well as the knowledge necessary for it, is dictated by where they live. If the resources needed for family reproduction are close to the house, women will have established a familiarity with them; if the resources are further afield, in more explicitly masculine places, women's knowledge will be considerably less developed. This has an influence not just on the knowledge of women, but also on the knowledge of the entire family. Women are in charge of the early education of children up to the age of 10-12 years (since they stay in the house and are therefore cared for by women), which implies that women's limited environmental knowledge tends to limit the extent of children's early environmental education (John Briggs, 2006). They are in charge of managing the household things as well. They conserve everything in a well manner from the electricity, water to money so that they could take care of the basic needs of house in bad days. Traditional or indigenous knowledge and wisdom is therefore an indisputable aspect of a woman's commitment to the household's everyday livelihood and upkeep. It is important and necessary for maintaining food security as well as the long-term management of natural resources (Bergh, 2019). The child gets their first-hand learning of management from the mothers itself. The indigenous knowledge in management can be proved factually from the smooth functioning of the SHGs in rural villages of India. They are managing the accounts of their SHGs members and running the many such cooperatives in villages.

Women are also the better example of architecture as they are the first person in the house who suggests or make changes in the household interior look. Women has a better understanding of the nuances and aesthetics of the house to have positive vibes; they are the one who wants their home to be arranged according to the need of the entire of family. Further, working as an architect, they are more likely to listen to their clients' demands and make designs based on that information, as well as provide more opportunity for cooperation to generate new ideas. Women architects have a greater awareness of home life and the fundamental architectural components that are required for a house's coherent flow and function. Women architects are more likely to build with sustainability in mind, resulting in projects with lower carbon footprints and energy expenses (Kett, 2020).

6. IEK Preservation Techniques of Women

Women have traditionally been the incubators and carriers of information in areas such as seed preservation and storage, food processing, indigenous healing practices, and so on. In

support of this, examples can be cited like the Achar (Pickles) and Papad are to fond food items preferred by everyone and mostly available in each households of India. However, it is the women, who has better knowledge and understanding of preparation and preservation of such food items. Such information is frequently contextual, based on experience and experimentation, but it is not formalized. All the IEK that women know from the direct connectivity of nature or environment are shared in oral form. Earlier the preservation of such knowledges was given less importance. When the notion of preservation initially evolved in the 19th century, it was primarily concerned with the world's historical treasures. Although the terminology associated with preservation has changed over the last two centuries, it evolved from the conservation principle advocated by Eugene Emmanuel Viollet-le-Duc, a renowned French restoration architect and writer who founded a movement to restore mediaeval buildings in the 1830s and was also commissioned to restore Notre Dame and other important historic structures throughout Paris during this time (Emmanuel, 2005).

In India, women spend their life at their parents' home before the marriage. After marriage they migrated to her bridegroom house except in some parts of country. At least for 18-21 years they learn knowledge from the environment of parents and later on they just transmit the knowledge and wisdom to the new place. They teach their kids and family with the help of IEK. There are many techniques that are used especially by women in preserving such IEK, some of which are: Agricultural practices; Folkloric approach for Knowledge transmission; The approach of Well-organized and sustainable use of the resources; Approach of Indigenous nutritional practices Approach of Indigenous cultural expressions; Approach of community organisation and Local Participation; Leadership and educator approach; Approach of Art & Craft and Approach of Indigenous Health Care Practices.

7. Conclusion

Women play a significant role in preserving the indigenous environmental knowledge of India. The affinity towards the natural environment is higher in comparison to men because of positive psychology. They do not feel or have lust of power to rule the nature. It would be a beautiful place if women get equal access of opportunity and rights over the natural resources to use it sustainably, otherwise the consequences of losing the IEK would make heartbreaking change in the socio-cultural practices. The tendency of exchanging any information to others is high in women as compare to men because of strong friendship and trust over each other. The IEK can only be shared and preserved by the mutual quality of trust. The gross root approach of IEK should be appreciated and researched in more depth so that the positive energy flows in the nature.

As pointed out here, that preserving and promoting the IEK of any environment and society is the responsibility of each and every individual, groups, and the community. Although, the authors argue that the women of a particular society are more involved toward preservation and promotion of the IEK. However, in the contemporary scenario of social change, women are also working at par with the male counterparts in different sectors. This may result in a situation where the women of a particular community may not be able to preserve and promote the IEK. In such scenario, it is also the responsibility of the other individual, groups and community of the society to come forward and share their responsibility in process of preserving the IEK. After all it is the cultural heritage of the entire community not just of the women.

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The Role of Intellectual Property Rights in Promoting Socioeconomic Upliftment by Fostering Innovation and Technological Advancement

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Abstract:

IPRs promote innovation, creativity, and economic progress, boosting socioeconomic status. This abstract emphasizes importance of IPR, which protect inventions, trademarks, copyrights, and patents. IPR foster innovation and the creation of new technology, products, and services by giving innovators and inventors exclusive rights. This boosts the economy and jobs. IPR also enable technology transfer and FDI by providing a secure environment for collaboration and investment. They ensure fair competition, restrict unauthorized use of creative works, and reward innovators financially. IPR strengthen communities and promote social inclusiveness by preserving traditional knowledge and cultural heritage. They safeguard and commercialize indigenous knowledge, boosting local economies and sustainable development. IPR are crucial to socioeconomic development. IPR boost economic growth, job creation, technological transfer, and cultural preservation by encouraging innovation.

1. Introduction: Intellectual property rights (IPR) refer to the legal protection granted to tangible and intangible creations of human intellect, such as patents, copyrights, trademarks, and geographical indicators.¹ These rights provide exclusive control over the use and distribution of intellectual property, such as patents, copyrights, trademarks, and trade secrets. The research paper aims to address the following research problem: What is the impact of intellectual property rights on socioeconomic upliftment? By exploring this question, we seek to understand the relationship between IPR and various aspects of socioeconomic development, such as innovation, economic growth, and the protection of cultural heritage. The purpose of this study is to examine how intellectual property rights contribute to promoting socioeconomic upliftment. By analysing the role of IPR in fostering innovation, encouraging creativity, ensuring fair competition, and protecting cultural expressions, we aim to provide

valuable insights for policymakers, researchers, and stakeholders interested in promoting sustainable development. Understanding the various mechanisms through which IPR can drive innovation, economic growth, and cultural preservation can help policymakers formulate effective strategies and policies that benefit both creators and society. The following research questions guides our investigation and hypotheses, explored: How does the existence and enforcement of intellectual property rights impact innovation and creativity? Strong intellectual property rights positively correlate with increased innovation and creative output. *Secondly*, to what extent do intellectual property rights contribute to economic growth and development? Robust intellectual property rights are associated with higher levels of economic growth and development. *Thirdly*, How do intellectual property rights safeguard and protect cultural expressions and heritage? Effective intellectual property rights contribute to the preservation and promotion of cultural diversity and heritage.

2. Literature Review: Historical evolution of intellectual property rights: The historical evolution of intellectual property rights (IPR) is a fascinating subject that traces back centuries. *The incentivization theory*, which holds that IPR promotes innovation and economic growth, and the diffusion theory, which holds that a balance must be struck between protecting intellectual property and promoting knowledge dissemination for economic growth, are examined. We investigated papers on IPR and innovation and economic growth. These papers use econometric research and case studies to examine how IPR regimes affect innovation, foreign direct investment, technology transfer, and economic performance. It discusses concerns related to the balance between protection and access to knowledge, issues of monopolization and market concentration, the role of patents in impeding research and development, and potential barriers to technological advancements in developing countries.² Intellectual property can contribute to socioeconomic upliftment in the global context. This research reviews case studies and research that highlight how IPR can facilitate technology transfer, foster innovation ecosystems, encourage foreign investments, and promote cultural preservation and traditional knowledge protection, ultimately leading to social and economic progress worldwide.³ Intellectual Property Rights (IPRs) play a crucial role in fostering innovation, creativity, and economic growth. Studies have shown that stronger IPRs lead to increased patenting activity, which in turn drives economic growth. Intellectual property protection attracts foreign direct investment (FDI) and facilitates technology transfer.⁴ Multinational companies often seek countries with robust IP regimes to protect their innovations, which results in knowledge spillovers and the transfer of advanced technologies to local industries. IPR provide, Entrepreneurship and Small and Medium Enterprises (SMEs), with a competitive advantage, as they can safeguard their inventions, trademarks, and designs. This protection enables SMEs to attract investments, collaborate with larger firms, and enter global markets, thus contributing to socioeconomic upliftment. Some research suggest that strict IP policies may limit access to important medicines in developing nations. Others believe well-designed IP systems can encourage pharmaceutical research and development, resulting to new medications and therapies. Intellectual property rights can also protect and preserve indigenous knowledge and traditional cultural expressions.⁵

3. Methodology: This paper uses a qualitative, doctrinal research approach to examine the complex relationship between IPR and socioeconomic upliftment. Data is collected through Research papers and case studies. We have examined how IPR have affected social upliftment.

The data comes from scholarly research, publications, and official records on IPR and socioeconomic progress. The data were thematically analysed. To make inferences about intellectual property rights and socioeconomic upliftment, common themes and patterns were identified and evaluated.

4. Intellectual Property Rights and Innovation: The Patents, copyrights, and trademarks play a vital role in safeguarding intellectual property. This research will delve into the purpose, benefits, and limitations of each type of protection, highlighting the significance of these legal frameworks in fostering innovation and providing incentives for creators and inventors. The examination into the patent systems and their impact on innovation is done as to how *Patent laws* and Regulations can both encourage and hinder innovation. Different approaches to patent systems, such as the first-to-file and first-to-invent systems, may affect the pace and direction of innovation in various industries⁶. Real-life examples of successful innovations that have been driven by Intellectual Property Rights (IPR) protection, i.e., case studies from different fields, such as technology⁷, pharmaceuticals⁸, or entertainment, highlights as to how IPR has played a crucial role in stimulating innovation, fostering competition, and ensuring a fair return on investment for innovators⁹. Strong IPR frameworks can facilitate technology transfer between different entities, such as universities, research institutions, and industries.¹⁰ Potential challenges and limitations are examined in the technology transfer process due to IPR considerations.¹¹ Intellectual Property Rights (IPR) play a crucial role in attracting foreign direct investment (FDI) to a country.¹² By protecting the rights of innovators and creators, strong IPR regimes provide a favourable environment for foreign investors to bring their technology and capital. The countries with robust IPR systems often experience higher levels of FDI. The impact of strong IPR on economic sectors (e.g., pharmaceuticals, software, entertainment) is apparent as strong IPR has a significant impact on various economic sectors. For example, in the pharmaceutical industry¹³, robust intellectual property protection encourages research and development¹⁴, leading to the discovery of new life-saving drugs. In the software and entertainment industries, strong IPR safeguards the rights of creators and encourages innovation, which ultimately drives economic growth. Intellectual Property Rights (IPR) are not only important for large corporations but also for small and *medium-sized enterprises (SMEs)*. By protecting their innovations and creations, SMEs can maintain a competitive edge in the market and attract investors.¹⁵ Several countries have witnessed remarkable economic development by implementing robust Intellectual Property Rights (IPR) systems. For example, countries like South Korea and Singapore have seen significant growth in their technology and innovation sectors due to strong IPR protection.¹⁶ These case studies highlight how effective IPR policies can attract investment, stimulate innovation, and create a favourable environment for economic growth. By learning from these success stories, other countries can tailor their IPR systems to foster their own economic development.¹⁷ One of the key challenges in the realm of intellectual property is the impact it has on access to essential goods and services, such as healthcare and education. While intellectual property rights incentivize innovation and creativity, they can sometimes create barriers to accessing these important resources. Another significant challenge is the relationship between intellectual property rights and income inequality¹⁸. Intellectual property protections can sometimes concentrate wealth and power in the hands of a few, leading to disparities in access to knowledge, resources, and opportunities.¹⁹ Striking the

right balance between safeguarding creators' rights and fostering innovation, creativity, and societal progress is an ongoing ethical challenge that requires thoughtful consideration.²⁰ *The global debates* surrounding intellectual property rights (IPR) encompass various aspects, including the TRIPS Agreement and patent trolling²¹. The TRIPS Agreement, a part of the World Trade Organization, sets minimum standards for IPR protection and enforcement globally.²² Patent trolling, on the other hand, refers to the practice of acquiring patents primarily for the purpose of filing infringement lawsuits rather than creating innovative products or services. Government policies play a crucial role in shaping the landscape of IPR. Policymakers need to carefully consider the balance between granting exclusive rights to inventors and ensuring access to knowledge for the benefit of society.²³ Policymakers can encourage innovation by strategically implementing the policies that facilitate research collaborations, promote technology transfer, and support startups and small businesses.

5. Recommendations and conclusions: Foster an ecosystem that rewards innovation while ensuring access to knowledge for societal benefit, encourage public-private partnerships and research collaborations to accelerate innovation, Support startups and small businesses by providing funding, mentorship, and regulatory assistance., explore alternative models such as open innovation and creative commons licensing to promote wider access to knowledge, engage in international cooperation to harmonize IPR laws and facilitate cross-border technology transfer, continuously assess and update policies to adapt to evolving technological advancements and societal needs, promote education and awareness regarding IPR to ensure a balanced understanding among stakeholders, prioritize inclusivity and equitable access to innovation, particularly in emerging economies and marginalized communities. By implementing these recommendations, policymakers and stakeholders can effectively, create an environment that fosters innovation, protects intellectual property rights, and promotes societal welfare. In this study on intellectual property rights (IPR) and socioeconomic upliftment, numerous major conclusions emerged. Intellectual property rights promote innovation, creativity, and economic prosperity. IPR encourages innovators and inventors to spend time, money, and effort on new ideas, products, and technology by giving exclusive rights. This boosts production, employment, and socioeconomic growth. This research affects policymakers, businesses, and society. Countries can attract international investments, encourage startups and small enterprises, and share knowledge and technology through implementing IPR rules. This research illuminates intellectual property rights' importance in socioeconomic upliftment, although it has limits. IPR's nuances and settings vary across countries, regions, and industries, hence further research is needed. Future research could benefit from studying how developing technologies like artificial intelligence and blockchain affect intellectual property rights.

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Gender Roles in Vedic Thoughts: Significance in Contemporary Education

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Abstract:

Vedic thoughts are regarded as the base of Indian civilization and knowledge system. Vedas are the earliest texts that not only have historical value, but also socio-political as well as educational significance. While creating a Gender sensitive society is the need of the hour, perspectives on Gender in different texts from different society of different periods become significant. To make contemporary education a mean of creating Gender sensitive population, there is need to analyze the changes in Gender Roles in the changing Indian Society. This paper aims to throw lights on the general attitude and thoughts regarding Gender in the Vedic period. This is a review study based on analysis referring to secondary sources. Through this study attempt has been made to examine some of the gender-related issues such as birth of children, education, marriage, widow remarriage, right to property including inheritance of property and occupation in the Vedic period etc. This study is expected to analyze the Commonly understood Gender Roles in Vedic thoughts and accordingly incorporate the same in the contemporary education.

Key Words: *Gender, Gender Role Vedic Thoughts, Contemporary Education*

Introduction:

The concept of gender includes the expectations held about the characteristics, aptitudes and likely behaviours of both women and men i.e. femininity and masculinity. The concept of gender needs to be understood clearly as a cross-cutting socio-cultural variable. Gender refers to the cultural, socially constructed differences between the two sexes. Gender is a culture specific construct. It is fairly consistent across cultures that there is always a distinct difference between women's and men's role, access to productive resources and decision-making authority. This is what we call Gender Role. A gender role is a set of societal norms dictating the types of behaviours which are generally considered acceptable, appropriate or desirable for people based on their actual or perceived sex or sexuality. Gender roles are usually centered

upon conceptions of femininity and masculinity, although there are exceptions and variations. The term Gender Role was coined by John Money in 1955 which he described as manners in which individuals express their status as a male or female in a situation where no clear biological assignment existed. A gender role, also known as, sex role, is a social role encompassing a range of behaviours and attitudes. Every society has restrictions on what kinds of work men and women do, but there is no global content to these roles. To understand gender role, there is need to understand gender role attitudes. Gender role attitude indicates one's adherence to socially accepted and culturally based norms dictating behavioural standards in cross-sex relationships. It is the degree to which a person accepts or rejects the gender-specific socially accepted and culturally based norms.

If we look at the Indian traditional social system, we often come across general statements that gender roles in Indian society are guided by patriarch ideals and practices. While day by day cases of harassment, exaltation, violence against women and gender minority individuals are increasing, the urgent need of inculcating gender sensitization in the contemporary education can be felt. In this regard, gender inclusive education is very significant. At the same time, to bring changes to the gender role attitudes, there is need to understand the changing gender roles in the different societies. Vedic culture is regarded to be the oldest socially organized culture. Different scholars also have opined that Indian women enjoyed a high status during the early Vedic period. The status of an individual refers to his or her place in a network of social roles, advantages, rights, and responsibilities. It alludes to her family and social rights and responsibilities. The level of prestige and respect afforded to a woman is often measured in comparison to that accorded to a male. In India, Hindu women's status has been in flux. Throughout history, it has undergone significant transformations. Women in India have historically gone through two stages in their lives: subjection and deliverance. She has been oppressed and suppressed at times, and she has also been revered as the deity of the household (Dwivedi et al.,2022).

Understanding the gender roles during the Vedic period may become very helpful in making the contemporary education as a tool of gender sensitization. Hence, in this study, attempt is made to analyze the gender roles in the Vedic culture. For this purpose, the Vedic texts and the ancient Indian accounts are consulted.

Gender Roles in Vedic Literature:

There are various factors to consider in analysing the gender roles in India during the Vedic period. Study of the Vedic literature such as the Vedas, Arthashastra, Dharmashastra, Upanishads, Gita, Ramayana, Mahabharata, and other ancient literary works can give us a profound idea about different gender roles. In our discussion, we will be focusing mostly on the women and the queer people.

Women: Women's role is portrayed in the Rig-Veda with tremendous reverence. Family was a significant organization in the Rig-Vedic era. Duhitri was the name given to the family's daughter. Although it appears that society values the male child, allusions in the Rig-Veda suggest that female children are equally valued. During Vedic times, a parent did not want to differentiate between his son and daughter. He treated them all the same (Mallik S., 2022). Women were provided excellent education so that they may live their social and individual lives to the fullest. Gosha, Apala, Lopamudra, Saci, and Vishvavara, for example, penned

hymns and rose to prominence as intellectuals.

The Taitriya Samhita depicts two wheels of a cart, man and woman, that implies that both man and woman resemble two bulls yoked in a chariot. Women, according to the Samhita, are stepping stones in their families. According to Vedic belief, Brahma (the Creator) had a man arise from his right side and a woman emerged from his left side. The lesson delivered by the Vedas through this symbolic account is that there is equality between men and women in this world, and that humanity should be mindful of it in all their dealings.

In a scene from the Brihaddharma Purana, Maharshi Jabali asks Maharshi Vyasa, “What components are supreme in all three worlds?”. To this Maharshi Vyasa had answered that - There is no better location of pilgrimage than the Ganges, no greater world sustainers than Lord Vishnu, no one as venerable as Lord Shiva, and no greater master than one’s own mother.

During Vedic era, women had the opportunity of choosing own groom. The depiction of Swayambars in the different Vedic accounts indicates the same. There is no record of child marriage in the Rig- Vedic period (Mallik S.,2022).

Women enjoyed a very strong position during the early Vedic period. The Vedic females went to the battleground to assist their men in political matters. To illustrate, Vispala, lost one leg in the fight and was cured by the Asvins by the addition of an iron leg. Furthermore, some sacrifices, such as Rajasuya, Vajapeya, Asvamedha, Purusamedha, and Sarvamedha, are linked to social and political life. God Savita plays a significant role in the Asvamedha sacrifice. The evidence suggests that women’s political responsibilities were not only introduced but also persisted in full force during Vedic times. In ancient times, there are very few examples of women participating in politics. Megasthenes described the Pandya ladies who ran the government.

The position and role of women in Vedic culture (including the later-vedic period) may be figured out with the help of the descriptions given by Manu, the father of Indian political theory, as one of dependency and subjugation. The antique political literature Arthashastra confirms that women in society were subjected to several restrictions. Laws were mostly derived from conventions and religious factors in Vedic era or ancient India. The Smritis are of unique significance in this regard. India has a long and documented legal history, as well as a body of laws known as Smritis, that date back to the Vedic era (later part). The position of women started declining throughout the later Vedic period. The glorious Rig-Vedic ideals of fairness and harmony started to erode. They were deprived of the right to study the Vedas, recite Vedic mantras, and practise Vedic rituals. Women, on the other hand, were forced into marriage or domestic life, as well as indisputable devotion to their husbands. Their parents were not pleased with the birth of a girl. The Brahma Purana, stated that members of the first three Varnas should undergo Vedic bathing and prayer mumbling rites, but women and Sudras are not permitted to do so.

Queer: Queer Gender individuals and their roles are also depicted in the different Vedic texts and accounts. Different gods and goddesses in the lateral Vedic texts are depicted who exhibits gender fluidity and queer orientations. In the Bhagvad Gita, Lord Krishna refers to Prakriti (matter) and Purusha (mind) as two Yoni(wombs). In some of the stories, Krishna is depicted as tying his hair in a plait, decorating his palms with red dye, bending his body gracefully. It is that form in which Krishna is regarded as Purushottam (the best of men) and

the Purna-purusha (the complete man) (Ambalal A.,1995).

Ancient scriptures such as Sushruta Samhita from 600 BC, the Charaka Samhita from around 200 BC, the reflections of Narada from 1st Century BC, The Kama-sutra from the 6th Century AD have discussed sexuality in general and queer expressions in particular which may perhaps the earliest attempts to describe human sexuality and identity in naturalistic term approaching scientific articulation.

The Sushruta Samhita lists several types of men impotent with women referring them as Kliva. The text asserts that all three natures- male, female and the 'third' sex -are determined at the time of conception. Thus, it recognizes queer as very natural.

The ancient Vedic medical text Charaka Samhita, lists eight type of men who are incopulable with women. They are – Dviretas (born with both male and female 'seed'); Pavanendriya (Unable to discharge semen), Samskaravahi (aroused according to previous life impressions), Narashandha (manhood is completely destroyed), Narishandha (womanhood is completely destroyed), Vakri (Penis is severely curved or deformed), Irshyabhirati (aroused only by seeing others in sexual action), Vatika (born with testicles). Thus, it asserts existence of people of variant sexual orientation and identity in the Vedic society.

The Narada Smriti, identifies fourteen different types of men impotent with women. Among them, three types are very relevant in this discussion. They are – Mukhabhaga (men having oral sex with men), Sevyaka (men sexually enjoyed by other men), Irshyaka (the voyeur enjoying the scene of other men in sexual action). All these three types are decaled as unchangeable and forbidden from marrying women.

The Kama-sutra has used the term Tritiya-prakriti (third sex) to discuss the oral sex between men. The Kama-sutra states that queer or homosexual individuals may be of two types – man with feminine appearance and demeanor, individuals with manly appearance with beards, moustaches, muscular bodies etc. The Kama-sutra also assets for homosexual marriage with 'great attachment and complete faith in one another'.

In the Karma-yoga of Bhagvad Gita, Krishna talks about 'Karma performed with detachment'. It means being firm about own self, without being offensive to others. The Vedic ideals advocates active engagement in the fight against negative feelings. In this way, 'coming out of the queer people' would be a way to fight the negativity outside (Pattnayak D.,2017).

Suggestions:

Development of a gender sensitive society is the prime necessity in the present day context. As education is the instrument for individual personality development and social change, hence education must cater for developing the right attitude towards different gender and gender roles in the society. Inculcation of essence of the gender roles from the Vedic thoughts can of great use in this regard. As the Vedic culture shouts for respect to individual from every gender identity, such realization may be transmitted to the new generation through the contemporary education. It will definitely help to reduce the harassment, humiliation that are faced by women and queer individual every day.

Conclusion:

The Vedic civilization has a great deal to teach modern society. The merits of Vedic

women and queer folk should be given preferential treatment as empowerment of the women and gender-minority is a matter of great interest in this contemporary era. Women and queer who are oppressed and helpless in today's society can greatly benefit from adopting the characteristics and attributes of women and queer in the Vedic era. Inculcation of such aspect to education will definitely transform the contemporary education to gender-sensitizing education.

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PM SVANidhi : A Boon for Street Vendors/Hawkers

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Abstract:

PM SVANidhi (PM Street Vendor's Atma Nirbhar Nidhi) scheme is launched by Ministry of Housing and Urban affairs, Government of India as on 01 June, 2020 with the aim to provide financial assistance to street vendors/hawkers. The government planned to provide collateral free term loan for working capital arrangement to street vendors and hawkers who were badly affected by COVID 19 and their daily earning was demolished due to COVID Pandemic. Although they wanted to start their activity but unable to start without initial amount because they were not able to arrange their food in that scenario, so how they could think to start their work without money and at the same time, Government of India has launched this scheme through Ministry of Housing and Urban Affairs for the specific crowd who were involved in the activities like selling Fruits and Vegetables, running Tea stall, selling Chat and Snacks on handcart and etc. The Government of India had launched various schemes for the upliftment of low-class economy like MUDRA loan scheme, but this scheme is specifically designed only for small workers, Street Vendors, Hawkets, Tailors, Fruit sellers and Vegetable sellers. This scheme is implemented through Public Sector Banks, Micro Financial Institutions, NBFCs and Self-Help Group Banks. The banks provide initial amount of Rs.10000/- to restart their business to street vendors.

Keywords: PM SVANidhi Scheme, Street Vendors/Hawkers, Beneficiaries of the Scheme, Role of Banks/Financial Institutions/Lenders, Creation of Employment, Helping in growing AtmaNirbhar Bharat, Improving Indian Economy, Financial Inclusion, Digitalization of Banking.

Introduction:

Indian Central Government's Ministry of Housing and Urban Affairs launched PM Street Vendors Atma Nirbhar Nidhi Scheme, popularly known as PM SVANidhi Scheme. It was announced by Hon'ble Finance Minister on 14.05.2020 under the guidance of our Honorable Prime Minister, Mr. Narendra Damodardas Modi. It is a specific Micro-Credit facility program

to facilitate street vendors and hawkers. This scheme is applied through Financial Institutions including Commercial Banks, Regional Rural banks, Micro Financial Institutions, NBFCs and Self-Help Group Banks. The Public Sector Banks and other Financial Institutions provide collateral free and guarantee free loan up to Rs.10000/- with repayment period of 12 months.

The Government of India provides interest subsidy @7% per annum in this scheme for them, who repay their loan within the specified time or before time. The Government of India promotes Digitalization of Banking through this scheme because it gives monthly cash back on digital transactions. The Monthly cash back amount is Rs.50 on 50 transactions on timely repayment of loan. So, by giving cash back on digital transactions it is increasing digitalization of Banking and improving their working.

The scheme was amended by Ministry of Housing and Urban Affairs on 18.08.2021, vide their letter F. No. K-12017 (30)/2/2020-UPA-II (9088388), has informed that the following amendments

have been made in the PM SVANidhi scheme “The PM SVANidhi scheme provides for an enhancement loan limit on timely or earlier repayment of earlier (1st tranche) loan. The enhanced limit is fixed up to Rs.20000/- for 2nd tranche and up to Rs.50000/- for 3rd tranche on timely or early repayment of earlier loan. The repayment period is 12 months for first tranche loan, 18 months for second tranche loan and 36 months for third tranche loan.

The Government of India provides credit guarantee coverage under CGTMSE (Credit Guarantee Fund Trust for Micro and Small Enterprises) to Banks and other Financial Institutions which are implementing this scheme.

Objectives:

The objective of the scheme is to facilitate initial amount of Rs.10000/- to Street vendors/ Hawkers who were badly affected by COVID 19 Pandemic and unable to restart their business activity without money for their upliftment in society and another aim is incentivizing regular repayment of loans by providing second tranche of Rs.20000/-, third tranche of Rs.30000/- and interest subsidy of 7% per annum on timely or early repayment of earlier loan.

BENEFICIARIES OF SCHEME:

PM SVANidhi scheme gives Street Vendors access to affordable working capital loan of Rs.10000/- which helps them to resume their livelihood activities post-countrywide lockdown. The beneficiaries are Fruits seller, Vegetables seller, Tailors, Beautician who run their parlor at small scale, Chaat and Snacks seller, Handcart holder, Tea stall owner, and all other small workers who are involved in small activities for running their livelihood.

At the time of COVID pandemic wage earners and other low earning people shifted their living place from Metro City to small towns and cities and they lost their sources of earning and they were facing hardships to earn money for their daily food and livelihood. They were skilled in different activities like stitching, cooking snacks and food items, and in other activities but they did not have money to purchase required material for preparing the items and for starting the activity in which they were skilled and then Government of India made a plan for them for providing financial assistance to the huge crowd of our country with small financial help. So Finance Minister announced the PM SVANidhi scheme, specifically designed for very low income group to make them ATMANIRBHAR.

Who can be the Eligible Applicant/Beneficiaries-

- A person should be in possession of Certificate of Vending/ Identity Card issued by Urban Local Bodies (ULBs).
- The Vendors/Hawkers, who have been identified in the survey done by Urban Local Body but have not been issued Identity Card/ Certificate of vending.
- Street Vendors who have been left out of the Urban Local Body -led identification or who have started vending after completion of the survey and have been issued Letter of Recommendation (LoR) to that effect by the ULB
- The Hawkets/Vendors of surrounding development / peri-urban / rural areas vending in the geographical limits of the ULBs and have been issued Letter of recommendation (LoR) to that effect by the ULB.

How to access the benefits of the PM SVANidhi Scheme:

A person who is skilled in himself/herself or running his/her small business activity can access the benefits of this scheme. If a person is running his/her business activity and he/ she wants to expand his/ her business activity then he/ she can also avail the benefits of this scheme.

For availing the benefits of this scheme-

A person should have a bank account and then he needs to apply in ULB / Nagar Nigam for Letter of Recommendation and Identity Card. After generation of Letter of Recommendation (LOR) the ULB / Nagar Nigam will send the application to the applicant's bank through online portal of PM SVANidhi. Then the bank will contact to the applicant and enquire about him/her and his/her activity which is mentioned in Letter of Recommendation (LoR). If everything is genuine and falls under the compliance of the scheme then Bank will sanction the loan of Rs.10000/- to the applicant without any collateral security and guarantee. The loan amount is primarily secured by the stocks/machine which is purchased by the loan amount. The loan amount will be repaid in 12 months EMI. If first loan repaid satisfactorily on time or before time then the borrower would be eligible for second tranche loan of Rs.20000/- which will be repaid in 18 months EMI and on satisfactorily repayment of second loan, the borrower would be eligible for third tranche loan of Rs.50000/- which will be repaid in 36 months EMI.

The interest rate is minimal and repayment period is also more than sufficient to repay this small amount loan which doesn't burdened to the borrower, he / she is able to repay Rs.880/- approx. monthly for repayment of Rs.10000/- loan. The Government of India is trying to upliftment of low-income group people to start their livelihood with the help of this scheme.

ACHIEVEMENTS OF PM SVANidhi SCHEME:

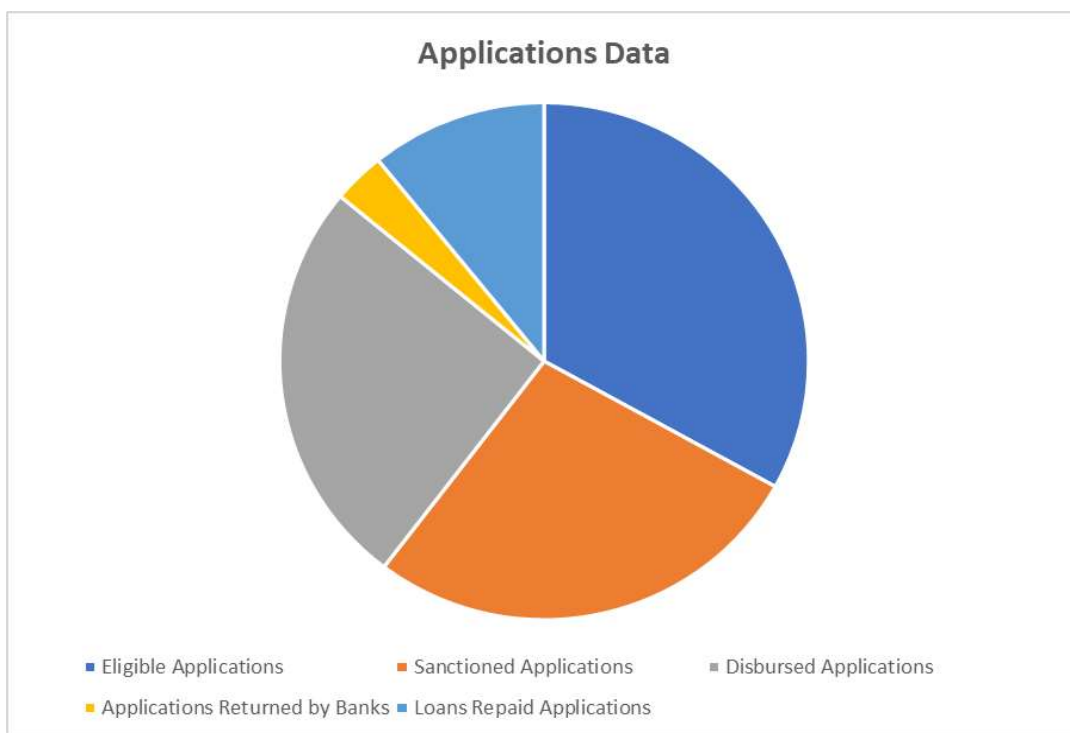
The scheme was launched as on 01 June, 2020 by Ministry of Housing and Urban Affairs, Government of India. More than 7726225 people have been benefitted through this scheme in all three tranches out of which 58,74,992 people have been benefitted in Tranche First Loan category while 71,16,268 were eligible applicants. All banks have disbursed first tranche loan to 55,19,324 applicants in which 23,26,268 borrowers have repaid the loan amount satisfactorily and accounts have been closed. Under second tranche total eligible applications

received by all banks are 21,47,114 out of which 16,46,432 have been sanctioned loan by all banks out of which 15,32,773 have been disbursed and out of total disbursed applications, 2,69,552 have been repaid satisfactorily.

Under third tranche total eligible applications received by all banks were 2,37,098 out of which 2,04,801 have been sanctioned by all banks out of which 1,93,381 have been disbursed and no loan is fully repaid under third tranche. All loans are under running state.

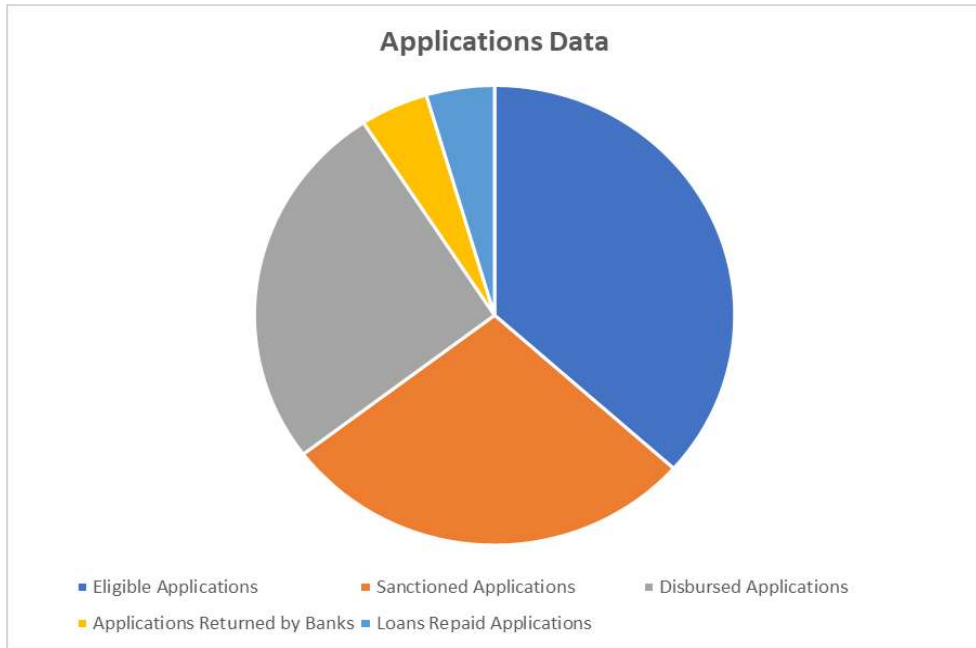
First Tranche (Rs.10000/-) Loan Details:

- Total Eligible Applicants: 71,16,268
- Sanctioned Applications: 58,74,992
- Disbursed Applications: 55,19,324
- Returned by Banks: 6,87,035
- Loan Repaid: 23,26,268



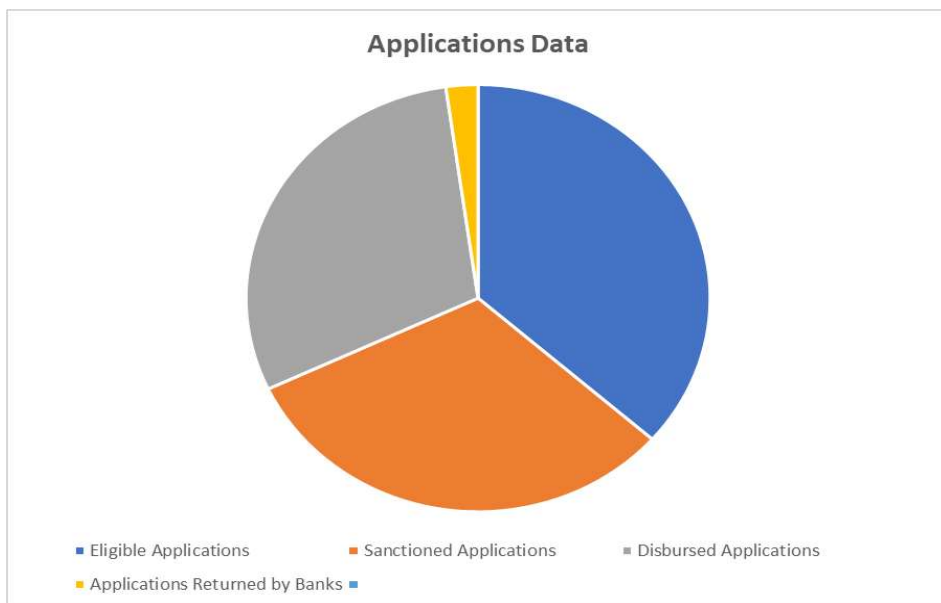
Second Tranche (Rs.20000/-) Loan Details:

- Total Eligible Applicants: 21,47,114
- Sanctioned Applications: 16,46,432
- Disbursed Applications: 15,32,773
- Returned by Banks: 2,69,533
- Loan Repaid: 2,69,552



Third Tranche (Rs.50000/-) Loan Details:

- Total Eligible Applicants: 2,37,098
- Sanctioned Applications: 2,04,801
- Disbursed Applications: 1,93,381
- Returned by Banks: 14,492
- Loan Repaid: 0



This scheme has benefitted more than 77 Lakh individual persons and it multiplies the benefits and achievements of this scheme when we consider those individual's family members also. Because ultimately, they are also beneficiary of this scheme when a person is earning for himself/herself and his/ her family livelihood.

This scheme is not only providing money to persons for starting work/small business activity but it is also creating employment and improving beneficiary's income level.

The scheme was launched for benefiting the street vendors who were affected due to COVID 19 Pandemic. It was valid till March 2022 but it is so good and popular then the Central Government has extended this scheme till December 2024 for the upliftment of lower-level class where no certainty of income like street vendors, hawkers, Handcart holders and etc. Interest subsidy claim on these loans is continued till March 2028.

By launching second and third tranche loans the Central Government has ensured to repayment of earlier loans because for availing next tranche amount the earlier loan should be repaid on time or before time.

Interest subsidy is also available under the scheme which can be availed after satisfactory repayment of loan, which ensures nil slippage/NPA in banks under this scheme lending amount.

It gives guarantee coverage to Banks also under CGTMSE (Credit Guarantee Fund Trust for Micro and Small Enterprises).

ENCOURAGING DIGITALIZATION:

By giving monthly cash back incentive on digital transactions to the borrowers of PM SVANidhi, the Govt. is improving Digitalization through this scheme and trying to connect more people with digital banking.

PROCESS OF LOAN THROUGH APP PM SVANIDHI:

When a person approached bank to take loan under this scheme then he/she is suggested to go ULB/Nagar Nigam for registration and Letter of Recommendation then local bodies upload the application on PM SVANidhi portal UdyamiMitra for applicant's bank. After that bank process the application for sanction or rejection after getting it on the portal. But now, Ministry has developed App PM SVANidhi for loan application and tracking application status.

SUGGESTIONS:

The scheme has achieved milestone but there is always a scope for improvement and this scheme can also improved by spreading awareness in local areas and rural areas. Because till now, the scheme provided benefits in urban areas only and major part of low-income group people are living in rural areas, so the Government should take steps to make accessible this scheme in rural areas / villages also.

This scheme is implemented through all Banks with assistance of ULBs / Nagar Nigam/ Local Authority Bodies and these all organizations played a vital role in the success of this scheme. Without their employee's dedication, hard work and contribution, the scheme could not achieve expected results and this may be proved as a failure. But this can be improved by these organization's employees also by identifying the needy persons in their living area and to connect them with this scheme.

CONCLUSION:

As we have discussed above, the scheme was launched for the betterment of low-income group people and the data proves that it has signified its role and functions for which it was launched. The period of the scheme is also extended after getting its results more than expectations because the scheme is popularized and benefitted approx. 77 lakh individuals. It has proved that it is a boon for the people who doesn't have initial amount to start their work/small business activities. It is giving that financial assistance to those people who were unable to earn sufficient income for their livelihood. And on other hand it is creating employment and contributing a small growth to the economy of our Country.

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Significance of Financial Literacy as per Individual and Global Perspective

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Abstract:

In recent years, there has been an increasing focus on researching and measuring financial literacy and its implications. However, many of these studies have primarily centered on vulnerable population sub-groups, neglecting the better-off sections of society. In order to establish a sustainable financial system, it is crucial to extend financial literacy efforts to all individuals, including the educated ones who can also play a role in disseminating financial knowledge. Present paper Endeavours to provide a comprehensive view of importance of financial literacy according to global perspective and the deterrents which determine the level of financial literacy of an individual.

Keywords: *Financial Literacy, Importance of Financial Literacy, Determinants, etc.*

AIM: **Present research paper aims to delineate the importance of financial literacy in the life of an individual and in the national and global economy.**

Introduction:

Financial literacy is one of the fundamental pillars of a robust financial system, encompassing a range of skills and knowledge that empowers individuals to make well-informed decisions about their finances (Goel & Sharma, 2017). In the twenty-first century, its significance has been emphasized even more due to the rapidly aging global population and a series of unprecedented transitions and events. Moreover, financial literacy enables individuals to grasp and utilize financial principles effectively (Bang & Kaul, 2021), while

also fostering the confidence to manage money skillfully (Bucher et al., 2017). Ultimately, it empowers people to employ their knowledge and skills wisely in order to secure long-term financial well-being throughout their lives (Clusters, 2011). In a broader sense, financial literacy incorporates mathematical abilities and an understanding of financial terminology (Cole et al., 2009). Bucher et al., 2017 At its core, personal financial literacy involves the ability to read, analyze, manage, and discuss one's own financial situation in relation to their overall material well-being. It entails being adept at making sound financial choices, openly addressing money matters, planning for the future, and adeptly handling life events that impact everyday financial decisions, including those influenced by the general economy (Bucher et al., 2017).

DEFINITIONS OF FINANCIAL LITERACY

According to Akerlof & Shiller 2009, "Financial literacy encompasses the capacity to make well-informed decisions and take effective actions concerning the use and management of money" (Akerlof & Shiller 2009).

As per the definition of Bang & Kaul, 2021, "Financial literacy is seen as an essential knowledge, financial literacy equips individuals to thrive in a modern society" (Bang & Kaul, 2021).

As per the viewpoint of Chaudhary & Kamboj, 2017, "Financial literacy is defined as comprehending key financial terms and concepts necessary for daily functioning in American society" (Chaudhary & Kamboj, 2017).

According to Lusardi and Mitchell's (2014) definition, Financial literacy encompasses a range of critical elements related to money, such as saving, investing, borrowing, and more.

LITERATURE REVIEW

Financial literacy has been the subject of extensive research and examination through various approaches, involving government bodies, private organizations, and individuals across different countries.

Iyer (2018) emphasize that financial well-being plays a significant role in an individual's mental health, particularly for parents. Addressing parental financial worries through policy or intervention programs can lead to reduced stress levels when they discuss these concerns within their social circles. Furthermore, maintaining physical health is vital for overall well-being. Regular exercise and good physical health contribute to stress reduction and better decision-making, affecting career choices positively.

Kuntze (2019) established a significant positive relationship between financial knowledge, financial attitude, financial well-being, and financial literacy.

Lusardi and Mitchell (2014) defined financial literacy as the willingness of individuals to process financial information and make rational decisions regarding savings, capital accumulation, debt management, and pensions.

Atkinson (2017) emphasized that financial literacy encompasses awareness, knowledge, skills, attitudes, and behaviors necessary for making sound financial decisions and achieving individual financial well-being.

Similarly, Ali et al., (2018) highlighted that financial literacy empowers individuals with the capacity and confidence to apply financial skills in making prudent financial choices.

However, the concept of financial literacy remains a topic of ongoing debate, with diverse interpretations presented in the existing literature. Different financial literacy authorities have granted researchers and authors the flexibility to express and evaluate financial literacy in various ways (Remund, 2010).

A critical observation of the literature reveals that many studies assessing financial literacy among the population have primarily focused on just one dimension, namely financial knowledge, neglecting other crucial aspects such as financial attitudes and financial behaviors, which have been explored in only a few studies.

IMPORTANCE OF FINANCIAL LITERACY

An illustrative example of the importance of financial literacy can be observed in the aftermath of the 2009 economic recession. This crisis was partially fueled by limited financial literacy among people, particularly in the United States, where the government sought to enhance welfare by expanding credit availability in the sub-prime mortgage market. However, individuals borrowed money without adequately considering their repayment capacity, resulting in a surge of defaulters and foreclosures. The lack of understanding of financial literacy prevented them from making sound financial decisions that aligned with their consumption patterns (Ganwar & Singh, 2018).

The repercussions of this financial crisis extended far beyond national borders, affecting a globalized world. Its impact was evident in various aspects such as growth rates, inflation, bankruptcy, unemployment, and a reduction in the world's output (Griethuijsen, 2015). Even India, despite its relative resilience, experienced a growth rate of 3.9% in 2008-09 (Bang & Kaul, 2021).

Financial literacy has been an evolving concept, and previous studies have primarily focused on identifying vulnerable population sub-groups. However, it is essential to recognize that the need for financial literacy extends beyond specific sub-groups, especially in light of economic crises such as the 2009 recession and the subsequent impact of Covid-19 protocols.

In India, various entities, including the government, the Reserve Bank of India, NGOs, and financial institutions, are actively taking steps to enhance financial literacy. To this end, Financial Literacy Centers (FLCs) have emerged as crucial players in creating awareness. These centers regularly organize camps in rural Haryana to spread financial knowledge and awareness among diverse groups, including women, children, farmers, and low-income communities.

In conclusion, financial literacy stands as a critical skill-set in the modern era, equipping individuals with the tools to navigate complex financial landscapes and make responsible decisions. As economies and financial systems continue to evolve, fostering financial literacy among individuals remains a vital step towards building a more stable and prosperous global financial ecosystem.

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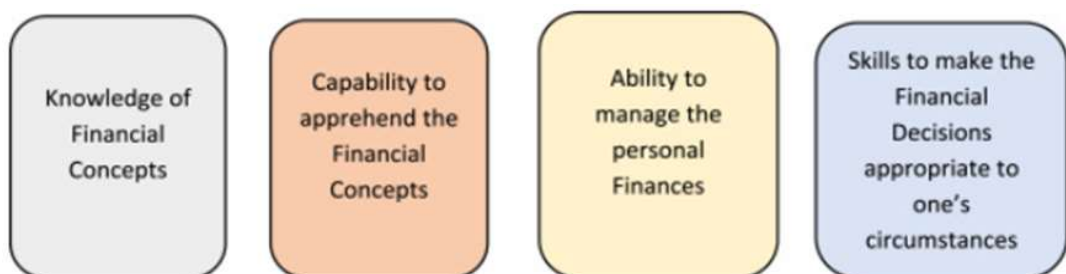
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DETERMINANTS OF FINANCIAL LITERACY



Source: Adegoke (2014)

Financial literacy is influenced by several determinants, with one of the key factors being financial knowledge. A person is considered financially literate when they possess a basic understanding of financial concepts and products. The Organization for Economic Co-operation and Development (OECD) emphasizes the importance of financial knowledge in achieving financial literacy. A comprehensive study evaluating over 71 research works identified five essential financial concepts, one of which is the time value of money. This concept helps individuals understand how inflation impacts investments and prices over

time.

The main elements which affect or determine the level of financial literacy of an individual are as follows:

- i. Knowledge of Financial Concepts
- ii. Capability to apprehend the financial concepts
- iii. Ability to manage the personal finances
- iv. Skills to make the financial decisions appropriate to one's circumstances
- v. Recognizing the time value of money

Furthermore, scholars have highlighted the significance of financial literacy for long-term financial behavior and well-being. It is hypothesized that a person's understanding of personal finance, savings, loans, investments, and insurance serves as indicators of their financial literacy and has a direct association with their financial behavior.

Financial attitude refers to an individual's predisposition towards financial products, which can be achieved through a favorable outlook on such products and building a positive attitude towards financial matters. In today's society, financial literacy plays a crucial role. Chijwani (2014) emphasized the importance of cultivating favorable financial attitudes among people to promote strong financial literacy. Only then can financial education programs yield meaningful benefits to their participants. Some other scholars have demonstrated that decision-makers' actions influence their financial attitudes, and their perceptions of the economy and other factors can shape their opinions.

It has also been found that financial education can help people modify their personal financial views and reduce their reliance on credit cards. There are favorable impacts of financial attitudes and financial behavior on financial literacy and overall financial well-being. Notably, financial attitudes, in conjunction with financial behavior, can significantly influence an individual's financial well-being. In addition it has been discovered that those with positive financial attitudes tend to borrow less money from banks and credit cards. Moreover, financial socialization agents, financial attitudes, and financial literacy all contribute positively to the levels of financial literacy. Lastly, there is a positive financial attitude and financial literacy play a vital role in enhancing women's financial well-being and empowerment.

Financial behavior refers to the actual financial decisions individuals make within the financial market, encompassing aspects such as savings, debt management, and expenditure. Research conducted by several scholars has demonstrated that adopting realistic financial attitudes, like effective budgeting and striving for financial stability, positively impacts one's financial literacy. On the other hand, individuals with negative financial attitudes, such as over-reliance on loans and credit, tend to face adverse effects on their financial well-being. The interplay of financial literacy and financial attitude has been explored by several studies which concluded that considering the impact of financial literacy on financial behavior is crucial. Their study revealed that financial literacy aids in reshaping behavior, enhancing decision-making abilities, and ultimately elevating living standards.

Moreover, the research has further emphasized the significance of financial behavior as a fundamental aspect of financial literacy. Understanding and improving financial behavior

play pivotal roles in individuals' overall financial competence. There has been found strong correlations between financial well-being and several factors, such as the work environment, financial stress, locus of control, and financial behavior. Of these, financial stress emerged as the most influential factor affecting financial well-being, closely followed by the work environment.

In conclusion, fostering positive financial behavior through improved financial literacy and realistic attitudes is essential for better financial decision-making and overall financial well-being.

ROLE OF EDUCATION IN ENHANCING FINANCIAL LITERACY

Recognizing the influential role of education, it is recommended to develop specialized programs aimed at the better-off sections, particularly targeting teachers. By doing so, the financial literacy levels of this group can be elevated, enabling them to serve as effective facilitators in imparting financial knowledge to their students and creating a more financially aware society.

The significance of addressing the lack of financial literacy has become even more apparent due to the outbreak of the Coronavirus disease, which necessitated physical distancing measures. As a result, people turned to the virtual world as a last resort without considering the availability, adequacy, and access to necessary infrastructure. This abrupt shift to online payments, especially in cash-driven economies, opened up avenues for financial frauds.

According to the Global Findex report, approximately 1.7 billion adults remain unbanked, with half of them residing in seven developing economies, including India. However, in the new normal world, digital payments, e-banking, and online transactions have become indispensable. Financial literacy encompasses concepts such as awareness and knowledge of financial products, institutions, and concepts, as well as financial skills and capability (Klapper et al., 2014). It is evident that financial literacy serves as the initial step towards achieving financial inclusion.

Additionally, with the market offering an array of complex financial products, and as more people approach retirement age and take on personal responsibility for funding their retirement (Jappelli, 2010), the need for financial literacy has become even more pronounced. Thus, enhancing financial literacy is crucial for empowering individuals to make informed decisions and navigate the complexities of the financial landscape effectively.

Education has been identified as a significant predictor of financial literacy, with literate individuals generally demonstrating better financial skills than those without formal education. However, it is a misconception to assume that all educated people are automatically financially literate, which inadvertently categorizes non-educated individuals as financially illiterate. While education can indeed enhance understanding of financial products and improve financial literacy, it does not guarantee it.

In India, despite a literacy rate of 74%, only around 24% of the population is estimated to be financially literate. This significant gap between education and financial literacy necessitates a closer examination of the impact of education at a microscopic level.

As an increasing number of countries incorporate financial inclusion into their national strategies, it is crucial to move beyond specific population sub-groups and strive for universal

financial inclusion. Therefore, this study aims to re-examine the association of education with financial literacy, not only at the basic level but also at higher levels of financial literacy. The goal is to quantify the influence of education on different levels of financial literacy and specifically focuses on the population sub-group that is educated and employed in educational institutes.

Note: In the rewrite, I have retained the key points from the original passage while restructuring and paraphrasing the content to improve clarity and flow.

FINANCIAL SOCIALIZATION

It refers to the process through which individuals acquire values, attitudes, standards, norms, knowledge, and behaviors related to finance (Clusters, 2011). It encompasses essential concepts such as earning, spending, saving, borrowing, and sharing (. This socialization is vital as it influences decision-making, allowing socially developed individuals to make reasoned choices after considering various perspectives.

Parents and guardians play a significant role in shaping children's financial knowledge, skills, and attitudes. Numerous studies have consistently shown that parental influence is closely linked to the development of monetary values, attitudes, behaviors, and capabilities in children. In other words, the way parents handle money and discuss financial matters can profoundly impact the financial attitudes and behaviors of their children.

Overall, financial socialization is a critical process that lays the foundation for an individual's financial well-being and responsible decision-making in the future. By instilling positive financial values and habits at an early age, parents and guardians can set their children on a path towards financial success and security.

Financial well-being is a subjective concept that forms a crucial part of an individual's overall well-being, encompassing various aspects beyond physical health. Lusardi and Mitchell (2011) identified five elements of well-being, including career well-being, social well-being, physical health, and community well-being. Career well-being emphasizes the importance of a fulfilling profession, as individuals with satisfying careers tend to be happier and more successful. Social well-being, on the other hand, centers around strong relationships with friends, family, and colleagues, contributing to better social adjustment.

The community in which an individual resides also impacts their well-being. Factors like air and water quality, safety, and proximity influence their ability to think clearly and maintain a peaceful mindset. Financial well-being, in this context, extends beyond personal income and spending habits. It involves responsible financial practices, considering future needs, and feeling secure in one's financial situation. A financially secure person can take calculated risks for the future, which affects all aspects of their well-being, including career, physical health, social life, and community engagement.

Conclusion:

Ultimately, financial security is a common goal for individuals, but there is no standardized definition for financial prosperity. It is a complex and multifaceted aspect of well-being, intertwining with other dimensions to shape an individual's quality of life

In conclusion, financial knowledge plays a crucial role in determining a person's financial literacy, encompassing various aspects of money management. Understanding financial

concepts, including the time value of money, can have a positive impact on an individual's financial behavior and overall financial well-being in the long run.

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The Interface between Buddhism and Political Process in Early Medieval Bengal

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Abstract

Early medieval Bengal saw the emergence of a unique interface between Buddhism and the political process, characterized by the coexistence and mutual influence of religious and political institutions. This essay investigates the nature of this relationship, concentrating on how political activities in the area were both informed and informed by Buddhism. A number of causes, such as the influence of Buddhist monastic institutions, royal patronage, and the development in asceticism and renunciation, are responsible for the rise of Buddhism in early mediaeval Bengal. Buddhist monks frequently functioned as advisors to kings, and Buddhist monasteries played a significant role in educating and spiritually guiding the ruling class. Buddhist monasteries were regularly given royal support as well, which allowed them to amass riches and power.

In early mediaeval Bengal, the link between Buddhism and politics was dynamic and complex. Although Buddhist teachings stressed the value of distancing oneself from material concerns, politics were nevertheless a part of the religion. Instead, Buddhism offered a moral system that could be used to guide political choices, placing a strong emphasis on moral behaviour, compassion, and the avoidance of violence. Politics in Bengal at the period also had an impact on Buddhism. Early mediaeval Bengal was marked by a complex interplay between religious and political institutions that served as the link between Buddhism and the political process. While Buddhism emphasised the value of distancing oneself from material concerns, it was not entirely divorced from politics, and the religion had a significant impact on how political decisions were made. At the same time, politics also had an impact on Buddhism, with the Buddhist community being significantly impacted by royal patronage and power conflicts. Overall, this interface represents an important chapter in the history of Buddhism in Bengal and highlights the dynamic nature of the relationship between religion and politics.

Key words – buddhism, early mediaeval, mediaeval, inscriptions, perspective

Introduction

The early mediaeval Bengali political system's interaction with Buddhism is a subject of enormous historical relevance. Buddhism became a significant religious and cultural force

in Bengal throughout the early mediaeval period, having an impact not only on the religious but also on the political and social aspects of the area. Based on the perspective provided by copper plate and stone inscriptions, the goal of this research piece is to investigate how Buddhism and the political system interacted in early mediaeval Bengal. The region was ruled by numerous dynasties, including the Palas, the Guptas, and the Senas, throughout the period covered by this article, which is from the 7th to the 12th century CE. It was at this time that Buddhism first appeared in Bengal and began to grow, as well as when the art, architecture, and literature linked with the religion began to flourish. The article draws on primary sources such as copper plate and stone inscriptions to examine the role of Buddhism in the political process in Bengal. These inscriptions provide valuable information about the religious and political activities of the ruling elites, as well as the religious beliefs and practices of the people (Barman and R.K. 2022).

The support given by the ruling elites to Buddhist institutions and monasteries was one of the key features of how Buddhism and politics interacted in early mediaeval Bengal. For instance, the copper plate inscriptions of the Pala dynasty show that the Palas were ardent supporters of Buddhism and helped fund the construction of numerous Buddhist temples and monasteries in their realm. The inclusion of land, cash, and other resources donated to these organisations in the inscriptions also illustrates how closely related Buddhism and the state were. The involvement of Buddhist monks in governmental politics in early-medieval Bengal was another example of the relationship between Buddhism and politics. For instance, Buddhist monks were involved in state administration as evidenced by the stone inscriptions of the Sena dynasty. The Buddhist monasteries play a crucial part in the people's socio-economic and political lives, which is further evidenced by these inscriptions of the strong ties between the state and the monastic communities. The study also examines how Buddhism influenced the political philosophy of Bengal's ruling class in early mediaeval times. Buddhism provided a moral and ethical framework for government, and many kings—including the Palas—drew their administrative inspiration from its values of compassion, fairness, and equality. As an illustration of how Buddhism influenced the political discourse of the time, the copper plate inscriptions of the Palas show the employment of Buddhist vocabulary and notions in their official statements. Finally, the article looks at how Buddhism affected Bengali society and culture in early mediaeval times. Buddhism gave the populace a sense of self and community, and Buddhist monasteries acted as hubs of education and cross-cultural interaction. For instance, Buddhist monasteries are mentioned in the stone inscriptions of the Sena dynasty as having contributed to the advancement of literature, art, and building. The literature and art of the time are also heavily influenced by Buddhism, with numerous pieces featuring Buddhist themes and symbols (Hyam and J. 2021).

Buddhism is a philosophy and religion that has spread throughout the world, including Bengal, since its inception in ancient India. Bengal, a territory in eastern India and modern-day Bangladesh, has a lengthy history that reaches back to antiquity and has seen a number of political transformations throughout the ages. I will compare and contrast Buddhism with the various political systems in mediaeval Bengal in this article. Buddhism is a non-theistic faith that emphasises the Eightfold Path and the Four Noble Truths. Siddhartha Gautama, afterwards known as the Buddha after achieving enlightenment, founded it. Buddhism attempts to aid people in achieving liberation from suffering by emphasising the value of meditation,

mindfulness, and compassion. Under the Mauryan Empire in the third century BCE, Buddhism reached Bengal. Buddhism was supported by Emperor Ashoka, who built numerous pillars and edicts in the area. As a result, Buddhism grew in popularity. But, when Islam and Hinduism rose to prominence in Bengal, Buddhism gradually lost ground there. Buddhism was virtually nonexistent in Bengal during the mediaeval era, which lasted from the 7th century to the 16th century. Many kingdoms and empires, each with its own political structure, controlled the area. The Pala Empire, the Sena Dynasty, and the Sultanate of Bengal were the three main political entities in mediaeval Bengal (Prasad and B.N. 2019).

Between the 12th and the 13th centuries, Bengal was controlled by the Sena Dynasty, which followed the Pala Empire. The Senas founded a Hindu monarchy and were Hindus. Moreover, they supported the arts and funded numerous Bengali literary works. The Senas were a decentralised political people with a weak monarchy who governed their realms through local elites and councils. The dynasty was characterised by numerous confrontations with surrounding kingdoms, and it eventually fell apart as a result of internal strife. Muslim conquerors built the Sultanate of Bengal in the 14th century, and it lasted until the 16th. The sultans supported Islam and built a large number of mosques and madrasas. Also, they funded the Bengali translation of Islamic scriptures and encouraged Muslim intellectuals. The Sultanate featured a strong monarchy, a centralised political system, and a sizable military and administrative apparatus. The empire was split up into a number of provinces, each of which had a governor that the sultan had chosen. The Sultanate was characterised by several wars with the nearby Hindu kingdoms, and it eventually disintegrated as a result of internal strife and foreign invasions. Important details about the political, social, and economic history of ancient and mediaeval India can be gleaned from copper plate and stone inscriptions. These inscriptions served as a record of significant occurrences including land grants, the building of temples and other public buildings, and the encouragement of several religious and cultural pursuits. The historical significance of copper plate and stone inscriptions, as well as how they shed light on the communities in which they were created, will all be discussed in this essay. Usually, land, money, and other privileges were granted to people or institutions via copper plate inscriptions. The grant's specifics were engraved after these inscriptions were created on thin copper sheets. The awarding authority's seal, typically that of a king or other influential figure, was then used to certify the authenticity of the inscriptions. Generally, temples, religious organisations, and those who had rendered services to the state were given copper plate inscriptions (Furui and R. 2019).

Inscriptions on copper plates shed light on the social and economic circumstances in ancient and mediaeval India. They provide details on property ownership, taxation, and the operation of the legal system. For instance, Gupta Empire copper plate inscriptions show that land was allotted to troops, farmers, and craftspeople. They also show that the army and other state activities were supported by taxes, which formed the foundation of the revenue system. The political, social, and cultural history of ancient and mediaeval India can be gleaned from stone inscriptions. They provide details about the relationships between rulers and their subjects as well as the religious and cultural customs of many societies. For instance, stone inscriptions from the Mauryan Empire show that the monarch Ashoka funded the building of several Buddhist structures and promoted Buddhism. They also demonstrate Ashoka's concern for his subjects' wellbeing and advocacy for social justice and equality.

Stone and copper plate inscriptions both shed light on the communities in which they were created. They include details on the political and economic institutions, societal and cultural customs, and social and economic structures of ancient and mediaeval India. They also offer insightful views into the ideals, perspectives, and aspirations of those who created them. Yet, it is crucial to understand that copper plate and stone inscriptions were frequently created by the ruling class and might not accurately represent the viewpoints of common people. In an effort to justify their authority and highlight their accomplishments, monarchs and officials also subjected them to propaganda and manipulation (Raina *et al.* 2023).

To sum up, Buddhism and the various political systems in mediaeval Bengal were related yet separate. The various political processes in mediaeval Bengal were characterised by various kinds of government and religious patronage, despite Buddhism being a religion and philosophy that placed an emphasis on compassion and relief from suffering. The Sena Dynasty was a Hindu monarchy that depended on local elites and councils, the Pala Empire was a Buddhist empire that supported religious diversity and tolerance, and the Sultanate of Bengal was a Muslim empire that developed a centralised governmental system. In early mediaeval Bengal, the relationship between Buddhism and politics was intricate and multidimensional. Political discourse at the time was influenced by the close ties between the state and Buddhism as well as the involvement of Buddhist monks in state administration. The literature, art, and architecture of the time all reflect the influence of Buddhism, which also offered a moral and ethical foundation for governing. Ancient and mediaeval Indian history can be viewed through the lens of copper plate and stone inscriptions. In addition to revealing details about the religious and cultural traditions of the people who created them, they also provide information about the political, social, and economic circumstances of many societies. While these inscriptions may not reflect the perspectives of ordinary people and were subject to manipulation and propaganda, they remain an important source of historical information and offer a glimpse into the past (Akhtar *et al.* 2021).

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The Role of the Press and Social Change in the Late Colonial Punjab

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Abstract:

The British brought with them new technology, institutions, beliefs and values. The press, books and journals integrated the communities on large scale as these were the major agencies for the spread of utilitarian ideas. The birth of Punjabi press may be traced to the decades between 1850 and 1860. In 1880 the Gurumukhi Akhbar and in 1885, Khalsa Akhbar were started with the efforts of Bhai Gurumukh Singh Lahore and Amritsar two big educational centres of the Punjab. All newspapers and periodicals perceived women as an agency of Social Change. The colonial state acted as primary change producing agent its policies and institutions were exogenous forces which altered the existing patterns of the Punjabi society. Consequently, socially and economically privileged groups responded to the new opportunities offered by the British institutions. Social change visible in the Punjabi newspapers and periodicals published in the 1940s.

Key words: *Punjab, social change, Punjabi press, journalism.*

The press played a prominent role in arousing national consciousness. The vernacular dailies served as popular media of mass communication.¹ The press was brought to India in the wake of Western ideas and civilization. In Europe, the invention of the printing press revolutionized the propagation of information and business houses quickly used it to further commercial intelligence.² The press reflected contemporary concerns and aspirations of the people.³ The press as an institution played an important role in the development of social conscience with a new outlook in all the spheres. The press of a country is the outcome of its political, cultural and economic conditions. To understand its growth, development and influence, it is essential to know prevalent conditions of that country.⁴ The press moulds as well as mirrors all complex processes of modern life. It facilitates exchange of thought on a mass scale in the shortest time.⁵ Moreover, the utilitarians acknowledged the freedom of

expression in the middle of the 19th century. William Bentinck believed that the newspapers, journals, magazines were the major agencies for the spread of utilitarian ideas.⁶ The Indian press, which like the public associations was founded upon the Western model, was with the rapid spread of education steadily gaining in strength and rising into power. Moreover, the language papers helped to prevent the formation of cultural gulf between the English knowing Indians and non-English knowing Indian people.⁷

During the nineteenth century, all the major political controversies of the day were conducted through the press. It also played institutional role of opposition to the government. Almost every act and every policy of the government was subjected to sharp criticism, ‘oppose, oppose, oppose, was the motto of the Indian press.’⁸

*“The press was an effective weapon in hands of social reform groups to Expose social evils, such as caste fetters, child marriage, ban on remarriage Of widows, social, legal and other inequalities from which woman suffered”.*⁹

Price remains an important factor in the selection of a newspaper despite improved economic conditions. A low price will bring in a number of new readers, a rise in price will discourage them. Unfortunately, there are no signs, in India or anywhere else, of newsprint and other production costs allowing lower prices to the readers with consequent rapid climb in sales.¹⁰ During the British time, a new social class came into existence known as the professional class.¹¹ The process of professionalization proceed further. The professional middle classes included those who were and those who were not in government service. The first category included middle rank officials in administration and students belonged to the second category.¹² The educated middle class was the product of the new system of education inaugurated by the British Government in India. The educated middle class steadily grew in number in the second half of the nineteenth century and after, as a result of the increased establishment of modern educational institutions in the country.¹³

Table: I:1: Percentage of Literacy in the Punjab 1881-1931

| Punjab | | |
|---------------|-------------|---------------|
| Year | Male | Female |
| 1881 | 6.0 | 0.1 |
| 1901 | 6.0 | 0.3 |
| 1911 | 6.0 | 0.6 |
| 1931 | 8.0 | 1.3 |

Source: Emmet Davis, *Press and Politics in British Western Punjab (1836-1947)*, pp.4-5. Table 1.1.

About journalism, it is said that it is like a powerful institution to teach, to guide and to enhance the knowledge of the masses, a platform to watch and observe, a source of inspiration.¹⁴ Journalism means writing for newspapers or magazines. It is the communication of information through writing in periodicals and newspapers.¹⁵In the Punjab, journalistic

activity strengthened the ideology of nationalism. The middle classes used this medium effectively in exposing the repressive character of British imperialism.¹⁶ Diwan Buta Singh was most probably the first person to start *Aftab-i-Punjab*, a bi-weekly in Urdu in 1866. The paper supported the programme of the Singh Sabha movement and asked the Sikhs to be loyal to the British.¹⁷ The origin of journalism in Punjabi can be traced to 1867 when the first news organ called *Akhbar Sri Darbar Sahib* was issued. This short lived *Akhbar* was followed by *Sukavi Sambodhani* (1875), and by *Akhbar Kaveya Chandrodhaya*.¹⁸ The important journalists of the Punjab were Dyal Singh Majithia, Master Sunder Singh Lyallpuri, Giani Sardar Gurbaksh Singh, Master Tara Singh and Sardar Avtar Singh Azad. They improved literary standards of the Punjabi journalism.¹⁹ Lahore, the provincial capital became the hub of journalistic activity in the Punjab. Important newspapers such as *The Punjabi Anjuman-i-Punjab* (1870), *Akhbar-i-Am* (1871), *Delhi Punch* (1880), *Reformer* (1880), and *The Tribune* (1881) had originated from Lahore.²⁰ Other prominent papers were *Singh Sabha Gazette* (1892) *Lyall Gazette*. *Gurumukhi Akhbar* (1880) *Hamdard-i-Khalsa* (1899) and *Khalsa AKhbar* (1883).²¹ The aim of the *The Tribune* was to advocate the cause of the masses.²²

In 1880, there were 24 newspapers, the number increased to 168 in 1900. The largest were in Urdu about 82 per cent, 5.7 per cent in English; 4.5 per cent in Punjab; and 4 per cent in Hindi.²³ In January 1900, G.A. Natesan started *The Indian Review* with a determination that the articles will be devoted to the welfare of India.²⁴ The circulation of newspapers reached 3.2 lakhs in 1918.²⁵ Development of press in the Punjab followed the presidencies of Bengal and Bombay. In 1875, the number of vernacular papers was 374 and that of English paper was 147 in India out of which 63 were published in the Punjab. In 1879, there were 29 vernacular papers in the Punjab. In 1881, this number went up 35, and 63 in 1890 and 415 in 1915.²⁶

| Number of Newspapers²⁷ | | |
|--|--------------|--------------------|
| | Total | Vernaculars |
| 1891 | 74 | 70 |
| 1911 | 229 | 204 |
| 1931 | 579 | 498 |

In 1854, the Mission Press, Ludhiana, published an English-Punjabi Dictionary. Gurumukhi type was cast for the first time and a paper was also started to propagate faith. This was the first Punjabi newspaper.²⁸ *The Anjuman-i-Punjab* issued journals in Sanskrit and Arabic for the revival of the study of classical languages. It also started two newspapers, one each in English and Urdu. Its Urdu organ was called *Akhbar-i-Anjuman-Punjab*. Its English organ was not a regular feature. It appeared from time to time under different names.²⁹ The Punjab Education Department played an important role in the emergence of modern journalism by patronizing news writers and literary men.³⁰ In 1867, the *Akhbar Shrio Darbar Sahib* was said to be a journal which sought the favour of the government. It published court notices and other government notifications. The Kuka movement was at the time gaining strength in the Punjab. Baba Ram Singh was the founder of the movement.³¹

In 1873 the Singh Sabha was founded at Amritsar. With the movement, the Punjabi journalism entered a new phase. After 1880, the era of Punjabi newspapers employing a power from of the language begins. The founders of the Singh Sabha felt the need for a

press. So they started the *Gurumukhi Akhbar* in 1880, and the *Khalsa Akhbar* in 1885. Bhai Gurumukh was the founder of these journals. Lahore and Amritsar were two big educational centres of the Punjab at that time. A number of printing presses was established at these two places. English, Urdu and Hindi papers were already being published. The names of the important papers already being published. The names of the important papers of this age are *Gurumukhi Akhbar*, *Khalsa Akhbar*, *khalsa parkashak*, *Gurumat Parkashak*, *Singh Sabha Gazette*, *Lyall Khalsa Gazette*, *Sat Dharama Parcharak*, *Khalsa Samachar*, *Widyarak*, *Punjabi Sudharak*, *Sudhar Patrika*, *Sudha Sagar Nirguniara*, *Bharat Sudhar*, *Dharama Parchar*, *Shudhi Pattar*, *Amar Patrika* i.e *Amar Kund* and *Khalsa Naujwan Bahadur*. The names of these papers convey their objectives-reformatory or religious.³² The proprietors, publishers, editors and columnists of the press came from the professional middle classes. They were teachers, lawyers, pleaders, physician and service men. Some were engaged in petty business like shop keeping, tailoring and book selling.³³ In Lahore, the activities of the Lahore College Literary and Debating Society created a great interest among the students for public affairs which stimulated newspapers reading.³⁴ The emergence of a new class of writers, publishers and printers owed its origin to the system of Western education as well as to the establishment of the Indian press.³⁵ The number of professional writers, journalists, editors and photographers increased from 2,375 in 1921 to 3298 in 1931.³⁶

In the beginning of the twentieth century, new magazines and journals appeared in large numbers. In 1902, *Gurmat Parchar*, *Ramgarhia Patrika* and in 1903 *Khalsa Sewak*, *Khalsa Dharam Deepak*, *Punjab Sewak*, *Sangh Patrika*, etc. were started. In 1914, on the outbreak of the World War I, the Government made peace with the Sikhs by accepting their demands. During this time, the following papers were published: *Punjab Reporter*, *Phulwari*, *Sukhdata*, *Jeewan Sudhar Gian*, *Punjabi Darpan*, *Sachkhand*, *Darpan*, *Widya*, *Sughar Saheli* and *Gurumath Parchar Magazine* etc. The following papers came into being under the influence of the Akali movement: *Akali* (1920), *Ranjit*, *Sansar*, *Jathedar*, *Pardesi*, *Khalsa Sangat*, *Akali te Pardesi*, *Baber Sher*, *Satsang*, *Sant Sewak*, *Dharam Vir*, *Sant Samachar*, *Desi Sewak*, *Quamidard*, *Azad Behn*, *Pritam Phulwari*, *Kriti* etc.³⁷

The colonial state acted as primary change producing agent and its policies were exogenous forces which altered existing patterns of the Punjabi society. Consequently, socially and economically privileged groups responded to the new opportunities offered by the British institutions.³⁸ Western education induced change in thinking reflected in the behaviour pattern of the educated middle classes and aristocrat sections. Moreover, the urban central were locus of change which impacted dress, eating habits, fashion.³⁹ New cultural syndrome developed in colonial cities in the areas of life, dress, food habits.⁴⁰ Noticeable changes occurred in the behaviour aspects of the people like food, dress, housing, amenities and articles of deity use as well as means of revelation.⁴¹ Through advertisements these social perceptions got space and wide spread response. In the areas of fashion different creams and lotions came in the market. The *Husan julakha* for the skin promised glowing face within few days. Face Turns wrinkles out in the different kinds of soap of face powder; it cost was Rs. Three. Auto fragrance promised much more. Some drops spray on the cloths and always they provide fresh fragrance. The cost on this perfume was two rupees. The *Mashata* is very helpful to made the hair curly and this is the gift of the *pari* and the price just 1 rupee.⁴²

Fashion and search for Beauty

Demand for fashion and luxury in the matter of furniture kept pace with the change in the style of houses. In the houses of the educated and well-to-do classes impacted the old carpet spread on the ground was being replaced by chairs, Sofas and tables in conformity with the European fashion and a corresponding change was taking place in the use of toilet, table clothes, crockery and other house hold effects. ⁴³ The *Millan Shampo* was considered ideal *Kesh shingar*. It was the best shampoo for the hairs. '4711' Tosca perfume and know this time they attract everyone and the fashionable perfume 4711 Tosca.⁴⁴ The beautiful look means beautiful life and the pretty look is not difficult. It's easy and just only spent some rupees and you can use daily and see some difference within few days. The product was provided by National Soap and Chemical Works, Calcutta.⁴⁵ The Paris Beauty Face provides shine and glow with a herbal formulation that gently removes impurities and prevents pimples and well known for its antibacterial properties, kills problem-causing bacteria and turmeric effectively controls acne and pimples. Its regular application promised clear, soft and pimple free skin.⁴⁶ The Auto Perfume adds a little rock and roll to life. Presenting the Auto perfume rock in 'roll perfume, a spirited fresh fragrance to make dull movement lively again. A big time piece, a railway guard, pocket watch or hand watch and the watch currently in the market for 10 years.⁴⁷ The beauty on the face Siri Nigar Snow, use this product and the face would like beautiful or see within few days face seem as the flowers, The Good look vegetable hair oil was considered beneficial for the brain compared to the Badam Roagan and the best fragrance and not any other oil compared to this oil.⁴⁸ *Bhalla Di Hatti*, Lahore, shoes, slippers, *Gurgabies* etc. as the best quality of the footwear.⁴⁹ The Delhi Cloth and General Mills, Delhi put on the sale the *rashmi*, woollen, silk clothes and the best quality of the clothes.⁵⁰ Lotus was ideal boot cream. This polish made old shoes new and the lotus polish met for every colours. The product could increase the beauty of the person. There were different types of soap. Gola Soap, jalo soap, Tarkas Bath soap, jalo Soap especially useful for the washing hair know this time these soapn are much useful.⁵¹ Hindustan Dental Cream promised teeth white and beautiful. It was considered most important need for anyone which could remove 95% germs, in 2 minutes. It claimed to fight tooth decay, give fresh breath help prevent toothache, removes plaque, maintains healthy gums, gives stronger teeth, maintains natural white teeth, helps prevent gum problems.⁵² The antiseptic National Germicidal Soap, was considered beautiful thing for the hair and body for fantastic softness and beauty. .it was claimed that the beauty and glowness grow day by day.⁵³ The action shoes were cheap and of best quality. Rich, poor, babus, clerks, business men, students would prefer.⁵⁴ The guaranteed 22ct gold earrings cheap and durable supplied by Kanhyalal and sons, Lahore, it would help to increase the beauty for ladies.⁵⁵ The Swadeshi knitting wools and fabrics manufactured by the Indian Woollen Mills ltd. Bombay. They made beautiful and good material for everyone. The mill provide material needs for everyone and material promised durability for. ⁵⁶*Husan di Malika* face powder promised shiny, neat and clean the colour of the face to be fair. ⁵⁷

This product was claimed to be used by the foreign ladies. Paris beauty was liked by the foreign people. It makes the face glowing like moon and removes scars and spots.⁵⁸ The fancy Socks and Pullovers were manufactured by the Pioneer hosiery, Ferzepore(cant.) The fir was leading the day in design and finish colour. The socks were available different colour and variety and easily to purchase. The Massor Sunadal Soap was helpful to increase the beauty of the body.⁵⁹

Flex shoes were considered best for everyone and sold at everyplace. Flex shoes cost rupees 3/12 per pair and guaranteed flex all leather shoe with latest styles, fine fitting all leather shoes and the best quality of the shoes.⁶⁰ The beautiful look means beautiful life Ajanta Snow Cream, National Soap were considered very good and useful. The “jeyes” antiseptic dental cream for beauty and health promised dental problems away. It keeps teeth strong, incipient qualities clinically tested for reduction in plaque, reduction in gingivitis, reduction in bad breath.⁶¹ The Kesh Shingar Oil made the hair strong and soft.⁶² The woollen ladies’ sweater, coat, all wool lady sweater, coat, unparalleled in beauty, designs and colour best in stuff and quality, congenial to all tastes and safe guard against cold. These were obtainable in various beautiful colours. Arora Student Turkish Bath Soap was considered very useful for everyone and need for the time.⁶³

Similarly, the Nagina Soap was considered very useful for anyone for washing the clothes.⁶⁴ It was helpful for neat and clean clothes. The meera tooth promised clean teeth. The matt cream (vanishing) was considered better crème for the beauty and the cold cream for neat and clean body.⁶⁵ The suraj Marka Boot Polish was considered better for leather and made the boots soft and shine like the sun. the Masoor Bath Toilet was Fragranced soap for bath. ⁶⁶

For sportsman, Bata provided costing Rs. 1.4. it is the best shoe of the world and these shoes available specially for the sportsmen.⁶⁷ The Lal Mill Cawnpore supplied the best quality of the clothes, woollen Rashmi, Silk, etc. and the variety of the clothes and obtainable in various beautiful colours. The mirror tells but half the story about the face. It was argued that alembic borothymottin antiseptic tooth paste, was germ check and magnets that stick to germs as you brush removes up to 95% germs in 2 minutes.⁶⁸ In the 1930s, the use of spectacles, goggles, celluloid combs and bangles were used. Leather boots as well as boot polish began to be used.⁶⁹ Readymade garments became fashion. Even to common people who generally preferred the home spun cloth now begun shuffling to imported material for marriages and other festive occasions.⁷⁰

The famous Dhaliwal Woollen Mill Weaving Competition prices the first two price for Rs. Two hundred and second two price for Rs. 75, third two prices Rs. 50 and forth two prices Rs. 25 rupees and twenty prices for Rs. 10. ⁷¹ The best hair tonic and the Tata Oil Mills and the fragrance is very beautiful use this tonic for long and shiny hairs.⁷²

You look fairness on the face. Triple natural way to fair the skin, Mrs. Graham face Bleach with price Rs. 5 in America, it had 40,000 buyers. It was available in Hindustan. The Drabble Malattine the best soap for the best complexion, fresh splash with cooling mint and sea minerals and be a breath of fresh air.⁷³ It was to be for beautiful persons and the obtain cream use at night and the obtain snow daily use and just only two things need for to the beautiful look. Pagoda soap and pagoda toilet soap was considered better soap used by the people and must for all individuals.⁷⁴ The upper and middle classes responded to these products which becomes apparent from the newspaper advertisements. The products were related to fashion drinks and weres.

In 1936-37, the general elections were held throughout the country under the government of India Act, 1935. In 1939, the world War II commenced restrictions on the press tightened and many newspapers were banned. After 1942 movement, the newspapers received even

harsher treatment. The Punjabis adapted the printing press to meet specific Punjabi needs. The press used as a tool on its own merits as an effective medium of mass communication. The Punjabis used foreign innovations as tools because those innovations were useful tools.⁷⁵ The colonial state acted as primary change producing agent and its policies and institutions were exogenous forces which altered the existing patterns of the Punjabi society. So, the socially and economically privileged groups responded to the new opportunities offered by the British institutions.⁷⁶

Conclusion

Social change is integral to qualitative change. The press is a powerful instrument of social change. It reflects contemporary concerns of the people in making choices. It provides space both to the producers or products or ideas and those who make use of such products and ideas. The people respond to the press through readership and sponsorship. It reflected changing social and cultural concerns related to educated middle and upper classes in the Punjab. During the freedom struggle, the press gave vent to progressive and national ideas. The Punjabi press played an important role in articulating these concerns during the 1940s in the Punjab.

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Overcoming Educational Exclusion among Women in India through Inclusive Policies: A Sociological Study

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Abstract:

This paper aims to provide a thorough analysis of diverse policies aimed at addressing educational exclusion among women in India. It focuses on the education sector to rectify existing disparities and elevate the status of women in society. The transformative impact of education is emphasized, highlighting its role in helping women overcome challenges, redefine societal roles, and improve their lives. The methodology employed in this study involves secondary data analysis. Existing data sources, such as government reports, surveys, and academic studies, are analyzed to gather relevant information regarding women's educational opportunities, government policies promoting inclusivity, and the level of social empowerment achieved through these measures. The findings of this study shed light on the wide-ranging benefits of women's education. Empowerment, poverty reduction, income growth, economic productivity, and social justice are identified as significant outcomes associated with women's access to education. **Keywords-** Education, Exclusion, Gender Identity, Gender Lag, Empowerment

Introduction:

It was a long belief that food, clothes, and shelter were the basic needs of every human being. However, in modern days, the fact is far beyond and extended because of the gradual development of the mind and human activity. In this process, education is the new modern basic need, along with the other needs, to achieve human goals. So, because of the enormous scope of education in contemporary society, the sociological study of education encompasses a broad topic and is possibly one of the greatest subfields of sociology (Saha, 2015, 289). Education is crucial for human beings as it makes humans more logical and practical. According to Durkheim, education helps children to make use of resources that society has already developed and encourages them to expand it from the base (Abbott, n.d., 235).

In the initial phase of human development, education is imparted in the form of informal education. Family, peer groups, and neighborhoods are examples of informal education where individuals learn about society's behaviors, values, traditions, norms, and many more.

Moreover, through the process of socialization, it is passed from one generation to another generation. However, as the child grows, they need formal education because formal education is more organized and systematic.

It includes institutions such as schools, colleges, and universities by which we can inculcate the values, norms, and beliefs of society in children in a more organized and systematic manner. So, formal education is important for all, irrespective of caste, race, gender, and class. Every individual's fundamental right is to get a systematic and basic formal education. It has been noticed from time immemorial that few categories of societies have been excluded from the right to take education. People that are marginalized have very little influence over their lives and the resources at their disposal; they may experience stigmatization and are frequently the target of unfavorable public perceptions. Their chances to contribute to society might be few, and they might grow to have low self-esteem and confidence (Kagan, Carolyn & Burton, Mark 2005). So, there is a need for inclusion (Anand, 2014). Social inclusion is about overcoming the barrier that causes people to feel excluded. "According to Centre for Economic and Social Inclusion (CESI 2002), social inclusion can be defined as a process by which efforts are made to ensure that everyone, regardless of their experiences and circumstances, can achieve their potential in life. To achieve inclusion, income and employment are necessary but not sufficient. An inclusive society is also characterized by a striving for reduced inequalities, a balance between individual's rights and duties, and increased social cohesion" (Robertson & Hill, 2011, 195). Social inclusion makes sure to connect people to the broader community. And the best way to the inclusion of excluded people is through education. The people who are excluded and marginalized by the major section of society are disabled people, unemployed youth, sexual and gender minorities, the elderly, the tribals, the ethnic and racial minorities, and women (Social Inclusion, n.d.). Among these women is the worst sufferer of this marginalization and exclusion because of denial of property and lack of education. Education helps women adapt to difficulties, challenge their roles, and transform their lives, which is a critical component of women's empowerment (Halder, 2016). Education plays a vital role in women's empowerment. It is crucial to prioritize education for women and girls as investing in their education yields significant benefits for women's empowerment, poverty reduction, income development, economic productivity, social justice, and democracy (Achieving Gender Equality, Women's Empowerment and Strengthening Development Cooperation, 2010). In all country gender disparities in education exist. It has been reported that even 129 million females worldwide, including 32 million in primary school, 30 million in lower secondary education, and 67 million in upper secondary education, are not in school. Girls are more than twice as likely to be out of school in conflict-affected nations in comparison to non-affected ones (Girls' Education, n.d.). It has been noticed worldwide that in comparison to 10 million males, it is predicted that 15 million girls—primarily those who live in poverty—never enter school (Why Girls Around the World Are Still Denied an Equal Chance of Education, n.d.). The Demographic and Health Surveys from 68 countries were reanalyzed by the UNESCO Institute of Statistics (UIS 2005) to determine the household and child correlates of child school attendance. In 30 nations, girls were less likely than boys to attend school when all other characteristics were held constant (Maureen & Marlaine, n.d.). Based on gender mainstreaming in education gender disparities persist despite government initiatives to

increase the enrollment of girls in school. This was due to the policy's ignorance of the impact of regional economic factors that differ according to gender and local social norms and beliefs.

Now to understand the education status of women in contemporary society, we first have to analyze their historical roots.

Indian Women's Status: Historical Foundations

If we analyze the status of women from the Vedic period, we can argue that women enjoyed various freedoms during that time. For instance, they had access to education, engaged in outside work, and even participated in decision-making processes. However, in the Post-Vedic Period, with the arrival of the patriarchal Aryans, the fabric of Indian society began to change. The Aryans introduced the concept of hypergamy, aimed at preventing intermarriage with Dravidians (Shenoy-Packer, 2014, p. 28). This shift led to a deterioration in the status of women.

During the Muslim period, the status of women further declined. To protect their daughters from Muslim invaders, Hindus imposed numerous restrictions on women. These included child marriage, denial of education, the practice of sati, prohibition of widow remarriage, and exclusion of women from decision-making processes and employment. These restrictions left women in a more vulnerable position within society.

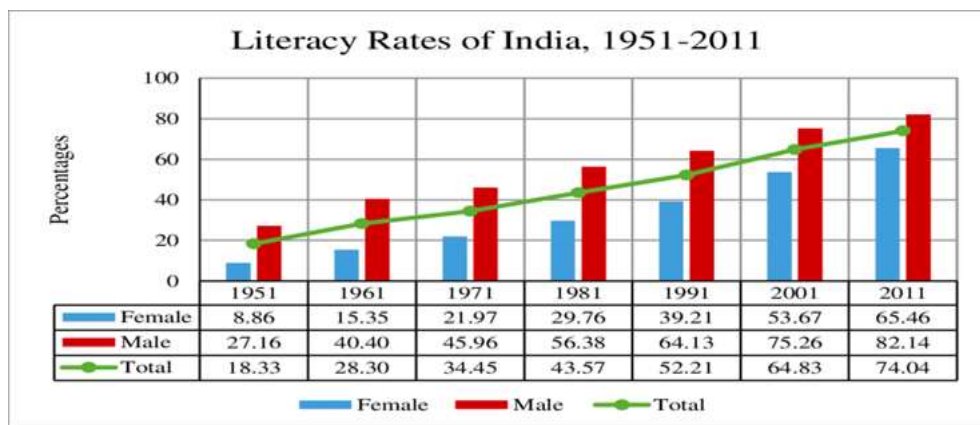
During the British period, the East India Company did not prioritize the advancement of women's status in society. However, over time, British culture left a lasting impact on Indian values, contributing to gradual improvements in the status of women. In the late 19th century, social reformers emerged, influenced by the principles of modern education, liberty, equality, and fraternity. These reformers advocated for the integration of marginalized and excluded women into the education system, recognizing its significance in mainstreaming women in society. This phase can be divided into two groups: the first led by male social reformers who fought against the exploitation of women, and the second led by female reformers like Pandita Ramabai, Ramabai Ranade, Annie Besant, Sarojini Naidu, Chandramukhi Basu, Kadambini Ganguly, and others. These female reformers played a vital role in elevating the societal position of women by initiating inclusive policies and advocating for women's education and empowerment.

Despite the efforts of social reformers during both the British period and after India's independence, the situation for women did not witness significant improvement, as they continued to face neglect and exclusion from mainstream education. Recognizing this persistent issue, the Government of India took decisive steps to address the problem and actively promote women's participation in education. In the process of drafting the Indian Constitution, special emphasis was placed on ensuring the inclusion of women in various spheres of society, with a particular focus on education, employment, and traditionally male-dominated fields. In Indian society, educational disparities are apparent across caste, religion, and ethnic divisions, which underscore the presence of social stratification (Desai & Kulkarni, n.d.). The female literacy rate in the 1991 census was 39.39 percent (Bhargava & Kumar, n.d.), significantly lower than the male literacy rate of 63.9 percent (Jejeebhoy, n.d.). This disparity in educational participation after independence can be attributed to traditional and orthodox ideologies, as well as a patriarchal system that restricts women's access to social,

religious, economic, and political spheres. Hallman and Roca highlight that girls' education is often undervalued, with beliefs that only boys should study because they are considered smarter (Hallman & Roca, 2007). Furthermore, societal pressure discourages investing in girls' education, with concerns that they won't comply with expectations, leading to early marriage and dropout before completing their studies.

After 1991, the situation improved as the government implemented various provisions for gender-equitable education. Gender-equitable education is crucial as it empowers both girls and boys and fosters the development of life skills such as self-management, communication, negotiation, and critical thinking. These skills contribute to narrowing skill gaps, reducing pay disparities, and enhancing national prosperity among young people (Girls' Education, n.d.). The participation of women in education started to increase due to the implementation of gender-inclusive policies. The Indian Constitution's Preamble, Fundamental Rights, Fundamental Duties, and Directive Principles explicitly emphasize the importance of gender equality. The diagram below demonstrates the rising trend of women's participation in the education sector.

Diagram-1 Literacy Rates of India, 1951-2011



Source- Balaji, B Preedip & M S, Vinay & Mohan Raju, J S. (2018). *A Policy Review of Public Libraries in India*

According to the data presented in the graph, the female literacy rate in India was only 8.86% in 1951. However, it witnessed significant growth, reaching 29.76% in 1981 and further increasing to 65.46% in 2011. This upward trend in female literacy rates can be attributed to the concerted efforts of the government, social reformers, and feminists in India who have worked towards educating women about their rights and challenging patriarchal attitudes. However, despite these efforts, the graph also highlights the disparity between male and female literacy rates. In 2011, while the female literacy rate had increased to 65.46%, the male literacy rate was notably higher at 82.14%. This indicates that despite the progress made, there still exists a significant gap in gender-equitable education in India. This analysis underscores the need for continued focus on initiatives aimed at promoting gender equality in education. Efforts should address the underlying social and cultural factors that perpetuate gender disparities in educational opportunities.

Trends in Women's Education in India

The barriers mentioned above are the main reason for the exclusion of women in society. The main trends of exclusion among women are as follows-

- In India, at least 1.6 million girls are still not attending school. According to NCPCR's 2018 report, 39.4% of females between the ages of 15 and 18 are not enrolled in school. (Menon, n.d.)
- In the age group of 14-16, there exists a disparity in basic math proficiency between genders. Across India, 50.1% of boys in this age group can perform division, while the percentage for girls is 44.1%. Additionally, 25% of youths aged 14-18 struggle to read a basic text fluently in their native language. (Menon, n.d.)
- In the World Economic Forum's Global Gender Gap Index 2022, India is ranked 135th out of 146 nations (WEF). India ranks 107th out of 146 countries in the sub-field of education attainment in the Global Gender Gap Index, and its ranking has slightly declined from the previous year. India placed 114th out of 156 countries in 2021. (Global Gender Gap Index 2022, 2022)
- Out of the more than 21,800 girls who had discontinued their education prior to the 2019-20 academic year, slightly over 13% left school due to household responsibilities, and nearly 7% did so because they were forced into marriage, despite child marriage being prohibited by law. (Pandit, 2022).

Review of Literature

India has made significant progress in women's education, a key focus for both the government and civil society. Educated women play a vital role in the country's development. Education empowers them to address challenges, break free from traditional roles, and transform their lives. However, the growth of women's education in rural areas remains slow, leaving a large section of the female population illiterate and vulnerable. While the government launched the EFA program to improve education, the position of girl's education is not meeting expectations. This study highlights that although women's education rates are increasing, there is still much room for improvement (Mathiraj S P; Devi R.Saroja, 2016). Education, along with agitation and community mobilization, played a crucial role in bringing about change for Dalit women. She also acknowledges that the identity of Dalit women was burdened not only by their caste but also by their gender. They were treated differently, being considered untouchables both in the classroom and on the playground (Paik, 2019). India's policies on girls' and women's education between 1947 and 1990 showed significant national agency and networking. There was no direct imposition of external policies, but interactions with international bodies were complex. Women's activists used international networks while maintaining their unique identity. Advocates for equality in women's education received support from international organizations (Peppin Vaughan, 2013).

Research Methodology

The current study has based on a descriptive research design. Secondary data sources like books, journals, websites, and papers are also used to collect information on education exclusion among women and policies to overcome it.

Objectives

The objectives of this study are as follows:

1. To explore and analyze the key issues that impact women's education in India.
2. To examine the inclusive measures implemented by the government to address the exclusion of women from education.
3. To assess the level of social empowerment achieved among women through these inclusive government policies.

Key Issues that affect Women's Education in India

Numerous issues affect girls' education and restrict them from participating in education just like men as follows-

1. **Teacher Absenteeism-** According to a World Bank Report, 25 per cent of teachers in India's government primary schools absent themselves from work on any given day and only 50 per cent of those present in schools are actually engaged in teaching (Sharma, 2014). This demotivates parents to send their children, especially girls to school and restricts them in household activities. Even, in 16.6% of secondary schools nationwide, there are no female teachers. (Menon, n.d.). This also leads to education exclusion among women.
2. **Safety of girl child-** Families prioritize the safety of their daughters over their education due to safety concerns both outside and inside of schools. Parents frequently worry about sexual assault, molestation, and harassment, of their girl child, which prevents them from attending school. According to the research, 57 out of the 567 respondents have experienced sexual assault by at least one member of their institutions. Out of these 57 responses, 87.71% had experienced assault by fellow students from the same institutions; 12.28% had experienced assault by a member of the faculty, and 10.52% had experienced assault by a staff member. Multiple attackers attacked six out of the 57 students (Survey of 500 Women Finds 1 in 10 Had Been Sexually Assaulted in Higher Education Institutions, 2020)
3. **Gender Bias-** Gender discrimination in classrooms and schools negatively affects girls' educational experiences. Stereotypes perpetuated by school environments, faculty, staff, and peers have a detrimental impact on academic performance and career choices, especially in STEM fields (Girls' Education Overview, 2022).
4. **Poverty-** Poverty is a major barrier to women's education, as families facing financial constraints often prioritize the education of male children. Socio-cultural norms and expectations also limit educational opportunities for girls, relegating them to household responsibilities (CHAPTER II. THE GENDER PERSPECTIVE, n.d.).
5. **Marriage-** Early marriage significantly disrupts girls' access to education, as they are more likely to discontinue their schooling after marriage. The responsibilities of household management and child-rearing make it challenging for married girls to return to school (Child Marriage and Education, n.d.).
6. **Distant Schools and Inadequate Hostel Facilities-** Lack of hostel accommodations and schools located far from home restrict girls from pursuing education beyond the middle school level. Safety concerns during long commutes discourage parents from

allowing their daughters to attend school (Sahoo, 2016).

7. Lack of Motivation- Deep-rooted societal beliefs discourage women from pursuing education and seeking new experiences. Cultural norms perpetuate the idea that women are primarily meant for domestic duties, hindering their motivation to pursue educational opportunities.
8. Inadequate Sanitation- Many schools lack proper sanitation facilities, specifically for girls, which adversely affects their attendance and participation. Insufficient sanitation puts girls at risk of assault and poses challenges in managing menstruation, leading to absenteeism (A REPORT ON SANITATION AND HYGIENE FOR WOMEN AND GIRLS, n.d.).

So, these identified barriers significantly contribute to the exclusion of women in the field of education, resulting in higher dropout rates and diminished motivation to pursue further studies. Therefore, concerted efforts are required to address these barriers and create an inclusive educational environment that empowers women and encourages their active participation in the pursuit of knowledge and skills.

Government Inclusive Policies for Women Education in India

Incorporated within India's Constitution is the principle of gender equality, as reflected in Article 14, which ensures equal treatment under the law. Recognizing the significance of women's empowerment in achieving holistic progress, successive governments have implemented various programs aimed at empowering women in male-dominated societies. These government policies and programs have played a crucial role in enhancing women's overall development and improving their societal status. The government acknowledges that women's active participation in education is vital for their progress, as education creates awareness about laws and individual rights. To address the issue of education exclusion among women, the government has established inclusive policies that effectively encourage women to actively engage in the field of education.

- a) The "Sarva Shiksha Abhiyan" (SSA) (2001) has gender-specific interventions for girls, including the opening of schools in the neighbourhood to make access easier for girls, the hiring of additional teachers, including women teachers, the provision of free textbooks and uniforms, separate bathrooms for girls, teacher-sensitization programs to encourage girls' participation. (Measures to Improve Education Facilities for Women, 2016)
- b) The National Scheme of Incentive to Girls for Secondary Education (NSIGSE) (2008) offers Rs. 3000.00, which is deposited as a fixed deposit in the name of eligible, unmarried girls under the age of 16, who are then eligible to withdraw it together with interest upon turning 18 and after passing class X. The program's goal is to create a supportive atmosphere that will lower dropout rates and encourage the enrolment of girls in secondary schools. (Measures to Improve Education Facilities for Women, 2016)
- c) The "Rashtriya Madhyamik Shiksha Abhiyan (RMSA)" (2009) aims to improve secondary education by placing a school within commuting distance of every home, boosting the standard of secondary education, and removing barriers related to gender,

socioeconomic status, and disability. (Measures to Improve Education Facilities for Women, 2016)

- d) The Right to Education Act 2009 in India marked a significant turning point for schooling by establishing education as a fundamental right for children between the ages of six and fourteen. Girls benefited from the significant adjustments the act made to the educational system in schools (Menon, n.d.).
- e) In the newly announced Scheme Beti Bachao, Beti Padhao (2015), Rs.5.00 crore has been made available for strengthening girls' education in 100 specified districts on the basis of Child Sex Ratio which works out to Rs.5.00 lakh per district, for instituting district level awards to be given to 5 schools in each district every year" (Measures to Improve Education Facilities for Women, 2016).
- f) In celebration of International Women's Day in 2015, the Ministry of Human Resource Development unveiled a "Digital Gender Atlas for Advancing Girls' Education in India." (Measures to Improve Education Facilities for Women, 2016)
- g) The Sukanya Samridhi Yojana (SSY), which promotes the welfare of girl children, was introduced in 2015. It encourages parents to save money and invest in order to cover the costs of the girl's children's future education and marriage (Chaturvedi, 2021)
- h) Kanya Sumangala Scheme- The Kanya Sumangala Yojana is a financial assistance programme with the aim of uplifting girl children in Uttar Pradesh. This plan suggests giving the guardians of two girls from one family financial assistance. The Kanya Sumangala Yojana, which was introduced on October 25th, 2019 in Lucknow, is a flagship programme for households with a girl child. The program's main goals are to give females financial aid, support UP state girls in finishing their education, and promote gender equality.
- i) Under National Policy of Women (2016) made various drafts for women empowerment in all sectors like education, health, economy, government and many more. In the education sector, various policies made by governments are as follows-
 1. By involving the community and raising awareness among the constituents, the Anganwadi preschool program will be strengthened, and efforts will be made to expand access to pre-primary education for female children. As preparation for starting primary school, this will help children's cognitive and communicative abilities. Relieving them of the burden of taking care of younger siblings, will encourage older kids, especially girls, to attend school and prevent their poor performance and early dropout. (National Policy for Women 2016 (Draft) I, n.d.)
 2. Priority will be given to increasing teenage girls' enrollment and retention in school. At the post-primary level, this will be accomplished by providing facilities that are gender-friendly, such as functional girls' restrooms, and by hiring more female teachers. Women's literacy is intended to be approached from a mission-mode perspective. (National Policy for Women 2016 (Draft) I, n.d.)
 3. In order to combat discriminatory attitudes within the organization and in practice, notably on the problem of sexual harassment and intimidation of girls and young women,

efforts will be made to promote a supportive atmosphere in schools and colleges through a responsive complaint procedure. (National Policy for Women 2016 (Draft) I, n.d.)

4. Girls should be encouraged to choose new subjects that are related to job chances and significant barriers that prohibit women from attending higher education and technical/scientific fields should be recognized. (National Policy for Women 2016 (Draft) I, n.d.)

5. Universities and academic institutions will be urged to introduce online distance learning programs to support skill development and entrepreneurship for all women, including those who had a break in their educational pursuits. (National Policy for Women 2016 (Draft) I, n.d.)

6. The numerous programs, incentives, and subsidies offered to encourage girls' education will be regularly audited to determine whether these interventions have brought about significant improvements. (National Policy for Women 2016 (Draft) I, n.d.)

j) The National Education Policy 2020 aims to provide inclusive education for all, especially girls from disadvantaged backgrounds. The Gender Inclusion Fund (GIF) will support high-quality education, including essential facilities like restrooms and hostels for female students. Proper training for educators and skill-improvement classes will empower girls, promoting equality in education. NEP seeks to address the decline in girls' education and promote access to quality education for all. Promoting women's economic empowerment through education is a progressive approach that will attract more female students to educational institutions. This, in turn, has the potential to challenge traditional family perceptions that view male schooling as more financially rewarding than female education (Pal, 2022).

k) An initiative to support the advancement of girls' involvement in technical education has been initiated by the All-India Council for Technical Education (AICTE). By empowering women via technical education, this initiative aims to provide every young woman with the chance to further her education and get ready for a prosperous future. The plan calls for awarding 4000 scholarships annually. (Measures to Improve Education Facilities for Women, 2016)

l) UDAAN is a project launched by the CBSE under the aegis of the Ministry of Human Resource Development (MHRD) to address the low enrolment of girl students in prestigious engineering institutions and the teaching gap between school education and engineering entrance examinations. The objective is to provide a platform that empowers the girl students and facilitates their aspiration of joining prestigious engineering institutions so that it enables them to partake in an important role in nation-building. (UDAAN-CBSE Scholarship Program - Transforming India, n.d.)

m) The Mukhyamantri Rajshri Yojana was launched in Rajasthan. From the time a girl is born until she graduates from high school, it offers financial support to her parents.

These governmental programs serve to integrate women into society. Education plays a crucial role in reducing the exploitation and discrimination faced by women. It empowers individuals to actively participate in various social activities and decision-making processes across political, social, and cultural domains. Education also fosters the development of

positive attitudes and helps break through traditional and orthodox barriers, leading to women's empowerment. UNESCO highlights the compelling reasons for investing in girls' education, stating that it significantly increases their lifetime earnings, boosts national growth rates, reduces child marriage rates, lowers child mortality rates, decreases maternal mortality rates, and mitigates child stunting rates (Girls' Education, n.d.).

Analysis of the Level of Social Empowerment among Women through Government Inclusive Policies

The status of women has in some way improved because of inclusive government policy. Women now make up a sizable portion in educational field. The trend shown below can help us comprehend these shares.

- According to the 2011 census, more than 80% of the country's young women (aged 7 to 29) are literate; however, this percentage falls to less than 30% for women aged 60 and beyond (Kapoor & Duttaa, 2019).
- The literacy difference between men and women in Uttarakhand has narrowed significantly, from 31.2 in 1991 to 17.4 in 2011 (Sudarshan, 2016)
- Rajasthan is well known for its high levels of restrictions on women's mobility, early marriage age, and low levels of female literacy. Even while it has decreased from 30.8 in 1981, the gender gap in literacy is still significant, standing at 27.1 in 2011 (Sudarshan, 2016)
- In Delhi, female literacy rates were 62.6, 74.7 and 80.8 in 1981, 2001 and 2011 respectively (corresponding to male literacy of 79.3, 87.3, and 90.9). The gender gap dropped from 16.7 to 10.1 between 1981 and 2011 (Sudarshan, 2016).
- Kerala, the state in India with the highest overall literacy rate, leads the list again with 98 percent of women between the ages of 7 and 29 being literate (Kapoor & Duttaa, 2019).
- Under the Kanya Sumangala Scheme, almost 5.85 lakh girl students in Uttar Pradesh's elementary, upper primary, secondary, and higher education levels have benefited (5.85 Lakh Girls Benefit Under UP 'Kanya Sumangala' Scheme, 2021).
- According to Union minister Annapurna Devi, drop-out rates among school girls decreased to 1.2 percent at the primary level in 2019–20, 15.1 percent from 17 percent in 2018–19, and 18.4 percent in 2017–18 at the secondary level (Murali, 2022)
- On the eve of International Women's Day in March 2019, the university recognized 3 female IGNOU students for their tenacity and academic success by giving them the "Inspirational Academic Achievement" award. Aarti Mukherjee, 62, had to leave school in the final year of her degree 40 years ago due to family obligations. But years later, she made the decision to enroll in a BA Hindi program, which she finished in December 2018. After having to stop studying after Class IV, tribal member Kamla Dhakade, 65, of Wadsa village in Gadchiroli district, returned to the classroom 55 years later and enrolled in the Bachelor Preparatory Program (BPP) course, which she successfully completed in December 2018. Monika Kasat (Kothari), an Amravati homemaker who is 44 years old, received the honor on Thursday. In the 2010 BA

examination, she received the IGNOU's gold medal. She now wants to study English at the MA level (Age Is Just a Number for These Elderly Women Who Continued Education After 40 Years, 2019).

The upward trend in literacy rates illustrates the effectiveness of the country's educational system and government-funded educational activities. The foregoing statistics clearly demonstrate the rise in female participation in schooling. Even if participation rose somewhat, it was still below what it was for men. To get them more active in society, there are still many things that need to be done.

Findings and Conclusion

In the 21st century, education is undeniably the most invaluable asset for individuals, contributing to personal growth and the advancement of societies. The findings of the paper reveals that women's educational exclusion in India is a multifaceted issue, influenced by various factors that need to be addressed holistically. The challenges of teacher absenteeism, gender bias, inadequate hostel facilities, and security concerns must be confronted with determination and purpose. Government policies promoting inclusivity for women are praiseworthy but require ongoing evaluation and enhancement to achieve their intended impact. The paper's findings also emphasize the need for collaborative efforts between the government and other stakeholders to strengthen women's position and prospects in the education system. By fostering equality and empowerment for women, not only can conflicts between men and women be mitigated, but social harmony can also be promoted. In conclusion, this research paper highlights the significance of inclusive educational policies and the urgency of addressing women's educational exclusion in India. The findings serve as a call to action for policymakers, educators, and society at large to work together to create an environment that ensures equal educational opportunities for all, regardless of gender. Only through collective effort and continuous improvement we can pave the way for a more equitable and prosperous future for women and the nation.

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UGC-CARE List of Journals Attitude Scale for Teachers and Research Scholars: Construction and Standardisation

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Abstract

The present study was undertaken to construct and standardize an attitude scale in order to measure the attitude of college and university teachers and research scholars towards UGC-CARE List. In the process of tool construction initially a pool of items was formed by reviewing the available related literature, and was then given to experts for analyzing the content. After the preliminary try out and item analysis was done, the items with 't' value of above 2.63 only were retained for the final draft of the scale. The final form of the scale thus consists of 45 items in total. The reliability of the scale was ascertained by 'Cronbach's Alpha', 'test retest' method and 'split half method' and was found to be relatively high. Content validity and face validity was also ascertained. Norms was also established for the interpretation of the obtained scores.

Keywords: Attitude, Research Scholar, Teachers, UGC-CARE List of Journals

Introduction

Research either provides new knowledge, or it helps in establishment of facts and their significance. The process of research should be free from the researcher's personal biases and must be based on objectivity. The research should follow the reasonable and verifiable tools, techniques, approaches and procedures. It should also follow the rational and sequential procedures that are already established by academic disciplines in which one is conducting research.

There lies huge responsibility of the researchers to maintain the integrity and in their research in order to in order to continue the search for truth, and its unbiased reporting is the

ultimate of goals of research. It is important to; (a) have the quality, (b) safeguard ethics, and (c) prevent academic misconducts including the plagiarism (**Perkins et al., 2020**). As good quality researches provide evidence that is ethical, robust, stand up to scrutiny and can be used to inform policy making. Hence, it should follow the principles of professionalism, transparency, accountability.

In the process research, a researcher can cite, quote or consult for literature from different sources and summarise in various forms, like in the form of literature review, however should not be compromised the originality of the research work. In short, a researcher must follow the research ethics in their research work, as it provides guidelines for the responsible conduct of any research. Research ethics educates and help scientists in maintaining and ensuring a high ethical standard in research, and is closely related to upholding the ethical principles of social responsibility.

Misconduct fundamentally an intentional or deliberate deviation from the accepted and recognized norms of scientific behavior (**Shamoo and Resnik, 2009**). Research misconduct takes place when a researcher fabricates the data, or plagiarizes the information or ideas within a research report. In order to curb this, relevant ethical guidelines must be practiced while conducting, reporting and publishing good quality research (**Resnik, 2020**). However, the instances of paper retractions and plagiarism show that in recent years, the research misconduct has been practiced more often.

Given the UGC mandate, it is mandatory to; (a) publish minimum one paper in research journals for Ph.D. research scholars to submit their thesis, and (b) for the faculty members of higher education institutions to publish their research papers in quality journals for their promotions. Due to lack of time management or other factors, this mandate become tough and many researchers engage in low quality of research work and publish in low quality either few or no quality check parameters journals.

According to the All India Survey on Higher Education (**AISHE**) 2020 data, about 1.503 million teachers are there in the education and are engaged in teaching and training of system 38.5 million students, out of which 5.87 million are in master degree programmes and 2,02,550 in doctoral program. The unethical and deceptive practices in publishing are the main reason for having more number of predatory journals. (**Richtig et al., 2018**)

So, to stop the unethical practices in research immediately, and to bring the quality in research is the demand of the hour. To make it happen in reality, the UGC has established Consortium for Academic and Research Ethics (CARE) in June 2019 to promote academic integrity, publication ethics and to improve the overall quality of research in India (**Patwardhan, 2019**). For that purpose UGC has appointed an Empowered committee to control the activity of CARE.

UGC had set up the CARE to match the global standards of high quality research, and to prevent the academic misconduct in addition to plagiarism in academic writings. The purpose behind setting up the UGC-CARE can be summarised as to; identity, continuously keep an eye on, report and maintain “UGC CARE Reference List of Quality Journals”. These objectives were made into mandatory provisions for quality standards that every journal must follow.

Introduction of the CARE List by the UGC is claimed or considered as a bold step to

improve the quality of research and to check the increased incidence of compromised publication ethics in the country. Thus intervention is expected to discourage the practice of publication in predatory journals and participation in predatory conferences by researchers mere for pseudo recognition.

Purpose of the Scale

All the teachers of higher education institutions, whether new entrants or on the threshold of promotions either through direct recruitments or career advancements both are going to be affected. Similarly all the research scholars in various stages of M.Phil., Ph.D. and PDF need publications in the UGC-CARE List of Journals for completion of their research works and are also going to be affected with this new publication system. Hence these new guidelines will affect every person who is engaged in research work in a various ways. At this juncture the question arises, how much the teachers and research scholars are prepared for publication in the UGC CARE listed journals and how it has been affected in their academic writings and professional front. Whether it has positively affected their career or negatively, and how they are seeing to it? What perspectives they have towards this step of UGC in academic writings and publications.

In order to find the answer of the above question, it is pertinent to know their perspectives towards this new system of publication, as it directly affects them. Also how it affects the publication performances of the teachers and research scholars of Universities and colleges. Therefore, this attitude scale will help to find the answers to these questions and hence needed to be framed.

Objectives of the Study

The following are the objectives of the study:

1. To construct a UGC-CARE List Attitude Scale for Teachers and Research Scholars
2. To Standardize the UGC-CARE List Attitude Scale for Teachers and Research Scholars
 - (a) Establishing the Reliability
 - (b) Establishing the Validity
 - (c) Setting up Norms

Method

For construction and standardization of Attitude Scale for measuring the teachers and research scholars' attitude towards UGC-CARE List, the following steps were taken.

Construction of the Attitude Scale

The steps followed to construct and standardize the scale are discussed below.

1. Preparation of a draft of Attitude Scale.
2. Try out the draft of Attitude Scale
3. Item analysis of the Attitude Scale
4. Selection of the items for final Attitude Scale
5. Determination of the reliability of the Attitude Scale
6. Determination of the validity of the Attitude Scale

Preparation of Blue Print

The investigators prepared the Attide Scale on the basis of blue print of the Scale. This

helped in establishing content validity of the scale required for construction of the scale. The scale consisted of 45 questions on the following parameters:

- (a) Background of UGC-CARE List of Journals
- (b) Objectives of UGC-CARE List of Journals
- (c) Scope of UGC-CARE List of Journals
- (d) Journal Analysis process
- (e) Publication Practices

Preparation of Scale

In order to measure the attitude of Teachers and Research Scholars' towards UGC-CARE List of Journals, relevant UGC documents, journals, articles, newspapers, etc. were consulted in order to collect statements related to it. The scale was constructed on the basis of five components. These five components are; (i) Background of UGC-CARE List of Journals, (ii) Objectives of UGC-CARE List of Journals, (iii) Scope of UGC-CARE List of Journals, (iv) Journal Analysis process and (v) Publication Practices. Altogether a total of 100 statements were framed on the basis of above components.

Review and Editing of the Items

The draft of the attitude scale including the 100 statements was sent to 18 experts (including three language experts), i.e. higher education faculty members, for analysis of the content, language, and nature of the items, as well as modifying the language and syntax of statements. Out of the 100 statements that were created, 66 were preserved and 34 were eliminated based on the advise of the experts.

Preliminary Try Out

Some of the 66 statements were modified based on expert feedback before they were finally arranged according to the five components. The tool was then administered to 10 University Teachers, 10 College Teachers, and 50 Research Scholars from Assam and Arunachal Pradesh to assess their understanding and appropriateness of the dimensions and Scale items. The scale was reduced to 50 statements after 16 of the 66 statements were discarded.

Final Try out of the Attitude Scale

For the try out, the attitude scale consisting of 50 statements was then administered to 70 University Teachers, 30 College Teachers and 100 Research Scholars. At this stage, there were 25 positive statements and 25 negative statements.

Item Analysis of the Scale

For item analysis of the statements in the tool, the method suggested by A.L. Edwards (1957) was used. For the purpose of item analysis in this study, the top 27% as well as the bottom 27% of the scorers were taken and then find out the t value for both groups for each statement. Items with a 't' value more than 2.63, i.e. statements that were significant at the 0.01 level of significance, were maintained for the final form of the scale, whereas statements with a 't' value less than 2.63 were discarded.

The Final form of the Attitude Scale

The scale included 45 items in its final form, with 23 positive statements and 22 negative ones. The final version of the scale had 45 items, which were put in a random sequence for

the final administration. The scale comprises five responses: (i) Strongly Agree, (ii) Agree, (iii) Undecided, (iv) Disagree, and (v) Strongly Disagree. For each item on the scale, a score of 5, 4, 3, 2, and 1 was assigned for positive remarks, and a score of 1, 2, 3, 4, and 5 for negative ones. As a result, the score falls somewhere range between 225 (maximum) and 45(minimum).

Table 1: Items for the final form of the Attitude Scale consisting of 45 items

| Sl. No. | Content Area/Dimensions | Item Numbers | Positive Items | Negative Items | Total no. of Items | Percent age |
|---------|-----------------------------|-----------------------------------|-----------------|------------------|--------------------|-------------|
| 1 | Background of UGC-CARE List | 1,2,6,14,15,18,23, 24, 27, 41 | 1,2,18,23,24,27 | 6,14,15,41 | 10 | 22.2% |
| 2 | Objectives of UGC-CARE List | 3,4,5,20,32,39,43, 45 | 3,4,5,20, | 32,39,43,45 | 08 | 17.8% |
| 3 | Scope of UGC-CARE List | 7,8,9,12,13,16,22, 26, 38, 40, 44 | 7,13,22,26,38 | 8,9,12,16,40, 44 | 11 | 24.4% |
| 4 | Journal Analysis | 19, 25, 33, 34, 35, 36, 37 | 33,34,35,37 | 19,25,36, | 07 | 15.6% |
| 5 | Publication Practices | 10,11,17,21, 28,29,30,31,42, | 10,21,29,30 | 11,17,28,31, 42 | 09 | 20% |
| | Total | | 23 | 22 | 45 | 100% |

Reliability

The reliability and validity are the two important characteristics of any tool of research. The researcher employed the Cornbach's Alpha, Test- Retest Method as well as Split Half Method on 50 participants (20 Teachers and 30 Research Scholars) for estimation of reliability of coefficient of UGC-CARE List of Journals Attitude Scale which was found to be 0.83, 0.89 and 0.93 respectively and the test was considered as having high reliability.

The formula used for testing the reliability:

Reliability of Attitude Scale by Cornbach's Alpha

$$\alpha = \left(\frac{K}{K-1} \right) \left(\frac{S_y^2 - \sum S_i^2}{S_y^2} \right)$$

Where, K= Number of Items
 S_y^2 = Variance of Total Score
 $\sum S_i^2$ = Sum of the Item Variance

$$= \left(\frac{45}{45-1} \right) \left(\frac{306.85 - 58.65}{306.85} \right)$$

$$= \left(\frac{45}{44} \right) \left(\frac{248.20}{306.85} \right)$$

$$= 0.83$$

Reliability of Attitude Scale by Test & Retest Method

$$\begin{aligned} r &= \frac{N \sum xy - (\sum x)(\sum y)}{\sqrt{[N \sum x^2 - (\sum x)^2][N \sum y^2 - (\sum y)^2]}} \\ &= \frac{50 \times 1229484 - (7919 \times 7680)}{\sqrt{[50 \times 1269519 - (7919)^2][50 \times 1193836 - (7680)^2]}} \\ &= \frac{61474200 - 60817920}{\sqrt{(63475950 - 62710561)(59691800 - 58982400)}} \\ &= \frac{656280}{\sqrt{765389 \times 709400}} \\ &= \frac{656280}{\sqrt{542966956600}} \\ &= \frac{656280}{736862.92} \\ &= 0.89 \end{aligned}$$

Reliability of Attitude Scale by Split Half Method

$$\begin{aligned} r &= \frac{N \sum xy - (\sum x)(\sum y)}{\sqrt{[N \sum x^2 - (\sum x)^2][N \sum y^2 - (\sum y)^2]}} \\ &= \frac{25 \times 635323 - (4001 \times 3928)}{\sqrt{[25 \times 648637 - (4001)^2][25 \times 624084 - (3928)^2]}} \\ &= \frac{15883075 - 15715928}{\sqrt{(16215925 - 16008001)(15602100 - 15429184)}} \end{aligned}$$

$$\frac{167147}{\sqrt{207924 \times 172916}}$$

$$= \frac{167147}{\sqrt{35953386384}}$$

$$= \frac{167147}{189613.78}$$

$$= 0.88$$

$$r_{wt} = \frac{2(r_{ht})}{1 + r_{ht}}$$

$$r_{wt} = \frac{2(0.88)}{1 + 0.88}$$

$$= \frac{1.76}{1.88}$$

$$r_{wt} = 0.93$$

Validity

The validity of UGC-CARE List of Journals Attitude Scale was also ensured by taking suggestions from the content experts and language experts on the basis of content validity as well as face validity. The draft was given to subject specialists once the items or statements were framed. The remarks were amended and some were discarded in response to their comments and beneficial recommendations. Following that, a test was run, and only items with a 't' value greater than 2.63 that were significant at the 0.01 level were chosen. As a result, the scale has content validity.

Norms

The below mentioned table is represents the Norm for UGC-CARE List of Journals Attitude Scale

Table 2: Showing Norms

| Sl. No. | Score Range | Norm |
|---------|-------------|---------------------|
| 1 | 45-81 | Highly Unfavourable |
| 2 | 81-117 | Unfavourable |
| 3 | 117-153 | Moderate |
| 4 | 153-189 | Favourable |
| 5 | 189 - 225 | Highly Favourable |

Conclusion

This study was conducted to develop and standardise an attitude measure (Likert measure) for teachers and researchers to determine their attitudes towards the UGC-CARE List of Journals, which was introduced in June of 2019 with 45 items. In terms of face and content validity, this scale has been proven to be quite dependable and valid. Following that, norms were constructed to act as a frame of reference for interpreting the acquired results.

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सत्राची फाउंडेशन, पटना
शोध, शिक्षा एवं प्रकाशन की समाजसेवी संस्था

यह संस्था -

- साहित्यिक सम्मान देती है।
- शोध पत्रिकाएँ प्रकाशित करती है।
- पुस्तकें प्रकाशित करती है।
- सेमिनार आयोजित करती है।
- राजभाषा/राष्ट्रभाषा सेवियों को प्रोत्साहित करती है।
- शोधकर्तियों को स्तरीय शोध के लिए प्रोत्साहित करती है।
- नेट/जे.आर.एफ. के अभ्यर्थियों को निशुल्क मार्गदर्शन देती है।
- हिन्दी साहित्य के शिक्षार्थियों को प्रतियोगी परीक्षाओं के लिए तैयार करती है।

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Demographic Profile of Ageing in India

Dr. Kalpana Anand

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Kamachha, Varanasi*

Abstract

Population ageing is a global issue, which has been recognized to have implications on the health care and social welfare systems. India, like many other developing countries in the world, is presently witnessing rapid ageing of its population. Ageing refers to the natural process of growing older and the changes that occur in an organism over time. This biological process is universal and affects all living organisms, including humans. Ageing is a complex phenomenon influenced by a combination of genetic, environmental, and lifestyle factors. The social definition of ageing refers to the way societies and cultures perceive and interpret the process of growing older and the roles and expectations associated with older individuals. It encompasses the social norms, attitudes, beliefs, and stereotypes surrounding ageing and older people within a given society. According to Population Census of India 2011 there are nearly 104 million elderly persons (aged 60 years or above) in India; 53 million females and 51 million males. This paper is an effort to analyze the demographic profile of ageing in INDIA.

Key words: Ageing, Demographic profile, Population Ageing, feminization of Aging, life Expectancy, Elderly

Ageing is a continuous, irreversible, universal process, which starts from conception till the death of an individual. Ageing is a complex phenomenon influenced by a combination of genetic, environmental, and lifestyle factors. The social definition of ageing refers to the way societies and cultures perceive and interpret the process of growing older and the roles and expectations associated with older individuals. It encompasses the social norms, attitudes, beliefs, and stereotypes surrounding ageing and older people within a given society. In a demographic profile of ageing, you would typically include key statistical information and characteristics related to the older population within a specific geographic area or population. The demographic profile helps to provide a clear understanding of the age distribution and

other relevant factors associated with ageing in a given region. Population ageing is the most significant emerging demographic phenomenon in the world today. In 1950, the world population aged 60 years and above was 205 million (8.2 per cent of the population) which increased to 606 million (10 per cent of the population) in 2000. By 2050, the proportion of older persons 60 years and above is projected to rise to 21.1 per cent, which will be two billion in number. Asia has the largest number of world's elderly (53 per cent), followed by Europe (25 per cent). This pressure of increasing numbers of elderly will increase in the next 50 years. In 2050, 82 per cent of the world's elderly will be in developing regions of Asia, Africa, Latin America and the Caribbean while only 16 per cent of them will reside in the developed regions of Europe and North America. Population ageing is therefore rapidly emerging as the problem of developing countries.

Ageing was not only an Asian trend up until 2000, but it is going to continue to dominate Asia in the next century as well (UNFPA, 1999). In 1950, there were 205 million persons aged 60 or over throughout the world (figure 8). At that time, only 3 countries had more than 10 million people 60 or older: China (42 million), India (20 million), and the United States of America (20 million). Fifty years later, the number of persons aged 60 or over increased about three times to 606 million. In 2000, the number of countries with more than 10 million people aged 60 or over increased to 12, including 5 with more than 20 million older people: China (129 million), India (77 million), the United States of America (46 million), Japan (30 million) and the Russian Federation (27 million). Over the first half of the current century, the global population 60 or over is projected to expand by more than three times to reach nearly 2 billion in 2050. (*World Population Ageing report, 2013*)

Currently, the growth rate of the older population (1.9 per cent) is significantly higher than of the total population (1.2 per cent). In the near future, the difference between the two rates is expected to become even larger as the baby boom generation starts reaching older ages in several parts of the world. By 2025-2030, projections indicate that the population over 60 will be growing 3.5 times as rapidly as the total population (2.8 per cent compared to 0.8 per cent).

The proportion of older persons is projected to more than double worldwide over the next half century. As the older population has grown faster than the total population, the proportion of older persons relative to the rest of the population has increased considerably. At the global level, 1 in every 12 individuals was at least 60 years of age in 1950, and 1 in every 20 was at least 65. By the year 2000, those ratios had increased to 1 in every 10 aged 60 years or older and 1 in every 14 aged 65 or older. By the year 2050, more than 1 in every 5 persons throughout the world is projected to be aged 60 or over, while nearly 1 in every 6 is projected to be at least 65 years old. That's why it is cleared that the population of older person is increasing very fast.

Ageing in Indian Context

Population ageing is a global issue, which has been recognized to have implications on the health care and social welfare systems. India, like many other developing countries in the world, is presently witnessing rapid ageing of its population. According to World Population Prospects, UN Revision, 2006, the population of aged in India is currently the second largest in the world. Even though the proportion of India's elderly is small compared with that of

developed countries, the absolute number of elderly population is on the high. There has been tremendous increase in the number of elderly population since independence in India from 20.19 million in 1951 (5.5 per cent of total population) to 43.17 million in 1981 and 55 million in 1991. According to 2001 census around 77 million populations is above 60 years which constitutes 7.5 per cent of the total population of the country. This number is expected to increase to 177.4 million in 2025. The growth rate of the population (1991-2001) of elderly has been higher (2.89) than overall growth rate (2.02) of the total population. According to World Population Data Sheet- 2002, 4 per cent of the Indian populations are in the age group of 65+ which accounts for 41.9 million. This phenomenon of growing population of senior citizens has been the result of recent successes in the achievement of better health standards and a longer span of life for our citizens. Due to this dependency ratio for the old had raised from 10.5 per cent in 1961 to 11.8 per cent in 1991; it is projected to be 16.1 per cent by 2021.

The United Nations Population Division projects that India's population ages 50 and older will reach 34 per-cent by 2050 (UN 2011). Between 2010 and 2050, the share 65 and older is expected to increase from 5 percent to 14 percent, while the share in the oldest age group (80 and older) will be triple from 1 percent to 3 percent. The population dynamics fueling India's growth and changing age structure are rooted in the combined impact of increasing life expectancy and declining fertility. Life expectancy at birth in India climbed from 37 years in 1950 to 65 years in 2011, reflecting declines in infant mortality and survival at older ages in response to public health improvements (Arokiasamy et al., forthcoming; Haub and Gribble 2011).

According to Population Census of India 2011 there are nearly 104 million elderly persons (aged 60 years or above) in India; 53 million females and 51 million males. Both the share and size of elderly population is increasing over time. From 5.6% in 1961 the proportion has increased to 8.6% in 2011. For males it was marginally lower at 8.2%, while for females it was 9.0%. As regards rural and urban areas, 71% of elderly population resides in rural areas while 29 % is in urban areas. The sex ratio among elderly people was as high as 1028 in 1951, subsequently dropped and again reached up to 1033 in 2011. The life expectancy at birth during 2009-13 was 69.3 for females as against 65.8 years for males. At the age of 60 years average remaining length of life was found to be about 18 years (16.9 for males and 19.0 for females) and that at age 70 was less than 12 years (10.9 for males and 12.3 for females). The old-age dependency ratio climbed from 10.9% in 1961 to 14.2% in 2011 for India as a whole. For females and males, the value of the ratio was 14.9% and 13.6% in 2011. iv In rural areas, 66% of elderly men and 28% of elderly women were working, while in urban areas only 46% of elderly men and about 11% of elderly women were working. The percent of literates among elderly persons increased from 27% in 1991 to 44% in 2011. The literacy rates among elderly females (28%) is less than half of the literacy rate among elderly males (59%). Prevalence of heart diseases among elderly population was much higher in urban areas than in rural parts. Most common disability among the aged persons was locomotors disability and visual disability as per Census 2011. In the age-group of 60-64 years, 76% persons were married while 22% were widowed. Remaining 2% were either never married or divorced. (Ministry of statistic and program implementation Gov. of India Report, 2016).

**Table no.1 Elderly population (aged 60 years and above) in India
(in Millions)**

| Source | Total | | | Rural | Urban |
|-------------|--------|--------|------|-------|-------|
| | Person | Female | Male | | |
| Census 1961 | 24.7 | 12.4 | 12.4 | 21.0 | 3.7 |
| 1971 | 32.7 | 15.8 | 16.9 | 27.3 | 5.4 |
| 1981 | 43.2 | 21.1 | 22.0 | 34.7 | 8.5 |
| 1991 | 56.7 | 27.3 | 29.4 | 44.3 | 12.4 |
| 2001 | 76.6 | 38.9 | 37.8 | 57.4 | 19.2 |
| 2011 | 103.8 | 52.8 | 51.1 | 73.3 | 30.6 |

Source –Population Censuses

As above table no.1 shows according to Population Census 2011, there are nearly 104 million elderly persons in India; 52.8 million females and 51.1 million males. It is interesting to note that up to Population Census 1991, the number of elderly males exceeded the number of females. In the last two decades, however, the trend has been reversed and the elderly females outnumbered the elderly males. This is also a major concern for policy makers as elderly women are more vulnerable on all fronts compared to elderly men. As regards rural and urban areas, more than 73 million persons i.e. 71 per cent of elderly population reside in rural areas while 31 million or 29 per cent of elderly population are in urban areas.

**Table No.2 Decadal Growth in Elderly Population vis-à-vis that of General Population
(% Change)**

| Period | In General Population | In Elderly Population |
|-----------|-----------------------|-----------------------|
| 1951-1961 | 21.6 | 23.9 |
| 1961-1971 | 24.8 | 33.7 |
| 1971-1981 | 24.7 | 33.0 |
| 1981-1991 | 23.9 | 29.7 |
| 1991-2001 | 21.5 | 25.2 |
| 2001-2011 | 17.7 | 35.5 |

Source –Population Censuses

It is clear from above table no.2 that the growth in elderly population is due to the longevity of life achieved because of economic well-being, better medicines and medical facilities and reduction in fertility rates. In India, the decadal growth in general population has shown a decreasing trend since 1961 and so is the growth in elderly population till 2001. In the last one decade, however, that is between 2001 and 2011, the growth in elderly population has shot up to 36 per cent while the same was 25 per cent in the earlier decade. The general population has grown by merely 17.7 per cent vis-à-vis 21.5 per cent in earlier decade. It is observed that in India, the growth in elderly population has always been more than the growth in general population. Very high growth rate in elderly population vis-à-vis of general population was observed earlier also in the two decades between 1961 and 1981.

Feminization of Ageing - The feminization of aging is the phenomenon whereby “a greater proportion of women than men” [is found] “among the elderly population, especially at older ages” (Sousa, Lima, Cesar, & Barros, 2018). The sex ratio of the elderly has increased

from 938 women to 1,000 men in 1971 to 1,033 in 2011 and is projected to increase to 1,060 by 2026 (with some variations across states) given the insignificant decline in mortality among males particularly during adult and older years.

Table no. 3 Trend in sex ratio (no. of female population per 1000 males) for the general and Elderly population.

| Population Census | General Population | Elderly Population |
|-------------------|--------------------|--------------------|
| 1951 | 946 | 1028 |
| 1961 | 941 | 1000 |
| 1971 | 930 | 938 |
| 1981 | 934 | 960 |
| 1991 | 927 | 930 |
| 2001 | 933 | 972 |
| 2011 | 943 | 1033 |

Source –Population Censuses

As the above table shows, data on sex ratio reveal a trend in sex ratio among the elderly population is in tandem with that in general population. Except for 1981 data, the sex ratio in both the population has decreased till 1991 after which it has started increasing. As per population census data of 2011 the sex ratio for general and elderly population are 943 and 1033 respectively which are quite close to the levels they were in 1951 i.e. 946 and 1028 respectively. Further it is observed that the difference in sex ratios in general and elderly populations also first narrowed and then it has started increasing again.

The gender position of the elderly reveals that the life expectancy of women is expected to remain higher. For the period 2006-2010 the life expectancy of female is 68.1 against 65.8 of males which will rise to 72.3 for female against 69.02 for males during the period 2011-2016. This indicates that the population of elderly women will account for a larger chunk compared to their male counterpart in 60+ age bracket. In absolute terms, the projection for male population in 60 + age group was 35 million in 2001, projected to be 40.7 million in 2006 and 48 million in 2011 as against the female population in same age group was 36 million in 2001, 42 million in 2006 and 50.2 million in 2011. From the projected figures for the year 2006-2011 and 2016, 2021 and 2026, it is also clear that percentage of female population in 70 + age group will outnumber their male counterpart in the same age group. This accounts for a larger female population in the overall 60 + age group compared to the male population in the years to come.

Table no.4.Population of different age group in India (1991-2011)

| Age Group (Years) | Census 1991 | | Census 2001 | | Census 2011 | |
|-------------------|-------------|------------------------|-------------|------------------------|-------------|------------------------|
| | Million | Percentage | Million | Percentage | Million | Percentage |
| All Ages | 838.6 | - | 1028.6 | - | 1210.6 | - |
| 0-4 | 102.4 | 12.2 | 110.4 | 10.7 | 112.8 | 9.3 |
| 5-9 | 111.3 | 13.3 | 128.3 | 12.5 | 126.9 | 10.5 |
| 10-14 | 98.7 | 11.8 | 124.8 | 12.1 | 132.7 | 11.0 |
| 15-59 | 464.8 | 55.4 | 585.6 | 56.9 | 729.9 | 60.3 |
| 60-99 | 56.5 | 6.8 (60 ⁺) | 76.5 | 7.4 (60 ⁺) | 103.2 | 8.6 (60 ⁺) |
| 100 ^s | 0.2 | - | 0.1 | - | 0.6 | - |
| Age not stated | 4.7 | 0.6 | 2.7 | 0.3 | 4.5 | 0.4 |

* Release of Social and Cultural Tables – Age Data Highlights – (Age data final 12/09/2013) by Dr. C. Chandramouli

It is clear from the above table that 56.5 million populations is belong to the age group 60-90 years in 1991 and in 2011 it is increased by 103.2 million..

Conclusion

The demographic profile of ageing provide valuable insights into the population age structure , trends and characteristics of elder persons with in a specific region of population. Understang the ageing demographic is crucial for policy makers, researchers and different organizations to develop appropriate stratigies and policies that cater the challenges of ageing population. one of the most important consequences of fertility control and of improvements in the expectation of life at birth of the populations all over the World, is the ‘ Aging of the Population’ characterized by the relatively rapid increase of the aged population i.e. the population aged 60 years and above. While the economically developed countries are already preoccupied with the issues emerging from the aging of their populations, the developing countries like India must start immediately to give due consideration to these issues if they have to avoid serious problems in the near future.

The growth in the elderly population raises many pointers for policy makers, researchers and civil society and their partnership for a more effective and sustainable care and support for senior citizens. A growing older population implies the need for a higher quantity and quality of geriatric services, arrangements of income security and improved quality of life in general. The need for social pension payments and resulting financial outlays to meet the increasing old age dependency and decreasing support base are more important for policy consideration now and in the future. Further, older persons and their families will have to deal with challenges arising out of increased longevity.

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प्रोफेसरहरीश्वरदीक्षितः

सम्पादकाः

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प्रकाशकः

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वेदविभागः

संस्कृतविद्याधर्मविज्ञानसङ्घायः

काशीहिन्दूविश्वविद्यालयः, वाराणसी-२२१००५

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Human Rights and Senior Citizens of India

Dr. Kalpana Anand*

Abstract

Senior citizens, constituting a significant portion of India's population, deserve adequate protection of their human rights to ensure their dignity, well-being and active participation in society. Old age is the most vulnerable phase of human life cycle. It is at this phase that the elderly require maximum care and protection. In India, there was no specific law protecting the rights of senior citizens before 2007. They were able to claim maintenance and protection against physical torture and mental abuses under the umbrella of multiple generic legislations, such as personal laws, Code of Civil Procedure 1908, Indian Penal Code 1860, the Protection of Women from Domestic Violence Act 2005 and under the Fundamental Rights mentioned under Part III of our Indian Constitution. But after the enactment of the Maintenance and Welfare of Parents and Senior Citizens Act 2007, elderly can now claim protection and maintenance through this single piece of legislation.

This paper examines the human rights framework in India concerning senior citizens, analyzing relevant legislation, policies, and challenges. It also explores the implementation of these rights and suggests strategies for enhancing their enforcement and realization.

Keywords: - Senior Citizen, Human Rights, Elder Abuse, Active Ageing.

Introduction

India is experiencing demographic shifts with a rapidly growing aging population. According to the Census of India 2011, the population aged 60 years and above accounted for 8.6% of the total population, and this proportion is expected to rise significantly in the coming decades. India today has the largest population of Senior Citizens and they are facing a number of serious practical problems. The position of older persons is miserable in the country. The number of begging old persons is increasing like anything. Since their productive capacity has decreased, they do not get respect in the families as well as in the society.⁶ Ancient India, particularly Vedic Religion has given more respect to the aged persons. The Aryans had divided lives into four stages. The first relating to education in Gurukulas, the second relating to family life which they designated as Grihastha Ashrama, the third stage of life was of leaving family life as Vanprastha Ashrama and the last stage of life of complete renunciation as Sanyasa. So the ancient India considered the age people's problems and solutions.

Old age of parents is an unstoppable phase in the natural life cycle which every human being has to pass through. It brings along several challenges and different thinking and living patterns which becomes in conflict with the younger generations. This generation gap raises their possibility of being mistreated and neglected. They are denied proper food and medication by the members of their own family. Sometimes they are

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forced to sign the property papers, thrown out of their own houses and even disowned by their own children. This gives rise to physical, verbal, financial and psychological abuse, which leaves them in a very helpless situation. Activity theory of victimization, according to which the weak circumstances of the victim make them vulnerable to abuses. Keeping in mind the above problems and needs; the Government had adopted The National Policy on Older Persons (NPOP) in 1999 to ensure food, shelter, financial security, health care, protection from abuse and exploitation etc. for improving the standard of living of the elderly. The World Health Organization has adopted the term “Active Ageing” to express the process for achieving the vision of positive experience, longer life must be accompanied by continuing opportunities for health, participation and security. During the international year of older persons 1999, WHO launched a new campaign, Active Ageing, which high lights the importance of social integration and health throughout the life course. Active ageing aims to extend healthy life expectancy and the quality of life for the people as they age, including those who are frail, disabled and in need of care. Active ageing depends on a variety of influences that surround individuals, families and nations. These apply to the health of all age groups, although the emphasis is on the health and quality of life of older persons. Attaining goal of active ageing with require action in variety of sectors, including education, employment and labour, finance, social security, housing, transportation, justice and rural and urban development. WHO has recognized the need to develop a global strategy for the prevention of the abuse of older people. The first National Policy on older persons was announced by the Government of India in 1999. A new National Policy on older persons has come into being in 2013 where it is named as “National Policy on Senior Citizens”. “The key areas that are given income security in old age, health care, safety and security, Housing, Productive Ageing, Welfare, Multigenerational bounding and media. There were various other policies which were enacted under Article 41 and 46 of the Constitution of India. Till 2007, there was no exclusive enactment for protecting the Right of elderly. On 3rd March 2006 first attempt was made by Smt. Sushma Swaraj to introduce Senior Citizens (Maintenance, Protection and Welfare) Bill 2006, but it couldn't proceed further. Later, the ‘Ministry of Social Justice and Empowerment’ of the Government of India finally introduced ‘The Maintenance and Welfare of Parents and Senior Citizens Bill, 2007 on 9th March. This bill received the final assent from the President on 31st December, 2007 and became an Act. The object of the Act is to provide effective legal remedies for the Maintenance and Welfare of Parents and Senior Citizens who are unable to maintain themselves or are above the age of sixty years. From the above-mentioned provisions and schemes, it seems that the Rights of the Senior Citizens are well protected; however, in reality the problem still remains unsolved.

Human rights and senior citizen

Everyone has the right to life, liberty and security of person. All human beings are born free and equal in dignity and rights. Human rights are fundamental rights and freedoms that belong to every person, regardless of their age, race, gender, nationality, religion, or any other status. These rights are inherent to all human beings, and they are

protected by international law, including treaties such as the Universal Declaration of Human Rights (UDHR) and the International Covenant on Civil and Political Rights (ICCPR).

Senior citizens, like all individuals, are entitled to these human rights. However, there are specific rights and considerations that are particularly relevant to older adults due to their age and potentially increased vulnerabilities. Some of these rights include:

1. **Right to Dignity and Respect:** Senior citizens have the right to be treated with dignity and respect, regardless of their age or health status.
2. **Right to Health:** This includes access to healthcare services, medications, and treatment that are appropriate for their age-related needs.
3. **Right to Social Security:** Senior citizens have the right to social security benefits, including pensions, to ensure a decent standard of living in their later years.
4. **Right to Non-Discrimination:** Senior citizens should not face discrimination based on their age, and they should have equal access to opportunities, services, and resources.
5. **Right to Participation:** Older adults should have the right to participate fully in society, including decision-making processes that affect them, and to have their voices heard.
6. **Right to Safety and Protection:** Senior citizens have the right to be protected from abuse, neglect, and exploitation, whether it occurs within families, communities, or institutions.
7. **Right to Housing:** This includes access to safe, affordable, and age-appropriate housing options.
8. **Right to Education and Lifelong Learning:** Senior citizens should have opportunities for continued education and personal development throughout their lives.
9. **Right to Cultural and Recreational Activities:** Older adults have the right to participate in cultural, recreational, and leisure activities that contribute to their well-being and quality of life.
10. **Right to Freedom of Movement:** Senior citizens should be able to move freely within their communities and travel without discrimination.

These rights are essential for promoting the dignity, autonomy, and well-being of senior citizens and ensuring that they can live fulfilling lives as valued members of society. Governments, institutions, and individuals all have a responsibility to uphold and protect the human rights of older adults.

Safeguards The Rights and Well-Being of Senior Citizens

1. **Maintenance and Welfare of Parents and Senior Citizens Act, 2007:** This act provides for the maintenance and welfare of parents and senior citizens. It mandates adult children and heirs to provide maintenance to their elderly parents and provides

for the establishment of old age homes and maintenance tribunals. This Act contains seven chapters and 32 Sections. Chapter one deals preliminary (Sections 1- 3), Chapter two deals with Maintenance of Parents and Senior Citizens (Sections 4-18), Chapter three deals with Establishment of Old-age Homes (Section 19), Chapter four deals with Protection of Life and Property of Senior Citizen (Sections 21-23), Chapter six deals with Offences and Procedure for Trial (Sections 24-25) and the last Chapter deals with Miscellaneous (Sections 26-32). The definition of maintenance covers all basic necessities and requirements of life. A parent can claim maintenance without any bar of age. Any “Senior citizen” including a childless senior citizen can claim maintenance from the relative who is the legal heir of that senior citizen and who is in possession of or would inherit his property after his death. Under the Act, the State Government has to constitute a Tribunal. The maintenance proceedings are to be adjudicated by the Tribunal exclusively. The senior citizen or parents can either apply in person or through a person authorized by him or through a voluntary organization under the Societies Registration Act.

2. **National Policy on Older Persons (NPOP):** Introduced in 1999, the NPOP aims to ensure the well-being of older persons in India. It covers areas such as healthcare, financial security, social integration, and protection against abuse and exploitation. Key objectives of the NPOP include:
 - **Healthcare and Long-Term Care:** Ensuring access to affordable and quality healthcare services, including preventive care, geriatric care, and long-term care facilities.
 - **Financial Security:** Providing economic support through social security measures, pension schemes, and financial assistance to elderly individuals, particularly those from vulnerable groups.
 - **Social Integration:** Promoting the active participation of older persons in social, cultural, and economic activities to prevent social isolation and foster intergenerational solidarity.
 - **Protection against Abuse and Exploitation:** Establishing mechanisms to prevent elder abuse, neglect, and exploitation, including legal safeguards and support services for victims.
 - **Research and Advocacy:** Undertaking research, data collection, and advocacy initiatives to raise awareness about the needs and rights of senior citizens and inform policy formulation.
3. **Integrated Programme for Older Persons (IPOP):** Implemented by the Ministry of Social Justice and Empowerment, IPOP provides financial assistance to NGOs for running old age homes, day care centers, mobile medicare units, and other services for senior citizens.
4. **Rashtriya Vayoshri Yojana:** This scheme provides assistive devices such as walking sticks, wheelchairs, and hearing aids to senior citizens belonging to below poverty line (BPL) category to improve their quality of life.

5. **Indira Gandhi National Old Age Pension Scheme (IGNOAPS):** Under this scheme, financial assistance is provided to eligible senior citizens who are below the poverty line.
6. **Pradhan Mantri Vaya Vandana Yojana (PMVVY):** This pension scheme is specifically for senior citizens aged 60 years and above. It provides them with a guaranteed pension payout for 10 years, with an option for further extension.
7. **Senior Citizens Savings Scheme (SCSS):** Offered by the Indian government, this savings scheme is available to individuals aged 60 years and above, providing them with regular income through quarterly interest payments.
8. **Concessions and Benefits:** Various concessions and benefits are available to senior citizens in India, including discounts on travel, healthcare services, and utility bills.

These acts, policies, and schemes aim to address the social, economic, and health needs of senior citizens in India and ensure their well-being and dignity in their later years.

Recommendations

1. *Strengthening Implementation:* Enhance the capacity and resources of institutions responsible for implementing elder care laws and policies.
2. *Awareness and Education:* Conduct awareness campaigns to educate the public about the rights of senior citizens and combat ageism.
3. *Access to Healthcare:* Improve access to affordable and quality healthcare services tailored to the needs of senior citizens.
4. *Social Inclusion:* Promote initiatives that facilitate the social inclusion and active participation of senior citizens in society.
5. *Protection Against Abuse:* Strengthen measures to prevent and address instances of abuse, neglect, and exploitation of senior citizens.

Conclusion

Ensuring the human rights of senior citizens in India requires concerted efforts from government, civil society, and the private sector. By addressing legislative gaps, enhancing implementation mechanisms, and fostering a culture of respect and inclusion, India can better protect and promote the rights of its elderly population, fostering their dignity, well-being, and social participation. Effective implementation and enforcement mechanisms are essential to ensure the realization of human rights for senior citizens. Strengthening the capacity of institutions responsible for elder care, such as tribunals under the Maintenance and Welfare of Parents and Senior Citizens Act, is crucial. Additionally, awareness campaigns to educate the public about the rights of senior citizens and combating ageism are necessary. Civil society organizations play a vital role in advocating for the rights of senior citizens and monitoring government actions to ensure compliance with human rights standards.

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प्रोफेसरहरीश्वरदीक्षितः

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नोट- यह प्रथम सॉफ्ट कॉपी है, आवश्यकतानुसार अन्तिम हार्ड कॉपी में क्रम संख्या एवं पृष्ठ संख्या परिवर्तित हो सकती है। - प्रधानसम्पादक

Dynamic Culture of Spiritualism and Religious Tourism in Varanasi

Dr. Kalpana Anand*

Abstract

Religious travel generally began as a means of seeking salvation and, occasionally, physical healing. Religion and religious beliefs have been followed by the mankind from the times immemorial. With the evolution of mankind the religions have also evolved and the belief of humans has only deepened. In the ancient and middle ages, Religious travel was a widespread occurrence that played a significant role in Hindu culture. Pilgrims were believed to be exceedingly spiritual and held in high favour by society.

VARANASI, 'The world's oldest city,' 'India's religious capital,' 'Kashi,' 'Benaras,' call it what you will. With its own culture and devotion to Lord Shiva, who is thought to be the city's founder, Varanasi contributes to this history. The Rivers Varuna and Assi uniting to form Varanasi is where the city's name derives from. Many of the great scriptures, epics, works of art, and musical compositions are attributed to this location. Varanasi is the paramount worship place for Hindus among all the other holy cities where they can plan their tour to carve a way to salvation starting with the darshan of Vishwanath Temple. Varanasi is an important centre for religious tourism in India and also the gateway to the Buddhist circuit. This research article is an attempt to analysis the dynamic culture of religious tourism in Varanasi.

Key Words: Religious Tourism, Culture, Pilgrim, Salvation, Varanasi.

Dynamic Culture of Varanasi

Varanasi, an influential and old city in Banaras (Benaras), is well-known for its history, art, archaeology, geography, mythology, and other facets of culture. Apart from Banaras and Kashi, Varanasi is known by a variety of different names. Sudarsana, Brahma Vardha, Mahasmasana, Ramya, and more popular names are listed below. Varanasi is famous for its divinity, civilization, and for being the home of modern culture. . Today, Varanasi serves as a museum devoted to the ancient Indians' art, culture, spirituality, and way of life. Varanasi is one of the world's oldest continuously inhabited cities. Kashi was the city's first name. According to tradition, the gods built this city so that they might live among mankind. Lord Shiva is claimed to have dwelt in Khasi.

According to historians, the civilization in Varanasi was started by Aryans during the Ganges Valley civilization. By the end of the 2nd century BC, Varanasi was one of the most thriving and wealthy regions of the country. Lord Buddha gave his first sermon in the sixth century BC, just 10 kilometres from Varanasi, introducing the new religion, Buddhism. Many people from around the country reached Kashi to learn about various fields. A Chinese traveler, Hsuan Tsang, visited Kashi in 635 AD. More than 95% of the

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local population speaks Hindi, and around 3% of the population mentioned Urdu as their first language. Bhojpuri is also spoken in Varanasi. Historically, Sanskrit was the oldest language in Banaras. However, English is quite common today in Varanasi. Varanasi was once the centre of spiritual education. It was known as sarvavidya ki Rajdhani (the capital of all knowledge). Varanasi developed many scholars, intellectuals, and others in different fields. Many universities were built in Varanasi in the past. Many writers thrived in Varanasi, like Tulsidas Kulluka, Kabir Das, Jaishankar Prasad, Bharatendu Harishchandra, Acharya Shukla, Tegh Ali, Baldev Upadhyaya, Vagish Shashtri, Vidya Niwas Mishra, and others. Ayurvedic medical education and Panchkarma treatment were also popular in the city. Many hospitals were erected, and the famous Indian medical book's author, Sushruta Samhita, lived and trained in Varanasi. Varanasi is the spiritual capital of the country. Varanasi is also the leading trade centre for gold brocades, Banarasi silk, silver articles, and others. The city has more than 3,000 temples dedicated to different gods of the Hindu religion. The largest and most ancient university in Asia is located in Varanasi. Banaras Hindu University is an important tourist attraction today. It is a popular belief that if one draws his last breath in Varanasi, he will reach heaven. Due to this, every year, hundreds of people come to Varanasi to stay until they die. Some even jump into the river to take their lives. This city has 88 ghats, making it the city with the most river banks in the world. The three primary Indian religions—Hinduism, Jainism, and Buddhism—were all founded at Varanasi. These spiritual beliefs and rituals revolve around the sacred River Ganges, which is believed to have been sent to Earth by Lord Shiva to thrive the land. Varanasi contains 3,300 temples, three churches, nine Buddhist temples, three Gurudwaras, 1,388 mosques and Dargahs, and three Jain temples in addition to these.

Objective of the study: The objective of the paper is to explore the various facts and prospects of the dynamic culture of religious tourism in Varanasi

Methodology of the study: This paper is primarily descriptive in nature and based on secondary data. The information was gathered from numerous books, journals, research papers, old documents, and pertinent websites.

Tourism

Tourism is flourishing in terms of pilgrims and sightseeing lovers. Varanasi is a beautiful destination filled with numerous tourist destinations like Dashashwamedh Ghat (for boat ride, Ganga Aarti, and other rituals), Sankt Mochan Hanuman Temple, Ramnagar Fort, New Vishwanath Temple and others inside BHU, Assi Ghat Durga Temple, Tibetan temple, Kashi Vishwanath Temple, Sarnath, Chunar Fort, Mani Mandir, Banaras Silk Emporium, Godowalia Market, Rudrarash convention centre etc. Varanasi has been nominated as the first-ever SCO Tourism and Cultural Capital during the period 2022-2023 at the 22nd Meeting of Shanghai Cooperation Organization (SCO) Council of Heads of State Summit here which saw participation by PM Narendra Modi.

Religious Tourism and its perspectives

Religious Tourism can be defined as travel with the core motive of experiencing religious forms, or the products they induce, like art, culture, traditions and architecture. Religious tourism in India has two distinct facets: the faith of the domestic tourist, who has a spiritual connection to the deity or destination in accordance with their religious beliefs; and the "foreign" tourist, who comes from a different religion, region, or country, for whom the destination and the religious practices have the dimension of "novelty," a spiritual experience distinct from their own, despite the ethical values being conveyed.

Review of literature

Tourism has a great significance for the development of any country. It contributes not only to economic development but is also very important from a social and cultural point of view. In fact, it is a multidimensional activity.

Reinched, G. (1992), in his study entitled "Forms of religious tourism," has stated that religious pilgrimage has occurred for hundreds of years without causing negative environmental, cultural, or social impacts associated with tourism. Common characteristics of the pilgrimage are that it is not an excessive burden for the environment, it is useful for the local communities; At certain times of the year Only when people carry their own belongings and buy food, etc. locally, pilgrims Silent and respectful of the kill animals or take taboos from nature. Some lessons can be learned from this for modern tourism.

Vukunik, B., (2002), this article titled "Religion, Tourism, and Economics: A Convenient Symbiosis" has explained and supported the idea that the economic effects of religion The importance of tourism, Although traditionally religious, he should not be neglected or underestimated. They tried to belittle him in the past. In addition, the document says that religion and tourism have a lot in common. In the modern world, it is hard to ignore the impression that in most places of pilgrimage, the bad effects of tourism are no less important than religious ones. This document lends theoretical and empirical support for this argument.

According to Bandyopadhyay, R., et al(2008) 's study "Faith and identity in India's heritage tourism" Increased heritage value in the renegotiation and distribution of identities have escalated disputes that dominate heritage representation of tourism.

Mr Subhadeep Mukherjee (2019) in his article Spiritual Tourism At 'Benaras' - The Heart Of Spiritual India ; has distinctly highlighted areas of interest that speak to the spiritual aspects of travel, and administrators and travel professionals should gather this information since precise data and universal application are crucial for marketing and promotions. The communities connected tourism to ancient holy sites because there were no modern locations nearby. The aforementioned discussion leads us to the conclusion that Varanasi's spiritual tourism has enormous potential to grow the travel and tourism sector on all levels.

Historical Development of Tourist Spot in Varanasi

The spiritual city Kashi or Varansi is situated on the bank of holly Ganga River

with a chain of more than 87 ghats showing the presence of people from all walks of life and from various parts of the country with their cultural and religious activities, temples, palatial buildings, monasteries, observatory and mosque. The mosque built by Mughal ruler Aurangzeb on Panchganga Ghat (17th century A.D.) and a wooden Pagoda style Nepali temple (1834 A.D) on Lalita ghat are two main example of tourist attraction.

The history and antiquity of Varanasi on the basis of ancient scriptures: Mahabharata, Purana's (Matsya, Skanda, Brahmada), writings of Lakshmi Dhara (12th Century A.D.) and Narayan Bhatt (16th century A.D.) (Kriya-Kalpataru and Tristhalasetu) and also on the strength of archaeological excavations conducted at Rajghat could be pushed back at least to 18th century B.C. Since then it developed in continuity through the centuries. The most important contributions were made by emperor Ashok of 3rd century B.C. and the Gahadwal rulers of 11th-12th century A.D. this was the first phase of the history of Kashi. Sarnath (the place of first sermon of Buddha), Adikeshva, Kardameshvara temple and several other places developed during this period.

The second phase from 13th to 17th century was the period of religious, cultural and artistic decadence and set back in Varanasi which were mostly caused by the foreign invaders and rulers of the Gulam, Tuglaque and Mughal dynasties.

The third phase from 18th to 20th century A.D. was the period of religious, cultural and artistic revival which witnessed most vigorous activities in Varanasi. The most of the present day ghats and the associated temples and other buildings, temples, residential complexes in the city belong to this period. The Vishwanath temple, Durga temple, the Adikeshava temple, Nepali temple, the palatial buildings including the fort of the former ruler of Kashi-Chet Singh and also Ram Nagar Fort, mosque, churches, educational institutions, the business and industrial complex like Diesel Locomotive Works, Textile industries producing world famous Brocade Sarees, the small scale handicrafts in the form of Terracotta and wooden toys. Metal works particularly in brass and religious utensils all belong to the third phase of cultural growth in Varanasi.

The present day Varanasi is a cosmopolitan city revealing the spirit of religious-cultural tolerance and assimilation. The mixed population of Hindus, Muslims, Persians, Buddhist, Jainas and even western people is the landmark of Varanasi. The Indian population with different religious faiths and cultural segments live here in Kashi in perfect harmony as a cultural unit to represent unity in diversity of India in true spirit.

The Bharat Mata Mandir, where a large relief map of India is beautifully carved on the white marble floor is a centre of attraction. The Vishwanath temple and Bharat Kala Bhavan (museum) on university campus B.H.U. are other attractions frequented by pilgrims and tourists.

Sarnath is another centre of attraction for the tourists from all other Asia. The Ashokan pillar represents the Mauryan court art at its best. The magnificent lion capital symbolising the grandeur and majesty of the Mauryan dynasty has been adopted as the National Emblem of the Republic of India. The world famous Gupta period image of Buddha is the most splendid of all the sculptures in the Sarnath museum which gives the

perennial message of peace and blissful equanimity through its silence and self-introspective look.

One of the chief tourist attractions of Varanasi is its bathing ghats. These have been held sacred by Indian multitudes. At sun rise one finds thousands of men, women and children descending the steps for a holy dip in the Ganga. The great saints, preachers and social reformers like Ramanand, Kabirdas, Raidas and Tulsidas lived on these ghats of Kashi to disseminate their knowledge and experience. From dawn to dusk these ghats attract unending streams of pilgrims and sight seer tourists, merchants and priests.

The traditional Ramleela performance has an important place in the life of Banaras people. There are a number of Ramleela shows but the best of which with traditional fragrance is that of Ramnagar performed under the patronage of former Kashi Naresh.

Reasons for Foreign Tourists Behind Visit At Varanasi

Most foreign visitors to Varanasi have the opinion that spiritual comfort and mental calm can be found there. For this reason, they favour visiting holy locations over exciting, intriguing, or far-flung destinations when they travel. The majority of visitors are thought to originate from India, where they love Indian rites and practices and are motivated to learn more about the spiritual significance of Varanasi (the Land of Moksha) and the sacred Ganges. Foreign visitors enjoy the holy Ganges, the nightly prayers on the bank of the Ganges, the food served in temples (Prashad), sermons, and interactions with Sanyasis (Monks). Indian festivities are likely to be observed and celebrated by visitors from abroad. They are ecstatic and experience greater levels of self-worth.

Change in Religious Tourism in Varanasi

Hindu Varna-Ashram system is inevitable part of Hindu tradition. Varna system divided society into four parts according to quality and labour of the people where Ashram system divided life of a Hindu into four parts according to age and Varna. First 25 years of a Hindu was known as Brahmacharya Ashram in which a Hindu trained for their future life. A Brahman boy studied the Sanskrit literature and gains the knowledge and wisdom whereas a Kshatriya boy was trained for administration and wars and similar for all Varnas.

Second Ashram was known as Grhastha-Ashram. It was up to 50 years. This ashram allowed a Hindu for marriage and created their family. Third Ashram was lie between the age of 50 and 75, known as Vanprasth-Ashram. This third Ashram allowed a person to quit their home and work for social and religion. This Ashram creates a background to leave home. Fourth and last Ashram was Samnyas-Ashram. This Ashram had ethical command for a Hindu to leave their home and go for sacred places, and live there remaining life. He must expend their life as a devotee.

Nowadays, holy sites are being increasingly transformed into picnic areas. Every place of worship has a thriving tourism sector, including upscale hotels, travel agencies with alluring gifts and packages, knowledgeable tour guides, and more. The culture of religious tourism in Varanasi has transformed as a result of the new forms of the Kashi

Vishwanath, Maarkandeya Mahadev, and other temples. Most professionals engage in tourism as a hobby. The tradition and value system around religious tourism have been gradually changing. The indigenous rituals and followers have also been impacted by excessive tourists and income. Gradually, rituals are becoming sources of money.

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